

Cure for the Body and the Soul – from Ahadith

The narrations (Ahadith) of our Masters^{-asws}, the Holy Prophet^{-saww} and the Twelve Holy Imams^{-asws} of the Holy Ahl Al-Bayt^{-asws} related to 'Cure for the body and the soul' selected from various Ahadith books are presented in this article.

Abbreviations:

saww: - **S**al lal la ho **A**llay hay **W**a Aal lay he **W**asallam

azwj: - **A**z **Z**a **W**a **J**alla

asws: - **A**llay hay **S**alawat **W**ass **S**alam

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction:

The Ahadith of Masomeen^{-asws} presented here are compiled from various Ahadith books, however the main source of the Ahadith is the Tib-e-Aimma, which was compiled by Abu Atab Abd Allah and Al-Hussain, the sons of Bistam bin Sabur. Bistam was a companion of the sixth and seventh Imams^{-asws}.

In the Ahadith, there is cure for both body and soul of a believer. Rasool Allah^{-saww} has said that a hypocrite will not get any benefit even if it (the remedies from Ahadith) is tried on him (see the Hadith in the main text). The Ahadith of Masomeen^{-asws} on healthy diet and adapting healthy life style, i.e., from Tib-e-Nabi, are presented in 'Healthy Living from Ahadith':

<https://hubeali.com/articles/Healthy%20Living%20from%20Ahadith.pdf>).

Selected supplications for various needs, we frequently come across, are included in 'Asking for Needs and Seeking Protection':

https://hubeali.com/articles/Asking%20Needs%20from%20Ahadith_final.pdf.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) مَنْ تَطَبَّبَ أَوْ تَبَيَّطَرَ فَلْيَأْخُذِ الْبَرَاءَةَ مِنْ وَلِيِّهِ وَإِلَّا فَهُوَ لَهُ ضَامِنٌ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said; 'Amir Al-Momineen^{-asws} said: 'The one who treats people (doctor) or treats animals (vet), so let him take the waiver from his guardian, or else he would be held responsible for him' (in the case of harm or death).¹

Why One Gets Ill?

It is important to first understand, why one gets ill? From where does the illness come from and who is the healer? Once infected, how to bear discomfort and how to look after those

¹ Al Kafi – V 7 – The Book of Wergilds Ch 50 H 10

who are suffering from an illness? And how and for what time period one may attend to a patient?

أبي رحمه الله قال حدثنا سعد بن عبد الله عن أحمد بن أبي عبد الله البرقي بإسناده يرفعه إلى أبي عبد الله ع قال كان يسمى الطبيب المعالج فقال موسى بن عمران يا رب ممن الداء قال مني قال ممن الدواء قال مني قال فما يصنع الناس بالمعالج قال يطيب بذلك أنفسهم فسمي الطبيب لذلك

My father told me that he heard it from Saad bin Abdullah, who from Ahmed bin Abi Abdullah Barqi, who from a number of narrators referred to Imam Jafar-e-Sadiq^{-asws}:

During the time of earlier generations, a 'Tabeeb' (doctor) would be called 'Muallij' (reliever). Hazrat Musa bin Imran^{-as} prayed to Allah^{-azwj}: 'O My Lord! Please enlighten me from where does the disease originate? Allah^{-azwj} replied: 'It comes from Me'. Hazrat Musa^{-as} then asked: 'From where comes its treatment?' Allah^{-azwj} replied: 'From Me^{-azwj}'. Hazrat Musa^{-as} asked: 'Then why people go to a 'Muallij' (doctor)? Allah^{-azwj} replied: 'To get comfort and peace of mind'. That is why a doctor is called 'Muallij' the reliever of anxiety and provider of comfort to the sufferer.²

وَ قَالَ ع سُوِسُوا اِيْمَانِكُمْ بِالصَّدَقَةِ وَ حَصِّنُوا اَمْوَالَكُمْ بِالزَّكَاةِ وَ اِدْفَعُوا اَمْوَاجَ الْبَلَاءِ بِالِدُّعَاءِ

Amir-ul-Momineen^{-asws} said: Defend your faith in Allah^{-azwj} with the help of charity. Protect your wealth with the aid of Zakat. Let the supplications guard you from calamities and disasters.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَمَّنْ حَدَّثَهُ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ النَّاسُ يَعْتَبِطُونَ اعْتِبَاطًا فَلَمَّا كَانَ زَمَانُ إِبْرَاهِيمَ ع قَالَ يَا رَبِّ اجْعَلْ لِلْمَوْتِ عِلَّةً يُوجِرُ بِهَا الْمَيِّتُ وَ يُسَلِّيَ بِهَا عَنِ الْمَصَابِ قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْمَوْمَ وَ هُوَ الْبَرَسَامُ ثُمَّ أَنْزَلَ بَعْدَهُ الدَّاءَ

Imam Mohammed Baqir^{-asws} said, during the life of Hazrat Ibrahim^{-as} sudden death would fall on people, without any prior signs of a disease. Hazrat Ibrahim^{-as} prayed to Allah^{-azwj}: 'Please bring upon people disease before they die so that one would take the reward of observing patience before dying while others benefit from counselling him to observe patience and provide means to relieve them of their pain. Thus, Allah^{-azwj} first sent down the fever followed by the other diseases.⁴

² Ilul Sharaia, Chapter 304, Tradition 1, 304- باب العلة التي من أجلها سمي الطبيب طبيبا

³ Nahjul Balagha, saying no. 146 (Urdu), no. 145 (English): <http://www.nahjulbalagha.org/sayings.php>

⁴ Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 1 (Urdu, vol.1. Faro, pp. 270)

كِتَابُ الْجَنَائِزِ، بَابُ عِلَلِ الْمَوْتِ وَ أَنَّ الْمُؤْمِنَ يَمُوتُ بِكُلِّ مَبِيَّةٍ

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْحُمَّى رَائِدُ الْمَوْتِ وَ هُوَ سِجْنُ اللَّهِ فِي الْأَرْضِ وَ هُوَ حَظُّ الْمُؤْمِنِ مِنَ النَّارِ

Imam Abu Abdullah^{-asws} said: Fever is the precursor to death, which is Allah^{-azwj}'s prison on earth and is the protector of a 'Momin'⁵ from the fire of the Hell (as his sins would be erased through sufferings).⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مَوْتَ الْفُجَاءَةِ تَخْفِيفٌ عَنِ الْمُؤْمِنِ وَ أَخْذَةٌ أَسْفٍ عَنِ الْكَافِرِ

Rasool Allah^{-saww} said: An accidental death would reduce the sins of a 'Momin' but is a severe punishment for a Kafir (non-believer).⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنِ الرَّضَا ع قَالَ أَكْثَرُ مَنْ يَمُوتُ مِنْ مَوَالِينَا بِالْبَطْنِ الدَّرِيْعِ

Imam Ali Reza^{-asws} said: Most of our friends (followers) quickly die from the stomach related diseases.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَاجِيَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ الْمُؤْمِنَ يُبْتَلَى بِكُلِّ بَلِيَّةٍ وَ يَمُوتُ بِكُلِّ مَبِيَّةٍ إِلَّا أَنَّهُ لَا يَقْتُلُ نَفْسَهُ

Imam Mohammed Baqir^{-asws} said: A 'Momin' will suffer from all sorts of afflictions and die from all possible causes but will never commit suicide.⁹

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ مَبِيَّةِ الْمُؤْمِنِ فَقَالَ يَمُوتُ الْمُؤْمِنُ بِكُلِّ مَبِيَّةٍ يَمُوتُ غَرَقًا وَ يَمُوتُ بِالْهَلْدَمِ وَ يُبْتَلَى بِالسَّبْعِ وَ يَمُوتُ بِالصَّاعِقَةِ وَ لَا تُصِيبُ ذَاكِرَ اللَّهِ تَعَالَى

Imam Abu Abdullah^{-asws} said: A 'Momin' may die from all types of disasters, including drowning, getting buried under rubble (collapse buildings), attacked by a beast, (or struck by lightning). However, he will not be affected by any of these disasters while engaged in the remembrance of Allah^{-azwj}.¹⁰

⁵ True believer, the follow of Imam Ali asws and 12 Imams (i.e., traditionalist, orthodox, Akhbari)

⁶ Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 3 (Urdu, vol.1. Faro, pp. 270)

⁷ Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 5 (Urdu, vol.1. Faro, pp. 270)

⁸ Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 6 (Urdu, vol.1. Faro, pp. 270)

⁹ Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 8 (Urdu, vol.1. Faro, pp. 270)

¹⁰ Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 9 (Urdu, vol.1. Faro, pp. 270)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عُثْمَانَ النَّوَّائِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْتَلِي
الْمُؤْمِنَ بِكُلِّ بَلِيَّةٍ وَ يُمِيتُهُ بِكُلِّ مِيتَةٍ وَ لَا يَبْتَلِيهِ بِذَهَابِ عَقْلِهِ أ مَا تَرَى أُيُوبَ ع كَيْفَ سَلَطَ إِبْلِيسَ عَلَى مَالِهِ وَ وُلْدِهِ وَ عَلَى أَهْلِهِ وَ عَلَى
كُلِّ شَيْءٍ مِنْهُ وَ لَمْ يُسَلِّطْهُ عَلَى عَقْلِهِ تَرَكَ لَهُ مَا يُوحِدُ اللَّهَ عَزَّ وَجَلَّ بِهِ

It is narrated from Imam Abu Abdullah^{asws} that Allah^{azwj} may engulf a 'Momin' in all sorts of calamities and would make him die from all types of deaths but will never inflict him from the loss of 'Aql'¹¹. Hazrat Ayub^{as}'s children, wealth and all dependents were targeted by Iblis^{la} but Prophet^{as}'s 'Aql' was protected from being overtaken by Iblis^{la}. This is due to the fact that Hazrat Ayub^{as} had firm belief in Allah^{azwj}, through the same 'Aql'¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْمُفْضَلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ النَّبِيُّ ص إِنَّ الْمُسْلِمَ إِذَا غَلَبَهُ
ضَعْفُ الْكِبَرِ أَمَرَ اللَّهُ عَزَّ وَجَلَّ الْمَلَكَ أَنْ يَكْتُبَ لَهُ فِي حَالِهِ تِلْكَ مِثْلَ مَا كَانَ يَعْمَلُ وَ هُوَ شَابٌّ نَشِيطٌ صَحِيحٌ وَ مِثْلَ ذَلِكَ إِذَا مَرِضَ
وَ كَلَّ اللَّهُ بِهِ مَلَكًا يَكْتُبُ لَهُ فِي سُقْمِهِ مَا كَانَ يَعْمَلُ مِنَ الْخَيْرِ فِي صِحَّتِهِ حَتَّى يَرْفَعَهُ اللَّهُ وَ يَقْبِضَهُ وَ كَذَلِكَ الْكَافِرُ إِذَا اشْتَغَلَ بِسُقْمٍ فِي جَسَدِهِ
كَتَبَ اللَّهُ لَهُ مَا كَانَ يَعْمَلُ مِنَ الشَّرِّ فِي صِحَّتِهِ

Imam Mohammed Baqir^{asws} said: When a 'Momin' loses his strength due to an old age, Allah^{azwj} Commands one of His^{azwj} angels to write down those good deeds in his accounts, which he used to perform when he was young and healthy. And similarly, when he becomes ill, Allah^{azwj} Asks an angel to write down in his favour, all that he used to do in the time of his good health, until the time his soul is extracted and similarly when a non-believer becomes ill, Allah^{azwj} writes for him the sins which he used to commit while being healthy.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَجَلَّ
لِلْمَلِكِ الْمُوَكَّلِ بِالْمُؤْمِنِ إِذَا مَرِضَ أَكْتُبْ لَهُ مَا كُنْتَ تَكْتُبُ لَهُ فِي صِحَّتِهِ فَإِنِّي أَنَا الَّذِي صَبَّرْتُهُ فِي حِبَالِي

It is narrated from Imam Jafar-e-Sadiq^{asws} that Rasool Allah^{saww} said: 'Allah^{azwj} Instructs to one of His^{azwj} angels to write down in the accounts of that Momin who is suffering from a disease, which he used to perform prior to getting ill. As I^{azwj} have imprisoned him through letting a disease fall on him.¹⁴

عَلِيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الصَّبَّاحِ قَالَ قَالَ أَبُو جَعْفَرٍ سَهْرٌ لَيْلَةٍ مِنْ مَرَضٍ أَفْضَلُ مِنْ عِبَادَةِ سَنَةٍ

Imam Mohammed Baqir^{asws} said: One would get the reward of one year's worship if that person had remained awake all night due to discomfort from a disease.¹⁵

¹¹ An entity through which Allah azwj and His Divine Representatives asws are recognised.

¹² Al-Kafi, Kitabul AlJanaiz, Chp. 1, h. 10 (Urdu, vol.1. Faro, pp. 270)

¹³ Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 2 (Urdu, vol.1. Faro, pp. 271)

¹⁴ Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 3 (Urdu, vol.1. Faro, pp. 271)

¹⁵ Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 4 (Urdu, vol.1. Faro, pp. 271)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دُرُسْتٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ سَهْرٌ لَيْلَةً مِنْ مَرَضٍ أَوْ وَجَعٍ أَفْضَلُ وَأَعْظَمُ أَجْرًا مِنْ عِبَادَةِ سَنَةٍ

Imam^{-asws} also said, remaining awake due to pain or sickness during a night is more rewarding than the worship of a whole year.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ حُمَّى لَيْلَةً كَفَّارَةٌ لِمَا قَبْلَهَا وَ لِمَا بَعْدَهَا

Imam Jafar-e-Sadiq^{-asws} said: The fever of one night is compensation for the sins committed before it and after it.¹⁷

The Illness and the Sins:

حَدَّثَنَا أَبُو عَتَّابٍ وَ الْحُسَيْنُ ابْنَا بِسْطَامٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ حَلْفٍ بِقَرْوِينَ وَ كَانَ مِنْ جُمَلَةِ عُلَمَاءِ آلِ مُحَمَّدٍ ص قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْوَشَّاءُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَحِيهِ مُحَمَّدٍ عَنْ جَعْفَرِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مَوْلَانَا الْحُسَيْنِ بْنِ عَلِيٍّ ص قَالَ: عَادَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع سَلْمَانَ الْفَارِسِيِّ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ كَيْفَ أَصْبَحْتَ مِنْ عَلَّتِكَ؟ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَحْمَدُ اللَّهُ كَثِيرًا وَ أَشْكَو إِلَيْكَ كَثْرَةَ الضَّجْرِ قَالَ فَلَا تَضْجُرْ يَا أَبَا عَبْدِ اللَّهِ فَمَا مِنْ أَحَدٍ مِنْ شَيْعَتِنَا يُصِيبُهُ وَجَعٌ إِلَّا يَدْنُبُ قَدْ سَبَقَ مِنْهُ وَ ذَلِكَ الْوَجَعُ تَطْهِيرٌ لَهُ قَالَ سَلْمَانُ فَإِنْ كَانَ الْأَمْرُ عَلَيَّ مَا ذَكَرْتَ وَ هُوَ كَمَا ذَكَرْتَ فَلَيْسَ لَنَا فِي شَيْءٍ مِنْ ذَلِكَ أَجْرٌ خِلا تَطْهِيرٍ قَالَ عَلِيُّ ع يَا سَلْمَانُ إِنَّ لَكُمْ الْأَجْرَ بِالصَّبْرِ عَلَيْهِ وَ التَّضَرُّعِ إِلَى اللَّهِ عَزَّ اسْمُهُ وَ الدُّعَاءِ لَهُ بِمَا يُكْتَبُ لَكُمْ الْحَسَنَاتِ وَ يُرْفَعُ لَكُمْ الدَّرَجَاتِ وَ أَمَّا الْوَجَعُ فَهُوَ خَاصَّةٌ تَطْهِيرٌ وَ كَفَّارَةٌ قَالَ فَقَبَّلَ سَلْمَانُ مَا بَيَّنَّ عَيْنَيْهِ وَ بَكَى وَ قَالَ مَنْ كَانَ يَمُوتُ لَنَا هَذِهِ الْأَشْيَاءَ لَوْلَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ.

Abu Atab and Al-Hussain, the sons of Bistam, narrated from Mohammed Ibn Khalaf of Qazvin – one of the scholars of the Ahl Al-Bayt from Al-Hasan Ibn Ali Al-Washsha, who from Abd Allah Ibn Sinan, who from his brother Mohammed who says from:

(Imam) Jafar Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, who from his^{-asws} grand father^{-asws}, who from Al-Hussain^{-asws} Ibn Ali^{-asws} who said, that Amir-ul-Momineen^{-asws} visited Salman Al-Farisi and said: O Abu Abd Allah, how is your illness? He replied: O Amir-ul-Momineen^{-asws}, praise to Allah^{-azwj}, I complain to you^{-asws} of much distress.

Amir-ul-Momineen^{-asws} said: Do not be distressed, O Abu Abd Allah, for there is not one of our Shias afflicted with a pain (waja) but that it is for a sin previously committed by him, and the pain is purification for him. Salman said: If it is as you say then there is no recompense in it for us except to be purified. Ali^{-asws} said: O Salman, there is recompense in it for you in

¹⁶ Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 6 (Urdu, vol.1. Faro, pp. 272)

¹⁷ Al-Kafi, Sawab-ul-Marz, Chp. 2, h. 9 (Urdu, vol.1. Faro, pp. 271)

enduring it patiently and beseeching Allah^{-azwj}. For by praying to Him^{-azwj} in these two ways, He^{-azwj} will Credit you (with) good deeds and Raise your status (in the Hereafter). As for the pain, it is especially for the purification and ‘Kufara’ (expiation) of sins. He (Imam Hussain^{-asws}) said: Salman kissed his^{-asws} forehead and wept, saying: Were it not for you^{-asws}, O Amir-ul-Momineen^{-asws}, who would distinguish these matters for us?¹⁸

و حَدَّثَنَا أَبُو عَتَّابٍ عَبْدُ اللَّهِ بْنِ سِطَّامٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَلْفٍ قَالَ: حَدَّثَنَا الْوَشَّاءُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ أَحِيهِ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع: مَا مِنْ أَحَدٍ نَحْوَفِ الْبَلَاءِ فَتَقَدَّمَ فِيهِ بِالْدُّعَاءِ إِلَّا صَرَفَ اللَّهُ عَنْهُ ذَلِكَ الْبَلَاءَ أَمَا عَلِمْتُمْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ يَا عَلِيُّ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ إِنَّ الدُّعَاءَ يَرُدُّ الْبَلَاءَ وَ قَدْ أُبْرِمَ إِبْرَامًا قَالَ الْوَشَّاءُ فُقُلْتُ لِعَبْدِ اللَّهِ بْنِ سِنَانٍ هَلْ فِي ذَلِكَ دُعَاءٌ مُوقَّتٌ؟ قَالَ أَمَا إِنِّي فَقَدْ سَأَلْتُ عَنْ ذَلِكَ الصَّادِقَ ع فَقَالَ نَعَمْ أَمَا دُعَاءُ الشَّيْبَةِ الْمُسْتَضْعَفِينَ فَفِي كُلِّ عِلَّةٍ مِنَ الْعِلَلِ دُعَاءٌ مُوقَّتٌ وَ أَمَا دُعَاءُ الْمُسْتَبْصِرِينَ فَلَيْسَ فِي شَيْءٍ مِنْ ذَلِكَ دُعَاءٌ مُوقَّتٌ لِأَنَّ الْمُسْتَبْصِرِينَ الْبَالِغِينَ دَعَاؤُهُمْ لَا يُجْجَبُ.

It has been narrated from Abu Atab Abd Allah Ibn Bistam, from Mohammed Ibn Khalaf, from Al-Washsha, from Abd Allah Ibn Sinan, from his brother Mohammed Ibn Sinan, who says:

(Imam) Jafar^{-asws} Ibn Mohammed^{-asws} has said: There is no one who, when fearing ‘Al-Bala’ (affliction), precedes it with prayer except that Allah^{-azwj} Turns away that ‘Al-Bala’ (Affliction) from him. Do you not know that Amir-ul-Momineen^{-asws} said that Rasool Allah^{-saww} used to say: O Ali^{-asws}, He^{-asws} replied: At your^{-saww} service, Ya Rasool Allah^{-saww}. He^{-saww} (Rasool Allah) said: Prayer repels ‘Al-Bala’ (affliction), and that has been conclusively established.

Al-Washsha said: I asked Abd Allah Ibn Sinan: Is there a particular prayer for that? He replied: I asked Al-Sadiq^{-asws} about that and he^{-asws} said: Yes, a vulnerable Shia has a particular prayer for every illness. Those endowed with perception have no particular prayer, for the prayer of those endowed with perception is not veiled.¹⁹

أَبُو عَتَّابٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَلْفٍ وَ أَظُنُّ الْحُسَيْنَ حَدَّثَنَا أَيضاً عَنْهُ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ سِنَانٍ يُحَدِّثُ عَنِ الصَّادِقِ ع: سَهْرٌ لَيْلَةٍ فِي الْعِلَّةِ الَّتِي يُصِيبُ الْمُؤْمِنَ عِبَادَةَ سَنَةٍ.

Abu Atab narrated from Mohammed Ibn Khalaf and from al-Hussain Ibn Bistam, who from Al-Washsha, from Abd Allah Ibn Sinan, from Mohammed Ibn Sinan, who says:

Al-Sadiq^{-asws} has said: One night’s sleeplessness during an illness that afflicts a believer is (equal to) a year’s worship.²⁰ Also in another Hadith Imam says: one night’s fever expiates a year’s sins.²¹

H. 1. طب الأئمة عليهم السلام، ص: 15 18

H. 2. طب الأئمة عليهم السلام، ص: 15 19

طب الأئمة عليهم السلام، ص: 16 20

طب الأئمة عليهم السلام، ص: 16 21

A Supplication for All Body:

And from a chain of narrators from:

Imam Al-Sadiq^{-asws} has said for the relief from a pain (in the body) one to recite:

بِسْمِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الْمُطَهَّرِ الْقُدُّوسِ الْمُبَارَكِ الَّذِي مَنْ سَأَلَكَ بِهِ
أَعْطَيْتَهُ وَ مَنْ دَعَاكَ بِهِ أَجَبْتَهُ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَنْ تُعَافِيَنِي مِمَّا أَجِدُ فِي رَأْسِي وَ فِي
سَمْعِي وَ فِي بَصَرِي وَ فِي بَطْنِي وَ فِي ظَهْرِي وَ فِي يَدَيَّ وَ فِي رِجْلَيَّ وَ فِي جَسَدِي وَ فِي جَمِيعِ أَعْضَائِي
وَ جَوَارِحِي إِنَّكَ لَطِيفٌ لِمَا تَشَاءُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

In the name of Allah^{-azwj}, the Merciful, the Compassionate: O Allah^{-azwj}, I plead to You^{-azwj} by Your^{-azwj} Pure, Immaculate, Most Holy and Blessed Name, by Which whoever asks of You^{-azwj}, You^{-azwj} Grant him, and by Which whoever calls on You^{-azwj}, You^{-azwj} Answer him, to Bless Mohammed^{-saww} and his family^{-asws}, and to heal the suffering in my head (al-ra's), my hearing (al-sam'), my sight (al-basar), my belly, my back (al-zahr), my hand (al-yad), my foot, my body (al-jasad), and in my all my organs (al-a'da) and limbs (al-jawarhi). Surely, You^{-azwj} are Gracious to whomsoever You^{-azwj} will, and You^{-azwj} are Powerful over all things.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ هِشَامِ الْجَوَالِقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali, from Hisham Al Jawaleyqi,

(It has been narrated) from Abu Abdullah^{-asws} having said:

يَا مُنْزِلَ الشِّفَاءِ وَ مُذْهِبَ الدَّاءِ أَنْزِلْ عَلَيَّ مَا بِي مِنْ دَاءٍ شِفَاءً .

'O (Who) Sends down the healing and Removes the illness, Send down a healing upon what is with me from the illness!'²³

²² طب الأئمة عليهم السلام، ص: 17

²³ Al Kafi V 2 – The Book Of Supplication CH 56 H 14

Shooting Body Pain Cure:

قَالَ حَدَّثَنِي الْخَزَارِ [الْحَزَارِيُّ] قَالَ: حَدَّثَنِي فَضَالَةُ عَنْ أَبِي عَثْمَانَ عَنْ أَبِي حَمَزَةَ التَّمَالِيِّ عَنِ الْبَاقِرِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: مَنْ أَصَابَهُ أَلَمٌ فِي جَسَدِهِ فَلْيَعُوذْ نَفْسَهُ وَ لِيُقَلِّقْ

The narrator says, Al-Khazzaz Al-Razi narrated from Faddala, who from Aban Ibn Uthman, from Abu Hamza Al-Thumali, who says:

(Imam) Al-Baqir^{asws} says that Amir-ul-Momineen^{asws} said: Whoever is afflicted with a (shooting) pain in his body, let him invoke protection for himself and say:

أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ عَلَى الْأَشْيَاءِ أُعِيدُ نَفْسِي بِجَبَّارِ السَّمَاءِ أُعِيدُ نَفْسِي بِمَنْ لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ أُعِيدُ نَفْسِي بِالَّذِي اسْمُهُ بَرَكَةٌ وَ شِفَاءٌ

I take refuge in the Might of Allah^{azwj} and His^{azwj} Power over things. I seek protection for myself in the Omnipotent of the Heavens. I seek protection for myself in the One^{azwj} with Whose Name no disease harms. I seek refuge for myself in the One^{azwj} Whose Name is a Blessing and a Cure.

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ يَضُرَّهُ أَلَمٌ وَ لَا دَاءٌ.

If he recites that, no pain or illness will afflict him.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ سُلَيْمَانَ الْأَوْدِيِّ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ: شَكَّوْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَلَمًا وَ وَجَعًا فِي جَسَدِي فَقَالَ إِذَا اشْتَكَى أَحَدُكُمْ فَلْيُقَلِّقْ.

Ali Ibn Ibrahim Al-Wasiti narrated from Mahbub, from Mohammed Ibn Sulayman al-Awdi, form Abu al-Jarud, from Abu Ishaq, from al-Harith al-Awdi, from Abu al-Jarud, from abu Ishaq from al-Harith al-Awar, who says:

I complained to Amir-ul-Momineen^{asws} of aches and pains in my body. He^{asws} said: when anyone of you suffers (from pain), let him recite:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى رَسُولِ اللَّهِ وَ آلِهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ مَا أَجِدُ

24 طب الأئمة عليهم السلام، ص: 17

In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and Blessings of Allah^{-azwj} on Rasool Allah^{-saww} and his family^{-asws}. I take refuge from the evil that I suffer in the Might of Allah^{-azwj} and His^{-azwj} Power over what He^{-azwj} Wills.

فَإِنَّهُ إِذَا قَالَ ذَلِكَ صَرَفَ اللَّهُ عَنْهُ الْأَذَى إِنْ شَاءَ اللَّهُ تَعَالَى

If he recites that, Allah^{-azwj} will Turn Away the affliction from him, if He^{-azwj}, the Exalted, Wills.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ دَاوُدَ بْنِ زُرَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَضَعُ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي فِيهِ الْوَجَعُ وَتَقُولُ ثَلَاثَ مَرَّاتٍ

Muhammad Bin Yahya, from one of his companions, from Muhammad Bin Isa, from Dawood Bin Zurby,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'You should place your hand upon painful place, and you should be saying three times,

اللَّهُ اللَّهُ رَبِّي حَقًّا لَا أُشْرِكُ بِهِ شَيْئًا اللَّهُمَّ أَنْتَ لَهَا وَ لِكُلِّ عَظِيمَةٍ فَفَرِّجْهَا عَنِّي .

'Allah^{-azwj}! Allah^{-azwj} is my Lord^{-azwj} truly. I do not associate anything with Him^{-azwj}. O Allah^{-azwj}! You^{-azwj} are (the help) for it (the pain), and for all great troubles, so (please) Relieve it from me'.²⁶

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ دَاوُدَ عَنْ مُفَضَّلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) لِلْأَوْجَاعِ تَقُولُ.

From him, from Muhammad Bin Isa, from Dawood, from Mufazzal,

(It has been narrated) from Abu Abdullah^{-asws} for the pains. 'You should be saying,:

بِسْمِ اللَّهِ وَ بِاللَّهِ كَمْ مِنْ نِعْمَةٍ لِلَّهِ فِي عِزِّ سَاكِنٍ وَ غَيْرِ سَاكِنٍ عَلَى عَبْدٍ شَاكِرٍ وَ غَيْرِ شَاكِرٍ وَ تَأْخُذُ لِحْيَتَكَ بِيَدِكَ الْيُمْنَى بَعْدَ صَلَاةٍ مَفْرُوضَةٍ وَ تَقُولُ اللَّهُمَّ فَرِّجْ عَنِّي كُرْبَتِي وَ عَجِّلْ عَافِيَتِي وَ اكْشِفْ صُرْبِي ثَلَاثَ مَرَّاتٍ وَ اخْرِصْ أَنْ يَكُونَ ذَلِكَ مَعَ دُمُوعٍ وَ بُكَاءٍ

'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! How many Bounties of Allah^{-azwj} are in the calm veins and agitated veins, upon a grateful servant and an ungrateful servant', and you should grab your beard by your right hand after the Obligatory *Salat*, and you should be saying, 'Relieve from me my worries, and Hasten my good health, and Remove my harm', three times, and make sure that, that happens to be along with tears and weeping'.²⁷

²⁵ طب الأئمة عليهم السلام، ص: 18

²⁶ Al Kafi V 2 – The Book Of Supplication CH 56 H 6

²⁷ Al Kafi V 2 – The Book Of Supplication CH 56 H 7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ رَجُلٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَشَكَوْتُ إِلَيْهِ وَجَعًا بِي فَقَالَ قُلْ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from a man who said,

'I went over to Abu Abdullah^{-asws} and I complained to him^{-asws} of my pain. So he^{-asws} said, 'Say,

بِسْمِ اللَّهِ ثُمَّ امْسَحْ يَدَكَ عَلَيْهِ وَ

'In the Name of Allah^{-azwj}', then wipe your hand over it and say,

قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعِظَمَةِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ وَ أَعُوذُ بِرِسْوَلِ اللَّهِ وَ أَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَخَذَرُ وَ مِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي تَقُوهُمَا سَبْعَ مَرَّاتٍ

'I seek Refuge by the Might of Allah^{-azwj}, and I seek Refuge with the Power of Allah^{-azwj}, and I seek Refuge with the Majesty of Allah^{-azwj}, and I seek Refuge with the Magnificence of Allah^{-azwj}, and I seek Refuge with the Hold of Allah^{-azwj}, and I seek Refuge with Rasool-Allah^{-saww}, and I seek Refuge with the Names of Allah^{-azwj}, from the evil of what I am cautious of, and from the evil of what I fear upon myself'. You should be saying it seven times'.

قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ عِزًّا وَ جَلًّا بِهَا الْوَجَعَ عَنِّي .

He (the narrator) said, 'So I did it, and Allah^{-azwj} Mighty and Majestic Removed the pain by it'.²⁸

Head Pain Relief:

سَهْلُ بْنُ أَحْمَدَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ التُّعْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحْمَنِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: مَنْ اسْتَكَى رَأْسَهُ فَلْيَمْسَحْهُ بِيَدِهِ وَ لِيَقُلْ - سَبْعَ مَرَّاتٍ.

Sahl Ibn Ahmad narrated from Ali Ibn Numan from Ibn Muskan from 'Abd al-Rahman al-Qusayr from

Abu Jafar Al-Baqir^{-asws} said: 'Whoever suffers from a complaint of the head, let him put his hand on it and recite seven times:

²⁸ Al Kafi V 2 – The Book Of Supplication CH 56 H 8

أَعُوذُ بِاللَّهِ الَّذِي سَكَنَ لَهُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ

“I take refuge in Allah^{-azwj}, in Whose trust is that which is on the land and in the sea, in the heavens and the earth, and He^{-azwj} is the All-hearing, the All-knowing.”

فَإِنَّهُ يُرْفَعُ عَنْهُ الْوَجَعُ

He will be relieved of the pain.²⁹

حَرِيزُ بْنُ أَيُّوبَ الْجُرْجَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي نَصْرٍ عَنْ ثَعْلَبَةَ عَنْ عَمْرِو بْنِ يَزِيدَ الصَّقَلِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: شَكَوْتُ إِلَيْهِ وَجَعَ رَأْسِي وَ مَا أَجِدُ مِنْهُ لَيْلًا وَ نَهَارًا فَقَالَ ضَعْ يَدَكَ عَلَيْهِ وَ قُلْ لِنَفْسِهِ سَبْعَ مَرَّاتٍ

Hariz bin Ayyub al-Jurjani narrated from Muhammad Ibn Abu Nasr from Thalaba from Amr Ibn Yazid al-Sayqal form who says:

Jafar^{-asws} Ibn Muhammad^{-asws} Ibn 'Ali^{-asws} Ibn Al-Hussain^{-asws} Ibn Ali^{-asws} Ibn Abu Talib^{-asws}, that I (Al-Sayqal) complained to him^{-asws} of a pain in my head, and of my suffering from it night and day. He^{-asws} (Jafar^{-asws} Ibn Muhammad^{-asws}) said: “Place your hand on it (head) and say **seven times**:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ اللَّهُمَّ إِنِّي أَسْتَجِيرُ بِكَ مِمَّا اسْتَجَارَ بِهِ مُحَمَّدٌ ص

‘In the Name of Allah^{-azwj}, with Whose Name nothing on the earth or in the heavens causes injury. He^{-azwj} is the All-hearing, the All-knowing. O Allah^{-azwj}, I seek refuge in You^{-azwj} from that which Muhammad^{-saww}, blessings on him^{-saww} and his family^{-asws}, sought refuge for himself^{-saww}.’

فَإِنَّهُ يَسْكُنُ ذَلِكَ عَنْهُ بِإِذْنِ اللَّهِ تَعَالَى وَ حُسْنِ تَوْفِيقِهِ.

If you recite it (the pain) will subside, by the Authority of Allah^{-azwj}, and if He^{-azwj} Enables you (to recite it).³⁰

29 طب الأئمة عليهم السلام، ص: 18

30 طب الأئمة عليهم السلام، ص: 18

عَلِيُّ بْنُ عُرْوَةَ الْأَهْوَازِيُّ وَكَانَ زَاوِيَةً لِعُلُومِ أَهْلِ الْبَيْتِ ع قَالَ: حَدَّثَنَا الدَّيْلَمِيُّ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ لَا أَزَالُ أُجِدُّ فِي رَأْسِي شَكَاةً وَرُبَّمَا أُسَهَّرْتُ وَشَعَلْتَنِي عَنِ الصَّلَاةِ بِاللَّيْلِ قَالَ يَا دَاوُدُ إِذَا أَحْسَسْتَ بِشَيْءٍ مِنْ ذَلِكَ فَاْمَسَحْ يَدَكَ عَلَيْهِ وَ قُلْ

'Ali Ibn Urwa al-Ahwazi a narrator of the teachings of the Ahl al-Bayt, peace be upon them, narrated from al-Daylami from Dawud al-Raqqi from

Musa^{-asws} Ibn Jafar^{-asws} says that he (Dawud) said: "O son of Rasool Allah^{-asws}, I suffer constantly from a complaint in my head, and sometimes it keeps me awake at nights and distracts me from performing the night prayer." He^{-asws} replied: "O Dawud, when you experience any of that (pain), pass your hand over it and say:

أَعُوذُ بِاللَّهِ وَ أَعِيدُ نَفْسِي مِنْ جَمِيعِ مَا اعْتَرَانِي بِاسْمِ اللَّهِ الْعَظِيمِ وَ كَلِمَاتِهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَ لَا فَاجِرٌ أَعِيدُ نَفْسِي بِاللَّهِ عَزَّ وَ جَلَّ وَ بِرَسُولِ اللَّهِ ص وَ آلِهِ الطَّاهِرِينَ الْأَخْيَارِ اللَّهُمَّ بِحَقِّهِمْ عَلَيْكَ إِلَّا أَجْرْتَنِي مِنْ شَكَاةِي هَذِهِ

'I take refuge in Allah^{-azwj}, and seek Protection for myself from all that afflicts me, in the Name of Allah^{-azwj}, the Mighty, and His^{-azwj} Perfect Words, which neither the righteous nor the ungodly can disregard, I seek Protection for myself with Allah^{-azwj}, the Mighty and Sublime, and with Rasool Allah^{-saww} and his family^{-asws}, the pure, the chosen ones^{-asws}. O Allah^{-azwj}, by their claim over You^{-azwj}, Protect me from this suffering of mine.'

فَإِنَّهَا لَا تَضُرُّكَ بَعْدُ.

It will not afflict you again."³¹

أَبُو صَلْتِ الْهَرَوِيُّ قَالَ: حَدَّثَنَا الرِّضَا عَلِيُّ بْنُ مُوسَى عَنْ أَبِيهِ قَالَ: قَالَ الْبَاقِرُ مُحَمَّدُ بْنُ عَلِيٍّ ع: عَلَّمَ شَيْعَتَنَا لَوْجَعَ الرَّأْسِ

Abu Salt Al-Harawi has narrated from:

(Imam) Al-Reza^{-asws} (narrates) from his father from Al-Baqir^{-asws} who said: "Teach our Shia to recite the following for a pain (relief) in the head:

يَا طَاهِي يَا ذر يَا طمنة يَا طنات

31 طب الأئمة عليهم السلام، ص: 19

“Ya Tahiyu, Ya Dharr, Ya Tamana, Ya Tannat”.

فَأَيُّهَا أَسَامِي [أَسَامٍ] عِظَامٌ لَهَا مَكَانٌ مِنَ اللَّهِ عَزَّ وَجَلَّ يَصْرِفُ اللَّهُ عَنْهُمْ ذَلِكَ.

They are Sublime Names and have an Authority given by Allah-azwj, the Exalted and Sublime. Allah-azwj will turn that [pain] away from them.³²

عَبْدُ اللَّهِ بْنُ بَسْطَامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ قَالَ: حَضَرْتُهُ يَوْمًا وَقَدْ شَكَا إِلَيْهِ بَعْضُ إِخْوَانِنَا فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ أَهْلِي يُصِيبُهُمْ كَثِيرًا هَذَا الْوَجَعُ الْمَلْعُونُ قَالَ وَمَا هُوَ؟ قَالَ وَجَعُ الرَّأْسِ قَالَ خُذْ قَدْحًا مِنْ مَاءٍ وَاقْرَأْ عَلَيْهِ

'Abd Allah Ibn Bistam narrated from Ishaq Ibn Ibrahim from

(Ishaq) says that he was with Abu Al-Hasan Al-Askari-asws one day when one of our brothers complained to him-asws, saying: “O son of Rasool Allah-saww, my family suffers much from this accursed pain.” He-asws asked: “And what is it?” The man replied: “Pain (recurring) in the head.”

He-asws said: “Take a cup of water and recite over it:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ {21:30}

Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), then We parted them, and we made every living thing of water? Will they not then believe? (21:30).

ثُمَّ اشْرَبْهُ فَإِنَّهُ لَا يَصُرُّهُ إِلَّا شَاءَ اللَّهُ تَعَالَى.

Then drink it and pain will not afflict them, Allah-azwj, the Exalted, willing.”³³

An Invocation for Headache

مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْمَعِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانِ السِّنَائِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ ذِي الثَّقَيْنَاتِ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: هَذِهِ عُودَةٌ نَزَلَتْ بِهَا جِبْرِئِيلُ ع عَلَى النَّبِيِّ ص وَ

32 طب الأئمة عليهم السلام، ص: 19

33 طب الأئمة عليهم السلام، ص: 19

النَّبِيِّ عِصْدَعُ فَقَالَ يَا مُحَمَّدُ عَوِّذُ صُدَاعَكَ بِهَذِهِ الْعُوذَةِ يُخَفِّفِ اللَّهُ عَنْكَ وَ قَالَ يَا مُحَمَّدُ مَنْ عَوَّذَ بِهَذِهِ الْعُوذَةِ سَبَعَ مَرَّاتٍ عَلَى أَيِّ وَجَعٍ يُصِيبُهُ شَفَاهُ اللَّهُ بِإِذْنِهِ تَمْسُحُ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي تَشْتَكِي وَ تَقُولُ

Muhammad Ibn Jafar al-Bursi narrated from Muhammad Ibn Yahya al-Armani from Muhammad Ibn Sinan al-Sinani from Yunus Ibn Zabyan from al-Mufaddal Ibn 'Umar from

Abu Abd Allah Al-Sadiq^{asws} said: 'This is an invocation revealed by Jibrail^{as} to the Prophet^{saww} when the latter was suffering from a headache (Al-Suda). Jibrail^{as} said: "O Muhammad^{saww}, take refuge from your headache with this invocation, Allah^{azwj} will relieve you of it." Then he^{as} said: "O Muhammad^{saww}, whosoever takes refuge with this invocation **seven times** of any pain that afflicts him. Allah^{azwj} will Heal him if He^{azwj} wills. Pass your^{saww} hand over the painful area and say:

بِسْمِ اللَّهِ رَبِّنا الَّذِي فِي السَّمَاءِ تَقَدَّسَ ذِكْرُهُ رَبِّنا الَّذِي فِي السَّمَاءِ وَ الْأَرْضِ أَمْرُهُ نَافِذٌ مَاضٍ كَمَا أَنَّ أَمْرُهُ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ وَ اغْفِرْ لَنَا ذُنُوبَنَا وَ حَطَايَانَا يَا رَبَّ الطَّيِّبِينَ الطَّاهِرِينَ أَنْزِلْ شِفَاءً مِنْ شِفَائِكَ وَ رَحْمَةً مِنْ رَحْمَتِكَ عَلَى فُلانِ ابْنِ فُلانةَ وَ تُسَمِّي اسْمَهُ.

'In the Name of Allah^{azwj}, our Lord, Whose Mention is glorified in the Heavens, our Lord^{azwj}, Whose Command in the Heavens and the earth is executed and performed. Just as Your^{azwj} command is executed in the heavens, bestow Your^{azwj} Mercy on earth, and Forgive us for our sins and our faults. O Lord^{azwj} of the pious^{asws}, the pure ones^{asws}, Bestow a cure, and Mercy from Your^{azwj} Mercy, on so-and-so, son of so-and-so, and mention his name.'³⁴

Another invocation for headache:

يَا مُصَغَّرَ الْكِبْرَاءِ وَ يَا مُكَبَّرَ الصُّغَرَاءِ وَ يَا مُذْهَبَ الرَّجْسِ عَنْ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مُطَهِّرَهُمْ تَطْهِيراً صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ امْسَحْ مَا بِي مِنْ صُدَاعٍ وَ شَقِيقَةٍ.

'O the One^{azwj} Who diminishes the great and magnifies the small; O the (One^{azwj}) who Kept Away the un-cleanliness from Muhammad^{saww} and his family^{asws}, and their^{asws} complete Purifier. Bless Muhammad^{saww} and his family^{asws}. Remove what is in me of headache and migraine (Al-Shaqiqah).'³⁵

34 طب الأئمة عليهم السلام، ص: 20

35 طب الأئمة عليهم السلام، ص: 20

An Invocation for Migraine

مُحَمَّدُ بْنُ إِبْرَاهِيمَ السَّرَّاجِ قَالَ: حَدَّثَنَا ابْنُ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ وَكَانَ أَقْدَمَ مِنْ حَرِيزِ السَّجِسْتَانِيِّ إِلَّا أَنَّ حَرِيزاً كَانَ أَسْبَغَ عِلْماً مِنْ حَبِيبٍ هَذَا قَالَ: شَكَوْتُ إِلَى الْبَاقِرِ عَ شَقِيقَةً تَعْتَرِينِي فِي كُلِّ أُسْبُوعٍ مَرَّةً أَوْ مَرَّتَيْنِ فَقَالَ ضَعْ يَدَكَ عَلَى الشَّقِ الَّذِي يَعْتَرِيكَ وَ قُلْ

Muhammad Ibn Ibrahim al-Siraj narrated from Ibn Mahbob from Hisham Ibn Salim from Habib al-Sijistani-he was older than Hariz al-Sijistani, though Hariz was superior in knowledge to Habib-who said:

(The narrator says) 'I complained to Al-Baqir^{asws} of a migraine that afflicted me once or twice every week. Al-Baqir^{asws} said: "Place your hand on the side which pains you and say:

يَا ظَاهِراً مَوْجُوداً وَ يَا بَاطِئاً غَيْرَ مَفْقُودٍ ارْذُدْ عَلَى عَبْدِكَ الضَّعِيفِ أَيَادِيكَ الْجَمِيلَةَ عِنْدَهُ وَ أَدْهِبْ عَنْهُ مَا بِهِ مِنْ أَدَى إِنَّكَ رَحِيمٌ وَدُودٌ قَدِيرٌ.

'O Apparent, Present, O Hidden, but not absent, answer Your^{azwj} weak servant with Your^{azwj} Gracious Help. Remove from him his pain. Surely, You^{azwj} are Compassionate, Loving, All-powerful.

تَقُولُهَا ثَلَاثًا تُعَاقَى مِنْهَا إِنْ شَاءَ اللَّهُ تَعَالَى

Recite this three times and you will be relieved of the pain, Allah^{azwj}, the Exalted, Willing."³⁶

السَّيَّارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ عَ يُعُودُ رَجُلًا مِنْ أَوْلِيَائِهِ ذَكَرَ أَنَّهُ أَصَابَتْهُ شَقِيقَةٌ فَذَكَرَ نَحْوَ الْعُودَةِ الْمُتَقَدِّمَةِ.

Another invocation of migraine: Al-Sayyari narrated from Muhammad Ibn Ali from Muhammad Ibn Muslim from Ali Ibn Abu Hamza from Abu Basir, who said:

'I heard Muhammad^{asws} Ibn Ali^{asws} Ibn Al-Hussain^{asws}, peace be upon him, when visiting one of his followers, who mention that he was afflicted with a migraine. He^{asws} cited an invocation similar to the preceding one.'

يُكْتَبُ فِي قِرْطَاسٍ وَ يُعَلَّقُ عَلَى الْجَانِبِ الَّذِي يَشْتَكِي

Another invocation for migraine: 'Write the following on a paper and attach it to the part which suffering:

36 طب الأئمة عليهم السلام، ص: 20

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنَّكَ لَسْتَ بِإِلَهٍ اسْتَحْدَثْنَاكَ وَ لَا بِرَبِّ يَبِيدُ ذِكْرَكَ وَ لَا مَلِكٍ يَشْرُكَكَ
 قَوْمٌ يَقْضُونَ مَعَكَ وَ لَا كَانَ قَبْلَكَ مِنْ إِلَهٍ نَلْجَأُ إِلَيْهِ أَوْ نَتَعَوَّذُ بِهِ وَ نَدْعُوهُ وَ نَدْعُكَ وَ لَا أَعَانَكَ
 عَلَى خَلْقِنَا مِنْ أَحَدٍ فَيُسْأَلُ فِيكَ سُبْحَانَكَ وَ بِحَمْدِكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اشْفِهِ بِشَفَائِكَ
 عَاجِلًا.

“In the Name of Allah^{-azwj}, the Merciful, the Compassionate. I bear witness that You^{-azwj} are not a god that we have invented, nor a lord whose mention has ceased, nor a king with whom people associate partners, nor was there before You^{-azwj} a god in whom we took refuge, or sought protection, or prayed to. We pray to You^{-azwj}, and no one assists You^{-azwj} in our creation nor is responsible for You^{-azwj}. Glory be to You^{-azwj} and Praise! Bless Muhammad^{-saww} and his family^{-asws}. Cure this quickly with your^{-azwj} Cure.”³⁷

An Invocation for Pain in the Eye:

أَحْمَدُ بْنُ مُحَمَّدٍ أَبُو جَعْفَرٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَمِيرٍ قَالَ: حَدَّثَنَا أَبُو أَيُّوبَ الْخَزَّازُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع
 عَنِ الْبَاقِرِ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ أَبِيهِ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَمَّا دَعَانِي رَسُولُ اللَّهِ ص يَوْمَ خَيْبَرَ قِيلَ لَهُ يَا رَسُولَ اللَّهِ إِنَّهُ أَرْمَدُ
 فَقَالَ رَسُولُ اللَّهِ ص ائْتُونِي بِهِ فَأَتَيْتُهُ فَمُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَرْمَدُ لَا أَبْصُرُ شَيْئًا قَالَ فَقَالَ اذْنُ مِثِّي يَا عَلِيُّ فَدَنَوْتُ مِنْهُ فَمَسَحَ يَدَهُ عَلَى
 عَيْنِي فَقَالَ

Ahmad Ibn Muhammad Abu Jafar narrated from Ibn Abu 'Umayr from Abu Ayyub al-Khazzaz from Muhammad Ibn Muslim from

Abu Abd Allah Al-Sadiq^{-asws}, from Al-Baqir^{-asws} from Ali Ibn Al-Hussain^{-asws} from his father^{-asws}, who said that 'Ali^{-asws} Ibn Abu Talib^{-asws} said: 'When Rasool Allah^{-saww} called me^{-asws} on the day of Khaybar, he^{-saww} was told: 'Ya Rasool Allah^{-saww}, he^{-asws} has inflammation (al-ramad) of the eyes.' Rasool Allah^{-saww} said: "Bring him^{-asws} to me^{-saww}." So I^{-asws} went to him^{-saww} and said: "Ya Rasool Allah^{-saww}, I^{-asws} have inflammation of the eyes which hinders my^{-asws} sight." Rasool Allah^{-saww} said: "Approach me^{-saww}, O 'Ali^{-asws}." I^{-asws} approached him^{-saww} and he^{-saww} passed his^{-saww} hand over my^{-asws} eyes and recited:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اكْفِهِ الْحَرَّ وَ الْبَرْدَ وَ قِهِ الْأَذَى وَ الْبَلَاءَ.

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“In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and peace be on Rasool Allah^{-saww}. Ya Allah^{-azwj}, Protect him^{-asws} from the heat and the cold, and preserve him from harm and affliction.”

قَالَ عَلِيُّ ع فَبَرَأْتُ وَ الَّذِي أَكْرَمَهُ بِالنُّبُوَّةِ وَ حَصَّهُ بِالرِّسَالَةِ وَ اصْطَفَاهُ عَلَى الْعِبَادِ مَا وَجَدْتُ بَعْدَ ذَلِكَ حَرًّا وَ لَا بَرْدًا وَ لَا أَدَى فِي عَيْنِي
قَالَ وَ كَانَ عَلِيُّ رُبَّمَا حَرَجَ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ وَ عَلَيْهِ قَمِيصٌ شَقَّ [شَفَّ] فَيُقَالُ يَا أَمِيرَ الْمُؤْمِنِينَ أَمَا تُصِيبُ الْبَرْدُ؟ فَيَقُولُ مَا
أَصَابَنِي حَرٌّ وَ لَا بَرْدٌ مُنْذُ عَوَّدَنِي رَسُولُ اللَّهِ ص وَ رُبَّمَا حَرَجَ إِلَيْنَا فِي الْيَوْمِ الْحَارِّ الشَّدِيدِ الْحَرِّ فِي جَبَّةٍ مَحْشُورَةٍ فَيُقَالُ لَهُ أَمَا يُصِيبُكَ مَا يُصِيبُ
النَّاسَ مِنْ شِدَّةِ هَذَا الْحَرِّ حَتَّى تَلْبَسَ الْمَحْشُورَةَ؟ فَيَقُولُ هُمْ مِثْلَ ذَلِكَ

‘Ali^{-asws} said: ‘I^{-asws} recovered, and by Him^{-azwj} Who honoured him^{-saww} with Prophethood, bestowed on him^{-saww} the Message, and Chose him^{-asws} over His^{-azwj} servants. I^{-asws} felt neither heat nor cold nor pain in my eyes after that.’

He (the Imam^{-asws}) said: ‘Sometimes ‘Ali^{-asws} would go out on a bitterly cold winter’s day with a torn shirt. It would be said: “O Amir-ul-Momineen^{-asws}, are you not affected by the cold?” He^{-asws} would reply: “Neither heat nor cold has affected me^{-asws} since Rasool Allah^{-saww} protected me^{-asws} with the invocation.” Sometimes he^{-asws} would come out to us^{-asws} on an extremely hot day in a padded garment, and it would be said to him^{-asws}: “Are you^{-asws} not affected as other people are by this severe heat, so that you^{-asws} wear a padded garment?” He^{-asws} would give them the same reply.’³⁸

An Invocation for Pain in the Ear

خِرَاشُ بْنُ زُهَيْرٍ الْأَزْدِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جُمُهِورٍ الْقُمِّيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَوْتُ إِلَيْهِ وَجَعًا فِي
أُذُنِي فَقَالَ ضَعْ يَدَكَ عَلَيْهِ وَ قُلْ سَبْعَ مَرَّاتٍ

Khirash Ibn Zuhayr al-Azdi narrated from Muhammaad Ibn Jamhur al-Qummi from Yunus Ibn Zabyan from

He (the narrator) says that I complained to Abu ‘Abd Allah^{-asws} of pain in one of my ears (Al-Udhun). He^{-asws} said: “Place your hand over it, and **say seven times**:

أَعُوذُ بِاللَّهِ الَّذِي سَكَنَ لَهُ مَا فِي الْبَرِّ وَ الْبَحْرِ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

‘I take refuge in Allah^{-azwj}, in Whom trust that which is on the land and in the sea, in the Heavens and the earth; and He^{-azwj} is All-hearing, All-knowing.’

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فَإِنَّهُ يُبْرِئُ بِإِذْنِ اللَّهِ تَعَالَى أَسْلَمُ بْنُ عَمْرِو النَّصَبِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي رَبِيتَةَ [زَيْنَبَةَ] عَنْ مُحَمَّدِ بْنِ سَلْمَانَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع: أَنَّهُ عَوَّدَ رَجُلًا مِنْ أَصْحَابِهِ مِنْ وَجَعِ الْأُذُنِ فَذَكَرَ مِثْلَ هَذَا.

It will be cured, Allah, the Exalted, willing.”

Aslam Ibn ‘Amr al-Nusaybi narrated from Ali Ibn Rabbayta from Muhammad ibn Salman from his father from Abu ‘Abd Allah^{-asws} that he^{-asws} recited an invocation of protection similar to this, for one of his^{-asws} companions who had an earache.³⁹

An Invocation for Deafness

حَنَانُ بْنُ جَابِرِ الْفِلَسْطِينِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ عَنِ ابْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِّ عَنِ جَابِرٍ عَنِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع: أَنَّ رَجُلًا شَكَأَ إِلَيْهِ صَمًّا فَقَالَ امْسَحْ يَدَكَ عَلَيْهِ وَاقْرَأْ عَلَيْهِ

Hannan Ibn Jabir al-Filistini narrated from Muhammad Ibn Ali from Ibn Sinan from Ammar Ibn Marwan from al-Munkhal from Jabir from

Abu Jafar Muhammad^{-asws} Ibn Ali^{-asws} who said that a man complained to him^{-asws} of deafness (Al-Samam). Abu Jafar^{-asws} said: Pass your hand over him and recite:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ. (24-21:59)

If We had sent down this QURAN upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of God, And We make these examples for men; haply they will reflect. He is God; there is no god but He. He is the knower of the Unseen and the Visible. He is the All-merciful, the All-compassionate. He is God. There is no god but He. He is the King, the All-holy, the All-peaceable, the All-faithful, the All-preserver, the All-mighty, the All-compeller, the All-sublime. Glory be to God, above that they associate! He is God, the Creator, the Maker, the Shaper. To Him

39 طب الأئمة عليهم السلام، ص: 22

belong the Names Most Beautiful. All that is in the heavens and the earth magnifies Him; He is the All-mighty, the All-wise. (59:21-4).⁴⁰

An Invocation for Pain Afflicting the Mouth

حَرِيزُ بْنُ أُيُوبَ الْجُرْجَانِيُّ قَالَ: حَدَّثَنَا أَبُو سَمِينَةَ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكََا إِلَيْهِ وَليُّ مَنْ أُولِيَائِهِ وَجَعًا فِي فَمِهِ فَقَالَ إِذَا أَصَابَكَ ذَلِكَ فَضَعْ يَدَكَ عَلَيْهِ وَ قُلْ

Hariz Ibn Ayyub al-Jurjani narrated from Abu Samina from Ali Ibn Asbat from Abu Hamza from Abu Abd Allah, peace be upon him, that Abu Basir said:

'One of his (Abu Abd Allah^{-asws}'s) followers complained to him^{-asws} of pain in his mouth (Al-fam). Abu Abd Allah^{-asws} said, "When that afflicts you, place your hand over it and say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ أَعُوذُ بِكَلِمَاتِ اللَّهِ الَّتِي لَا يَضُرُّ مَعَهَا شَيْءٌ فُذُوسًا فُذُوسًا فُذُوسًا بِاسْمِكَ يَا رَبِّ الطَّاهِرِ الْمُقَدَّسِ الْمُبَارَكِ الَّذِي مَنْ سَأَلَكَ بِهِ أَعْطَيْتَهُ وَ مَنْ دَعَاكَ بِهِ أَجَبْتَهُ أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدِ النَّبِيِّ وَ أَهْلِ بَيْتِهِ وَ أَنْ تُعَافِيَنِي مِمَّا أَجِدُ فِي فَمِي وَ فِي رَأْسِي وَ فِي سَمْعِي وَ فِي بَصَرِي وَ فِي بَطْنِي وَ فِي ظَهْرِي وَ فِي يَدَيَّ وَ فِي رِجْلَيَّ وَ فِي جَمِيعِ جَوَارِحِي كُلِّهَا.

'In the Name of Allah^{-azwj}, the Merciful, the Compassionate. In the Name of Allah^{-azwj}, with Whose Name illness causes no harm; I take refuge in the Words of Allah^{-azwj}, with Which nothing harms, Most Holy, Most Holy, Most Holy. By Your^{-azwj} Name, O Lord^{-azwj}, the Pure, the Holy, the Blessed, whoever asks You^{-azwj} by it, You^{-azwj} Grant it to him, and whoever calls on You^{-azwj} by it, You^{-azwj} Grant it to him, and whoever calls on You^{-azwj} by it, You^{-azwj} answer him. I ask You^{-azwj}, O Allah^{-azwj}, O Allah^{-azwj}, O Allah^{-azwj}, to Bless Muhammad^{-saww}, the Prophet^{-saww}, and his^{-saww} Ahl Al-Bayt^{-asws}, and to heal the suffering in my mouth, my head, my hearing, my sight, my belly, my back, my hand, my foot, and in all my limbs.'

فَإِنَّهُ يُخَفِّفُ عَنْكَ إِنْ شَاءَ اللَّهُ تَعَالَى

You will be relieved of your pain, Allah^{-azwj}, the Exalted, Willing."

طَبِ الْأُئِمَّةِ عَلَيْهِمُ السَّلَامُ، ص: 23 40

An Invocation for the Toothache:

أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ [أَحْمَدَ] مُحَمَّدٍ الْخَوَاتِمِيُّ قَالَ: قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ يَفْطِينٍ عَنْ حَنَانِ الصَّيْقَلِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: شَكَوْتُ إِلَيْهِ وَجَعَ أُضْرَاسِي وَ أَنَّهُ يُسَهِّرُنِي اللَّيْلَ قَالَ فَقَالَ يَا أَبَا بَصِيرٍ إِذَا أَحْسَسْتَ بِذَلِكَ فَضَعْ يَدَكَ عَلَيْهِ وَ اقْرَأْ سُورَةَ الْحَمْدِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ اقْرَأْ

Abu Abd Allah al-Hussain ibn Ahmed, from Mohammed al-Khawatimi, narrates from al-Hussain ibn Ali ibn Yaqteen, from Hanan Al-Sayqal, from Abi Basir, who says:

I complained to Abi Jafar Al-Baqir ^{-asws} about my toothache, which kept me awake at night. He said: O Abu Basir! Put your hand where is pain and Recite the Sura Al-Hamd (1), the two Suras of taking refuge (Al-Falaq (113) and Al-Nas (114). and the Sura Al-Ikhlâs (112). And then recite

وَ تَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَ هِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ (27:88)

And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud-- the handiwork of Allah Who has made everything thoroughly; surely He is Aware of what you do. (27:88)

فَإِنَّهُ يَسْكُنُ ثُمَّ لَا يَعُودُ.

The pain will subside, and it will not come back.⁴¹

حَدَّثَنَا حَمْدَانُ بْنُ أَعْيَنَ الرَّازِيُّ قَالَ: حَدَّثَنَا أَبُو طَالِبٍ عَنْ يُونُسَ عَنْ أَبِي حَمَزَةَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع: أَنَّهُ أَمَرَ رَجُلًا بِذَلِكَ وَ زَادَ فِيهِ قَالَ اقْرَأْ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ مَرَّةً وَاحِدَةً فَإِنَّهُ يَسْكُنُ وَ لَا يَعُودُ.

Hamdan ibn Auyon Al-Rai, narrates from Abu Talib, from Younis, from Abi Hamza, who heard it from Sama ibn Mehran, who says:

Abu Abd Allah ^{-asws} said: If a person suffers (from toothache) he should recite once Inna Anzalna (97), and the (pain) will not return to him.⁴²

41 طب الأئمة عليهم السلام، ص: 24

42 طب الأئمة عليهم السلام، ص: 24

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مَنْ اشْتَكَى مِنْ ضَرْسِهِ فَلْيَأْخُذْ عَنْ مَوْضِعِ سُجُودِهِ وَ لِيَمْسَحْهُ عَلَى الْمَوْضِعِ الَّذِي يَشْتَكِي وَ يَقُولُ.

(And for pain in the teeth), from Amir-ul-Momineen^{-asws} has said: 'Whoever complains of pain in the teeth, let him take the object on which he performs his sajdah (Prostration), and rub it on the painful area and say:

بِسْمِ اللَّهِ وَ الشَّافِي اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

In the Name of Allah^{-azwj}, and the Healer, Allah^{-azwj}; there is no Might nor Power except in Allah, the Most High, the Mighty.⁴³

وَرُوِيَ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع قَالَ: ضُرِبَتْ عَلَى أَسْنَانِي فَجَعَلْتُ عَلَيْهَا السُّعْدَ وَ قَالَ حَلُّ الْحَمْرِ يَشُدُّ اللَّيْلَةَ وَ قَالَ تَأْخُذُ حِنْطَةً وَ تَقْشُرُهَا وَ تَسْتَحْرِجُ دُهْنَهَا فَإِنْ كَانَ الضَّرْسُ مَأْكُولًا مُتَحَفِرًا تَقْطُرُ فِيهِ قَطْرَتَانِ مِنَ الدَّهْنِ وَ اجْعَلْ مِنْهُ فِي فُطْنَةٍ وَ اجْعَلْهَا فِي أُذُنِكَ الَّتِي تَلِي الضَّرْسَ ثَلَاثَ لَيَالٍ فَإِنَّهُ يَحْسِمُ ذَلِكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

(The narrator) has reported that I said to Abu Al-Hassan^{-asws}: 'My teeth (Al-Asnan) were hurting me and I applied Cyperus rotundus⁴⁴ (al-sud) to them. He^{-asws} said: Wine vinegar strengthens the gums. He^{-asws} also said: Take wheat (al-hinta), husk it, and extract the oil. If the tooth is decayed and rotten, put two drops of the oil in it. Put some oil on a piece of cotton and place it in the ear near the tooth, for three nights. It will stop (the decay), Allah^{-azwj}, Willing.⁴⁵

إِبْرَاهِيمُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ رَبِّهِ عَنْ ثَعْلَبَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ هَذِهِ الرَّقِيَّةَ رُقِيَّةُ الضَّرْسِ وَ هِيَ نَافِعَةٌ لَا تُخَالِفُ أَبَدًا أَصْلًا بِإِذْنِ اللَّهِ تَعَالَى حَمْدًا [تَعْمِدُ] إِلَى ثَلَاثَةِ أَوْرَاقٍ مِنْ وَرَقِ الرَّيْثُونِ فَكُتِبَ [فَتَكْتُبُ] عَلَى وَجْهِ الْوَرَقَةِ -

Ibrahim Ibn Khalid narrated from Ibrahim Ibn Abd Rabbihi, from Thalaba, from Abu Baseer, who says:

Abu Abd Allah^{-asws} said: This is a charm for the teeth (toothache). It is beneficial and will never fail, Allah^{-azwj} Willing: (start with Praising Allah^{-azwj}), (take) three leaves of the olive tree (al-Zaytun), and write on the face of the leaf:

⁴³ طب الأئمة عليهم السلام، ص: 24

⁴⁴ *Cyperus rotundus* is a [perennial plant](#), that may reach a height of up to 140 cm (55 inches). The names "nut grass" and "nut sedge" – shared with the related species [Cyperus esculentus](#) – are derived from its [tubers](#), that somewhat resemble [nuts](#), although [botanically](#) they have nothing to do with nuts.

⁴⁵ طب الأئمة عليهم السلام، ص: 24

بِسْمِ اللَّهِ لَا مَلِكَ أَعْظَمَ مِنَ اللَّهِ مَلِكٌ وَ أَنْتَ لَهُ الْخَلِيفَةُ يَا هَيَا شَرَاهِيَا أَخْرِجِ الدَّاءَ وَ أَنْزِلِ الشِّفَاءَ وَ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلَّمَ تَسْلِيمًا

In the Name of Allah^{-azwj}. There is no sovereign mightier than Allah^{-azwj}, the King, and you^{-saww} are His Khalifa. Ya Haya, Sharahiyya, remove the illness and send the cure, and May Allah^{-azwj} Bless Mohammed^{-saww} and his family^{-saww} and with (us may be) the peace and their^{-asws} recognition.⁴⁶

قَالَ أَبُو عَبْدِ اللَّهِ ع يَا هَيَا شَرَاهِيَا اسْمَانِ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى بِالْعِبْرَانِيَّةِ وَ تَكْتُبُ عَلَى ظَهْرِ الْوَرَقَةِ ذَلِكَ وَ تَشُدُّ بِغَزَلٍ جَارِيَةٍ لَمْ تَحْضُ فِي خِرْقَةٍ
نَظِيفَةٍ وَ تَعْقِدُ عَلَيْهِ سَبْعَ عُقَدٍ وَ تُسَمِّي عَلَى كُلِّ عُقْدَةٍ بِاسْمِ نَبِيٍّ وَ الْأَسْمَاءِ آدَمَ نُوحَ إِبْرَاهِيمَ مُوسَى عِيسَى شُعَيْبَ وَ تُصَلِّي عَلَى مُحَمَّدٍ وَ
آلِهِ ع وَ تُعَلِّقُهُ عَلَيْهِ يَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى.

Abu Abd Allah^{-asws} said: ‘Ya Haya, Sharahiyya’ are two of the Names of Allah^{-azwj} in Hebrew. Write that on the back of the leaf, and tie it in a clean piece of cloth with a thread spun by a maid servant who was (clean) and tie seven knots in it and name each knot with the name of one the Prophets^{-as} – Adam^{-as}, Nuh^{-as}, Ibrahim^{-as}, Musa^{-as}, Isa^{-as}, Shayb^{-as} and Mohammed^{-saww} - and pray for Mohammed^{-saww} and his family^{-asws}, peace be on him and on them, and attach it to it (the tooth). It will be cured, Allah^{-azwj} Willing.

جَبْرِئِيلُ الْحُسَيْنِيُّ بْنُ عَلِيٍّ ع: الْعَجَبُ كُلُّ الْعُجْبِ لِذَاتِهِ تَكُونُ فِي الْفَمِ تَأْكُلُ الْعَظْمَ وَ تَتْرُكُ اللَّحْمَ أَنَا أُزْفِي وَ اللَّهُ عَزَّ وَ جَلَّ الشَّابِيُّ الْكَابِيُّ.

From Jibrail^{-as}, Al-Hussain^{-asws} Ibn Ali^{-asws} says: How amazing it is that a creature eats the bone (al-azm) and leaves the flesh (al-lahm). I make an invocation by Allah^{-azwj} the Healer, the All-sufficient.

لَا إِلَهَ إِلَّا اللَّهُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ إِذْ قَتَلْتُمْ نَفْسًا فَادَّارْتُمْ فِيهَا وَ اللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ
فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّبُ اللَّهُ الْمُتَوَاتِي وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide. So We said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.

تَضَعُ إِصْبَعَكَ عَلَى الضَّرْسِ ثُمَّ تُرْفِيهِ مِنْ جَانِبِهِ سَبْعَ مَرَّاتٍ بِحَدَا يَبْرَأُ إِنْ شَاءَ اللَّهُ تَعَالَى

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Place your finger on the tooth then recite this invocation **seven times, on both its sides**. It will be cured, Allah^{-azwj} Willing.

Additional Ahadith on Tooth Ache:

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوْفِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَكَمِ بْنِ مِسْكِينِ بْنِ حَمْرَةَ بْنِ الطَّيَّارِ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَام) فَرَأَيْتُهُ فَقَالَ مَا لَكَ قُلْتُ ضَرْسِي فَقَالَ لَوْ اخْتَجَمْتَ فَاخْتَجَمْتَ فَسَكَنْ فَأَعْلَمْتُهُ فَقَالَ لِي مَا تَدَاوَى النَّاسُ بِشَيْءٍ خَيْرٍ مِنْ مَصَّةِ دَمٍ أَمْ مُزْعَةٍ عَسَلٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا الْمُزْعَةُ عَسَلٍ [عَسَلًا] قَالَ لَعَقَةُ عَسَلٍ.

Ahmad Bin Muhammad Al-Kufy, from Ali Bin Al-Hassan Bin Ali Bin Fazzaal, from Muhammad Bin Abdul Hameed, from Al-Hakam Bin Miskeen, from Hamza Bin Al-Tayyaar who said:

I was in the presence of Abu Al-Hassan the First^{-asws}. He^{-asws} saw me groaning (with pain). So he^{-asws} said: 'What is the matter with you?' I said, 'My molar (toothache)'. So he^{-asws} said: 'If only you had cupping done'. So I got cupping done and it settled down. I informed him^{-asws} of it'. So he^{-asws} said to me: 'There is no better cure for the people than the sucking out of the blood and a certain amount of honey'. I said, 'May I be sacrificed for you^{-asws}, what is a certain amount of honey?' He^{-asws} said: 'A lick of honey'.

A number of our companions, from Sahl Bin Ziyad, from Bakr Bin Salih, from Suleyman Bin Ja'far Al Ja'fary who said:

I heard Abu Al-Hassan Musa^{-asws} saying: 'To cure the toothache, take colocynth (a bitter fruit), peel it, then extracts its oil. So if the tooth has a cavity, apply the drops by cotton, place it inside the cavity and lie down upon the back. He should do this for three nights. And if the tooth does not have a cavity to it and it has a smell to it, apply the drops in each side of that tooth during the night. Every night two or three drops. He would be free (cured) by the Permission of Allah^{-azwj}'.

قَالَ وَ سَمِعْتُهُ يَقُولُ لِيُوجِعَ الْفَمَ وَ الدَّمُ الَّذِي يُخْرُجُ مِنَ الْأَسْنَانِ وَ الضَّرْبَانِ وَ الْحُمْرَةِ الَّتِي تَقَعُ فِي الْفَمِ تَأْخُذُ حَنْظَلَةً رَطْبَةً قَدِ اصْفَرَّتْ فَتَجْعَلُ عَلَيْهَا قَالِبًا مِنْ طِينٍ ثُمَّ تَنْقُبُ رَأْسَهَا وَ تُدْخِلُ سِكِينًا جَوْفَهَا فَتَحْكُ جَوَانِبَهَا بِرَفِقٍ ثُمَّ تَصُبُّ عَلَيْهَا حَلًّا تَمْرٍ حَامِضًا شَدِيدًا الْحُمُوضَةِ ثُمَّ تَضَعُهَا عَلَى النَّارِ فَتُغْلِبُهَا غَلْبَانًا شَدِيدًا ثُمَّ يَأْخُذُ صَاحِبُهُ مِنْهُ كُلَّمَا احْتَمَلَ ظَفْرُهُ فَيَدْلُكُ بِهِ فِيهِ وَ يَتَمَضَّمُ بِحَلٍّ وَ إِنْ أَحَبَّ أَنْ يُجَوَلَ مَا فِي الْحَنْظَلَةِ فِي رُجَاجَةٍ أَوْ بِسُتُوقَةٍ فَعَلَّ وَ كُلَّمَا فَنِيَ حَلَّهُ أَعَادَ مَكَانَهُ وَ كُلَّمَا عَتَقَ كَانَ خَيْرًا لَهُ إِنْ شَاءَ اللَّهُ.

He (the narrator) said, 'And I heard him^{-asws} saying: 'For the pain in the mouth and the blood which comes out from the teeth, and the ulcers and the redness which takes place in the mouth, take damp colocynth which has turned yellow, place it in a pot of clay, pierce its head and enter a knife inside it. Then gently rub its sides, then pour over it dates and vinegar, and it would be intensely bitter. Then place it upon the fire and boil it intensely.

Then take from it all that can be carried by his finger, rub it in his mouth, and gargle with the vinegar. If he likes he can transfer what is in the colocynth into a bottle or bowl. And when all that becomes less, he can refill it with vinegar, and he would be free from all that, Allah^{-azwj} Willing’.

و قال الصادق (عليه السلام): «من قرأها على ضرس يؤلم و يضرب سكن بإذن الله تعالى، و من قرأها على ما يأكله أمن ما فيه و رزقه الله السلامة فيه».

And Al-Sadiq^{-asws} said: ‘The one who recites it (88 – Sura Al-Ghashiya) upon toothache, it would calm down by the Permission of Allah^{-azwj} the High. And the one who recites it upon what he has eaten, he would be safe from whatever was in it, and Allah^{-azwj} would Give him the Sustenance of safety in it’.⁴⁷

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله): أنه قال: «من قرأ هذه السورة أعطاه الله كتابا الذين أجل الله أحلامهم، و إن كتبت و علقت على الضرس المضروب سكن ألمه من ساعته».

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: ‘The one recites this Chapter (68 – Al-Qalam), Allah^{-azwj} would Give to him the Rewards of the ones whose dreams Allah^{-azwj} has Fulfilled. And if it is written and attached (Amulet) for the toothache, it would settle down after a while’.⁴⁸

A proven Invocation for the teeth

: تَقْرَأُ الْحَمْدَ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَعَ كُلِّ سُورَةٍ تَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بَعْدَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ تَقُولُ

Recite the Sura Al-Hamd (1), the two Suras of taking refuge (Al-Falaq (113) and Al-Nas (114). and the Sura Al-Ikhlās (112). Say, ‘In the Name of Allah, the Merciful, the Compassionate,’ with each Sura. After the Sura Al-Ikhlās (112), say:

⁴⁷ Tafseer Al Burhan – H 11558 (خواص القرآن: 14 «مخطوط»).

⁴⁸ Tafseer Al Burhan – H 10945

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَهُ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ قُلْنَا يَا نَارُ كُونِي بَرْدًا
وَ سَلَامًا عَلَىٰ إِبْرَاهِيمَ وَ أَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ نُودِيَ أَنَّ بُورِكَ مَنْ فِي النَّارِ وَ مَنْ
حَوْلَهَا وَ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ

'In the Name of Allah, the Merciful, the Compassionate, And to Him belongs whatsoever inhabits the night and the day: and He is the All-hearing, All-knowing (6:13). We said: O fire, be cooled and safe for Ibrahim! They desired to outwit him: so We made them the worse losers (21: 69-70). He was called: Blessed is He who is in the fire, and he who is about it. Glory be to God, the Lord of all Being! (27:8).

بَعْدَ ذَلِكَ

'Then say after that:

اللَّهُمَّ يَا كَافِيَ مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْكَ شَيْءٌ أَكْفِ عَبْدَكَ وَ ابْنَ أَمَتِكَ مِنْ شَرِّ مَا يَخَافُ وَ
يَحْذَرُ مِنْ هَذَا الْوَجَعِ الَّذِي يَشْكُوهُ إِلَيْكَ.

'O Allah-azwj, O the One-azwj Who Protects from everything, and nothing protects You-azwj, Protect Your-azwj servant and the son of your bondmaid (al-ima), from the evil of what he fears and is wary of in this pain of which he complains to You-azwj'.⁴⁹

An Invocation for coughing

عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ مِهْرَانَ الْكُوفِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ
قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: مَنْ اشْتَكَى حَلْقَهُ وَ كَثُرَ سُعَالُهُ وَ اشْتَدَّ يَأْسُ بَيْنِهِ فَلْيُعَوِّذْ بِهَذِهِ الْكَلِمَاتِ وَ كَانَ يُسَمِّيهَا الْجَامِعَةَ لِكُلِّ شَيْءٍ

Abd Allah Ibn Muhammad Ibn Mihran Al-Kufy narrated from Ayyub from Amr Ibn Shimr from Jabir from

Abu Jafar Muhammad-asws Ibn Ali-asws Ibn al-Hussain-asws who from Al-Hussain, who said: 'Amir Al-Momineen-asws said: "Whosoever has a complaint of the throat (al-halq) and excessive coughing (al-sual) and the desperation of his body increases, let him take refuge with these words, which are called 'the comprehensive' (al-jamia), for all things:

طَبُّ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 25 49

اللَّهُمَّ أَنْتَ رَجَائِي وَ أَنْتَ ثِقَتِي وَ عِمَادِي وَ غِيَاثِي وَ رَفْعَتِي وَ جَمَالِي وَ أَنْتَ مَفْرَعُ الْمَفْرَعِينَ لَيْسَ
لِلْمَهَارِبِينَ مَهْرَبٌ إِلَّا إِلَيْكَ وَ لَا لِلْعَالَمِينَ مُعَوَّلٌ إِلَّا عَلَيْكَ وَ لَا لِلرَّاغِبِينَ مُرْعَبٌ إِلَّا لَدَيْكَ وَ لَا
لِلْمَظْلُومِينَ نَاصِرٌ إِلَّا أَنْتَ وَ لَا لِذِي الْحَوَائِجِ مَقْصَدٌ إِلَّا إِلَيْكَ وَ لَا لِلطَّالِبِينَ عَطَاءٌ إِلَّا مِنْ لَدَيْكَ
وَ لَا لِلتَّائِبِينَ مَتَابٌ إِلَّا إِلَيْكَ وَ لَيْسَ الرِّزْقُ وَ الْحَيْرُ وَ الْفَرْجُ إِلَّا بِيَدِكَ حَزَنْتَنِي الْأُمُورُ الْفَادِحَةُ وَ
أَعَيْتَنِي الْمَسَالِكُ الضَّيِّقَةُ وَ اخْتَوَشْتَنِي الْأَوْجَاعُ الْمُوجِعَةُ وَ لَمْ أَجِدْ فَتْحَ بَابِ الْفَرْجِ إِلَّا

بِيَدِكَ فَأَقَمْتُ تِلْقَاءَ وَجْهِكَ وَ اسْتَفْتَحْتُ عَلَيْكَ بِالذُّعَاءِ إِغْلَافَهُ فَافْتَحْ يَا رَبِّ لِلْمُسْتَفْتَحِ وَ اسْتَجِبْ
لِلدَّاعِي وَ فَرِّجِ الْكَرْبَ وَ اكْشِفِ الضُّرَّ وَ سُدِّ الْفَقْرَ وَ أَجْلِ الْحُزْنَ وَ انْفِ الْهَمَّ وَ اسْتَفْذِنِي مِنَ
الْمُهْلِكَةِ فَإِنِّي قَدْ أَشْقَيْتُ [أَشْفَيْتُ] عَلَيْهَا وَ لَا أَجِدُ لِخَلَاصِي مِنْهَا غَيْرَكَ يَا اللَّهُ يَا مَنْ يُجِيبُ الْمُضْطَرَّ
إِذَا دَعَاهُ وَ يَكْشِفُ الشُّوْءَ الرَّحْمَنِي وَ اكْشِفْ مَا بِي مِنْ غَمٍّ وَ كَرْبٍ وَ وَجَعٍ وَ دَاءٍ رَبِّ إِنْ لَمْ تَفْعَلْ
لَمْ أَرْجُ فَرَجِي مِنْ عِنْدِ غَيْرِكَ فَارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ هَذَا مَكَانُ الْبَائِسِ الْفَقِيرِ هَذَا مَكَانُ الْخَائِفِ
الْمُسْتَجِيرِ هَذَا مَكَانُ الْمُسْتَعِيثِ هَذَا مَكَانُ الْمَكْرُوبِ الضَّرِيرِ هَذَا مَكَانُ الْمَلْهُوفِ الْمُسْتَعِيدِ هَذَا
مَكَانُ الْعَبْدِ الْمُسْتَفِيقِ الْمَالِكِ الْغَرِيقِ الْخَائِفِ الْوَجِلِ هَذَا مَكَانُ مَنْ انْتَبَهَ مِنْ رَقْدَتِهِ وَ اسْتَيْقَظَ مِنْ
غَفْلَتِهِ وَ أَفْرَقَ مِنْ عِلَّتِهِ وَ شَدَّه وَجَعَهُ وَ خَافَ مِنْ خَطِيئَتِهِ وَ اعْتَرَفَ بِذَنْبِهِ وَ أَحْبَبَتْ إِلَى رَبِّهِ وَ
بَكَى مِنْ حَذَرِهِ وَ اسْتَغْفَرَ وَ اسْتَعْبَرَ وَ اسْتَقَالَ وَ اسْتَعْفَى وَ اللَّهُ إِلَى رَبِّهِ وَ رَهَبَ مِنْ سَطْوَتِهِ وَ أَرْسَلَ
مِنْ عِبْرَتِهِ وَ رَجَا وَ بَكَى وَ دَعَا وَ نَادَى رَبِّ إِنِّي مَسَّنِيَ الضُّرُّ فَتَلَّافِنِي قَدْ تَرَى مَكَانِي وَ تَسْمَعُ
كَلَامِي وَ تَعْلَمُ سَرَائِرِي وَ عَلَانِيَتِي وَ تَعْلَمُ حَاجَتِي وَ تُحِيطُ بِمَا عِنْدِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ
أَمْرِي مِنْ عَلَانِيَتِي وَ سِرِّي وَ مَا أُبْدِي وَ مَا يُكِنُّهُ صَدْرِي فَاسْأَلْكَ بِأَنَّكَ تَلِي التَّدْبِيرَ وَ تَقْبَلُ الْمَعَادِيرَ
وَ تُمَضِّي الْمَقَادِيرَ بِسُؤَالِ مَنْ أَسَاءَ وَ اعْتَرَفَ وَ ظَلَمَ نَفْسَهُ وَ اقْتَرَفَ وَ نَدِمَ عَلَى مَا سَلَفَ وَ أَنَابَ
إِلَى رَبِّهِ وَ أَسَفَ وَ لَازَ بِفِنَائِهِ وَ عَكَفَ وَ أَنَاخَ رَجَاهُ وَ عَطَفَ وَ تَبَتَّلَ إِلَى مُقْبِلِ عَثْرَتِهِ [وَ] قَابِلِ
تَوْبَتِهِ وَ غَافِرِ حَوْبَتِهِ وَ رَاحِمِ غُرْبَتِهِ وَ كَاشِفِ كُرْبَتِهِ وَ شَافِي عِلَّتِهِ أَنْ تَرَحَّمَ بِحَاوِرِي بِكَ وَ تَضَرَّعِي
إِلَيْكَ وَ تَغْفِرَ لِي جَمِيعَ مَا أَخْطَأْتُهُ مِنْ كِتَابِكَ وَ أَحْصَاهُ كِتَابُكَ وَ مَا مَضَى مِنْ عِلْمِكَ مِنْ ذُنُوبِي

وَ حَطَايَايَ وَ جَرَائِرِي فِي حَلَوَاتِي وَ فَجْرَاتِي وَ سَيِّئَاتِي وَ هَفَوَاتِي وَ هَنَاتِي وَ جَمِيعَ مَا تَشْهَدُ بِهِ
حَفَظْتِكَ وَ كَتَبْتَهُ مَلَائِكَتِكَ فِي الصِّغَرِ وَ بَعْدَ الْبُلُوغِ وَ الشَّيْبِ وَ الشَّبَابِ وَ بِاللَّيْلِ وَ النَّهَارِ وَ
الْعُدُوِّ وَ الْأَصَالِ وَ بِالْعَيْشِيِّ وَ الْأَبْكَارِ وَ الضُّحَى وَ الْأَسْحَارِ وَ فِي الْحَضَرِ وَ فِي السَّفَرِ وَ فِي الْخَلَاءِ
وَ الْمَلَأِ وَ أَنْ تَجَاوَزَ عَن سَيِّئَاتِي فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ اللَّهُمَّ بِحَقِّ
مُحَمَّدٍ وَ آلِهِ أَنْ تَكْشِفَ عَنِّي الْعِلَلَ

الْعَاشِيَةَ فِي جِسْمِي وَ فِي شَعْرِي وَ بَشْرِي وَ عُرُوقِي وَ عَصَبِي وَ جَوَارِحِي فَإِنَّ ذَلِكَ لَا يَكْشِفُهَا
غَيْرُكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ.

O Allah-azwj, You-azwj are my Hope, and You-azwj are my Trust, my Support, my Succour, my Exalter, my Beauty. You-azwj are the Refuge of those who are afraid.

There is no sanctuary for those who flee except in You-azwj.

There is no one on whom human beings can rely except You-azwj.

There is no wish for those who desire except before You-azwj.

There is no helper for the oppressed but You-azwj.

There is no object for the needy except You-azwj.

There is nothing to be given for the seekers except from You-azwj.

There is no place to turn for the repentant except You-azwj.

Sustenance and good and deliverance are only in Your-azwj Hand.

Oppressive matters have grieved me, difficult straits have wearied me, and painful ailments have encompassed me.

I do not find the opening of the door of deliverance open except by Your-azwj Hand.

Thus, I stand before You-azwj and seek help from You-azwj, with prayer, against its closing.

Open, O Lord-azwj, to the one who asks for help, and answer the one who calls out.

Dispel the grief, remove the harm, fulfil the need, remove the sorrow, banish the anxieties, and save me from destruction, for I am on the brink of it.

I do not find my salvation from it other than in You^{-azwj}.

O Allah^{-azwj}, O He^{-azwj} who answers the constrained, when one calls unto Him^{-azwj}, and Removes the evil (27:62), have mercy on me and remove what is in me of sorrow and grief and pain and illness.

Lord^{-azwj}, if You^{-azwj} do not, I do not expect my deliverance from other than You^{-azwj}.

Have mercy on me, O Most Merciful of the Merciful.

This is the position of the wretched, the poor.

This is the position of one who is afraid, one seeking refuge.

This is the position of one calling for help.

This is the position of the sorrowful, the hurt.

This is the position of the troubled, the one seeking protection.

This is the position of the servant, apprehensive, dying, drowning, frightened, fearful.

This is the position of one who has awakened from his sleep, been aroused from his forgetfulness,

recovered from his illness and the severity of his pain, and is afraid because of his offences.

He acknowledges his sins, is humble before his Lord, and weeps in fear of Him^{-azwj}.

He asks forgiveness, sheds tears, and seeks pardon by Allah^{-azwj}, from his Lord.

He dreads His^{-azwj} Power, sheds his tears, and hopes, weeps, and prays and calls: Lord, affliction has visited me (21:83) so set me right.

You^{-azwj} see my position. You^{-azwj} hear my words, You^{-azwj} know my secret thoughts and my public affairs.

You know my need and You know me thoroughly. Nothing in my affairs, whether open or secret, apparent or concealed in my breast, is hidden from You^{-azwj}.

So I ask You^{-azwj}, since You^{-azwj} have Authority over regulating [affairs], accepting pleas, and fixing destinies, with the request of one who has done wrong and confessed, wronged his soul, and committed crimes. He has repented for what is past and turned to his Lord^{-azwj}. He

has regretted and taken refuge in His^{-azwj} courtyard, held back and restrained his desire, and devoted himself to the Revoker of his lapses, the Acceptor of his repentance, the Forgiver of his sins, the One^{-azwj} Who has Mercy on his repentance, the Forgiver of his sins, the One^{-azwj} Who has Mercy on his state of exile, the Remover of his distress and the Healer of his illness. Have Mercy on my transgressions and my entreaties to You^{-azwj}. Forgive me all my deviations from Your^{-azwj} Book which have been counted in Your^{-azwj} record. Your^{-azwj} past knowledge of my sins, faults, and offences in privacy, my immorality, my evil deeds, my lapses, and all that Your^{-azwj} recording angels witness and have written down during childhood and after puberty, in old age and youth, by night and day, early morning and evening, late evening and day break, forenoon and dawn, and at home and in travels, in solitude and in public. **Overlook my evil deeds among the inhabitants of Paradise the promise of the very truth, which they were promised (46:16).**

O Allah^{-azwj}, by the right of Muhammad^{-saww} and his family^{-asws}, remove from me the overwhelming illnesses in my body (al-jism), my hair (al-shar), my skin (al-bashari), my blood vessels (al-uruq), my nerves (al-asab), and my limbs, for there is no one who will remove that other than You^{-azwj}, O Most Merciful of the Merciful, O Answerer of the call of the distressed.”⁵⁰

An Invocation for Anxieties in the Chest

أَبُو الْقَاسِمِ التَّفْلِيسِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ عَيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ السَّجِسْتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَجِدُ بَلَابِلَ فِي صَدْرِي وَ وَسَاوِسَ فِي فُؤَادِي حَتَّى لَرُبَّمَا قَطَعْتُ صَلَاتِي وَ شَوَّشَ عَلَيَّ قِرَاءَتِي قَالَ وَ أَيْنَ أَنْتَ مِنْ عُوْدَةِ أَمِيرِ الْمُؤْمِنِينَ ع؟ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ عَلَّمَنِي قَالَ إِذَا أَحْسَسْتَ بِشَيْءٍ مِنْ ذَلِكَ فَضَعْ يَدَكَ عَلَيْهِ وَ قُلْ

Abu al-Qasim al-Tafflisi narrated from Hamad Ibn Isa from Hariz Ibn Abd Allah al-Sijistani from

Hariz says: I said Abu Abd Allah Al-Sadiq^{-asws}: “O son of Rasool Allah^{-asws}, I experience anxieties (al-baladi) in my chest and temptations (al-wasawis) in my heart (Al-Fuaad) so that I sometimes break off my prayer and become confused in my recitation.” Abu Abd Allah^{-asws} said: “And what about the invocation of Amir-ul-Momineen^{-asws}?” I replied: “O son of Rasool Allah^{-asws}, teach (it to) me.” He^{-asws} said: “When you experience something of this, place your hand on it and say:

بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ مَنْنْتَ عَلَيَّ بِالْإِيمَانِ وَ أُوْدَعْتَنِي الْقُرْآنَ وَ رَزَقْتَنِي صِيَامَ شَهْرِ رَمَضَانَ فَاْمُنُّنْ عَلَيَّ بِالرَّحْمَةِ وَ الرِّضْوَانِ وَ الرَّأْفَةِ وَ الْعُفْرَانِ وَ تَمَامَ مَا أَوْلَيْتَنِي مِنَ النِّعَمِ وَ الْإِحْسَانِ يَا حَنَّانُ يَا مَنَّانُ

50 طب الأئمة عليهم السلام، ص: 25

يَا دَائِمُ يَا رَحْمَانُ سُبْحَانَكَ وَ لَيْسَ لِي أَحَدٌ سِوَاكَ سُبْحَانَكَ أَعُوذُ بِكَ بَعْدَ هَذِهِ الْكَرَامَاتِ مِنَ الْهُوَانِ
وَ أَسْأَلُكَ أَنْ تُجَلِّيَ عَن قَلْبِي الْأَحْزَانَ

'In the Name of Allah^{-azwj} and by Allah^{-azwj}. Ya Allah^{-azwj}. You^{-azwj} have Blessed me with Eman (faith) and entrusted me with the QURAN, and bestowed on me fasting in the month of Ramadan. Grant me Mercy and acceptance and compassion and forgiveness and all that You^{-azwj} have Bestowed on me of Blessings and Beneficence. O Compassionate, O Benefactor, O Everlasting, O Merciful, Glory be to You^{-azwj}. I have no one but You^{-azwj}, Glory be to You^{-azwj}. I take refuge in You^{-azwj} after these expressions of esteem, from abasement. I ask You^{-azwj} to remove the sorrows from my heart.'

تَقُولُهَا ثَلَاثًا فَإِنَّكَ تُعَافَى مِنْهَا بِعَوْنِ اللَّهِ تَعَالَى ثُمَّ تُصَلِّيَ عَلَى النَّبِيِّ ص وَ السَّلَامِ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

Repeat this three times and you will be cured of it, with the help of Allah^{-azwj}, the Exalted. And bless the Prophet^{-saww}, Blessings of Allah^{-azwj} upon him^{-saww}, and Mercy and blessings upon his family^{-asws}.⁵¹

An Invocation for a Pain in the Belly:

الْحُسَيْنُ بْنُ سِنطَامٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَلْفٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: شَكَأَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي أَخًا يَشْتَكِي بَطْنَهُ فَقَالَ مَرُّ أَخَاكَ أَنْ يَشْرَبَ شَرْبَةَ عَسَلٍ بِمَاءٍ حَارٍّ فَانصَرَفَ إِلَيْهِ مِنَ الْعَدْوِ وَقَالَ يَا رَسُولَ اللَّهِ قَدْ أَسْفَيْتُهُ وَمَا انْتَفَعَ بِهَا فَقَالَ رَسُولُ اللَّهِ ص صَدَقَ اللَّهُ وَ كَذَبَ بَطْنُ أَخِيكَ أَذْهَبَ فَأَسْقِ أَخَاكَ شَرْبَةَ عَسَلٍ وَ عَوِّدْهُ بِفَاتِحَةِ الْكِتَابِ سَبْعَ مَرَّاتٍ فَلَمَّا أَذْبَرَ الرَّجُلُ قَالَ النَّبِيُّ ص يَا عَلِيُّ إِنَّ أَخَا هَذَا الرَّجُلِ مُنَافِقٌ فَمِنْ هَاهُنَا لَا تَنْفَعُهُ الشَّرْبَةُ.

Al- Hussain Ibn Bistam narrated from Muhammad Ibn Khalaf from al-Washsha from Abd Allah Ibn Sinan from

Jafar^{-asws} Ibn Muhammad^{-asws} from his^{-asws} grand father^{-asws} who said: 'A man complained to the Prophet^{-saww} and said: "Ya Rasool Allah^{-saww}, I have a brother who has a complaint of the belly." The Prophet replied: "Tell your brother to take a drink of honey with hot water." The man returned to him the next day and said: "O Messenger of Allah, I gave him the drink but he did not benefit from it." Rasool Allah^{-saww} said: "Allah^{-azwj} has said the Truth, and the belly of your brother has lied. Go, and give your brother the drink of honey and invoke for him the Sura Al-Fatiha (chapter 1) seven times." When the man left, the Prophet said: Ya Ali, the brother of this man is a hypocrite. Whosoever is such, the drink will not benefit him."

51 طب الأئمة عليهم السلام، ص: 27

: وَ شَكَا رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَجَعَ الْبَطْنَ فَأَمَرَهُ أَنْ يَشْرَبَ مَاءً حَارًّا وَ يَقُولَ

A man complained to Amir-ul-Momineen^{-asws} of pain in the belly. He^{-asws} instructed him to drink hot water and say:

يَا اللَّهُ يَا اللَّهُ يَا رَبَّ الْأَرْبَابِ يَا إِلَهَ الْأَلْهَةِ يَا مَلِكَ الْمُلُوكِ يَا سَيِّدَ السَّادَاتِ
اشْفِنِي بِشِفَائِكَ مِنْ كُلِّ دَاءٍ وَ سُقْمٍ فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ أَتَقَلَّبُ فِي قَبْضَتِكَ.

‘O Allah^{-azwj}, O Allah^{-azwj}, O Allah^{-azwj}, O Merciful, O Compassionate, O Lord^{-azwj} of the lords, O God^{-azwj} of the gods, O King^{-azwj} of the kings, O Master^{-azwj} of the masters. Heal me with Your^{-azwj} cures from every disease and illness, for I am Your^{-azwj} servant and the son of Your^{-azwj} servant: I turn about in Your^{-azwj} grasp.’

أَبُو عَبْدِ اللَّهِ الْخَوَاتِمِيُّ قَالَ: حَدَّثَنَا ابْنُ يَفْطِينَ عَنْ حَسَّانَ الصَّيْقَلِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: شَكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع وَجَعَ السُّرَّةَ فَقَالَ لَهُ اذْهَبْ فَضَعْ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي تَشْتَكِي وَ قُلْ ثَلَاثًا فَإِنَّكَ تُعَافَى بِإِذْنِ اللَّهِ.

Abu Abd Allah Al-Khawatimi narrated from Ibn Yaqtin from Hassan al-Sayqal from Abu Basir, who said:

‘A man complained to Abu Abd Allah Al-Sadiq^{-asws} of pain of the navel (al-surra). Al-Sadiq^{-asws} told him: “Go, and put your hand on the painful area and **say three times**: You will be cured, Allah^{-azwj} Willing:

وَ إِنَّهُ لَكِتَابٌ عَزِيزٌ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

Surely it is a Book Sublime. Falsehood comes not to it from before it nor from behind it. A revelation from One All-wise, All-laudable (41:41-42).⁵²

قَالَ أَبُو عَبْدِ اللَّهِ ع: مَا اشْتَكَى أَحَدٌ مِنَ الْمُؤْمِنِينَ شَكَاةً قَطُّ فَقَالَ بِإِخْلَاصٍ نِيَّةٍ وَ مَسَحَ مَوْضِعَ الْعَلَّةِ .

Abu Abd Allah^{-asws} said: ‘There is not one among the faithfuls who says with sincere intention, while passing his hand over the area of the illness,

وَ نَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

We send down of the QURAN, that which is a cure and a mercy to the believers. The unbelievers it increases not, except in loss (17:82),

إِلَّا غُوفِي مِنْ تِلْكَ الْعَلَّةِ أَيَّةً عَلَّهَ كَانَتْ وَ مِصْدَاقُ ذَلِكَ فِي الْآيَةِ حَيْثُ يَقُولُ شِفَاءً وَ رَحْمَةً لِلْمُؤْمِنِينَ

But that he is cured of that illness, whatever it may be. The truth of that is confirmed in the verse, where it says **a cure and a mercy for the believers.**⁵³

An Invocation and Medication for Pain of the Waist

حَرِيزُ بْنُ أُيُوبَ قَالَ: حَدَّثَنَا أَبُو سُمَيْنَةَ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِي حَمْرَةَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ: سَأَلَ رَجُلٌ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ ع فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَجِدُ فِي خَاصِرَتِي وَجَعًا شَدِيدًا وَ قَدْ عَالَجْتُهُ بِعَلَّاجٍ كَثِيرٍ فَلَيْسَ يَبْرَأُ فَقَالَ أَيْنَ أَنْتَ مِنْ عَوْدَةِ أَمِيرِ الْمُؤْمِنِينَ ع؟ قَالَ وَ مَا ذَاكَ؟ يَا ابْنَ رَسُولِ اللَّهِ قَالَ إِذَا فَرَعْتَ مِنْ صَلَاتِكَ فَضَعْ يَدَكَ عَلَى مَوْضِعِ السُّجُودِ ثُمَّ امْسَحْهُ وَ اقْرَأْ

Hariz Ibn Ayyub narrated from Abu Samina from Ali Ibn Asbat from Abu Hamza from Hamran Ibn Ayan, who said:

'A man questioned Muhammad Ibn 'Ali Al-Baqir^{asws} saying: "O son of Rasool Allah^{asws}, I suffer from severe pain in the waist (al-khasira) and have treated it with many remedies, but it has not been cured." Al-Baqir^{asws} said: "What about the invocation of Amir-ul-Momineen^{asws}?" The man replied: "And what is that, O son of Rasool Allah^{asws}?" He^{asws} said: "When you complete your prayers, put your hand on the place of prostration, stroke it, and say:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَ أَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ وَ مَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ وَ قُلْ رَبِّ اغْفِرْ وَ ارْحَمْ وَ أَنْتَ خَيْرُ الرَّاحِمِينَ.

What, did you think that We created you only for sport, and that you would not be returned to Us? Then high exalted be God, the King, the True! There is no god but He, the Lord of the noble Throne. Whosoever calls upon another god with God, whereof he no proof, his reckoning is with his Lord. Surely the unbelievers shall not prosper. And say: My Lord, forgive and have mercy, for Thou art the best of the merciful (23:115-118)."

53 طب الأئمة عليهم السلام، ص: 28

قَالَ الرَّجُلُ فَفَعَلْتُ ذَلِكَ فَذَهَبَ عَنِّي بِحَمْدِ اللَّهِ تَعَالَى

The man said: “I did that and the pain subsided, praise be to Allah, the Exalted.”⁵⁴

مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَرْمِينِيُّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ: اشْرَبُوا الْكَاشِمَ فَإِنَّهُ جَيِّدٌ لَوَجَعِ الْخَاصِرَةِ.

Muhammad Ibn Jafar al-Bursi narrated from Muhammad Ibn Yahya al-Armani from Muhammad Ibn Sinan from

Abu Abd Allah^{-asws} who said: ‘Rasool Allah^{-saww} said: “Drink lovage⁵⁵ (al-kashim), for it is good for pain of the waist.”

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ سِنَانٍ عَنْ يُونُسَ بْنِ طَبِيَّانَ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: مَنْ أَرَادَ أَنْ لَا يَضُرَّهُ طَعَامٌ فَلَا يَأْكُلُ حَتَّى يَجُوعَ وَ تَنْمَى مَعِدَّتُهُ فَإِذَا أَكَلَ فَلْيَسِّمِ اللَّهَ وَ لِيُجَيِّدِ الْمَضْغَ وَ لِيُكْفَ عَنِ الطَّعَامِ وَ هُوَ يَشْتَهِيهِ وَ يَحْتَاجُ إِلَيْهِ.

Also from him from Muhammad Ibn Yahya from Yunus Ibn Zabyan from Jabir from

Abu Jafar^{-asws}, who said: ‘Amir-ul-Momineen^{-asws} said: “Whoever wishes that food may not harm him, let him not eat until he is hungry and his abdomen (al-maida) is cleansed. When he eats, let him take the Name of Allah^{-azwj} and chew well and let him stop eating while he still has an appetite for it (food) and wants it.”

عَبْدُ اللَّهِ بْنُ بِسْطَامٍ عَنْ مُحَمَّدِ بْنِ رَزِينٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيرِ بْنِ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِي جَعْفَرٍ ع عَنْ أَبِيهِ ع عَنْ جَدِّهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مَنْ أَرَادَ الْبَقَاءَ وَ لَا بَقَاءَ فَلْيُخَفِّفِ الرِّدَاءَ وَ لِيُبَاكِرِ الْغِدَاءَ وَ لِيُقَلِّعَ مُجَامِعَةَ النِّسَاءِ.

‘Abd Allah Ibn Bistam narrated from Muhammad Ibn Razin from Hammad Ibn Isa from Hariz from

Abu Abd Allah^{-asws} says that Amir-ul-Momineen^{-asws} said: ‘Whoever wishes for the eternal life in the next world, and not for permanence in this world, let him wear light clothes, eat early, and have intercourse (al-mujamia) with women less frequently.⁵⁶

⁵⁴ طب الأئمة عليهم السلام، ص: 29

⁵⁵ Lovage ([/ˈlʌvɪdʒ/](#)), *Levisticum officinale*, is a tall [perennial plant](#), the sole species in the genus *Levisticum* in the family [Apiaceae](#), subfamily [Apioidaeae](#), tribe [Apiieae](#)

⁵⁶ طب الأئمة عليهم السلام، ص: 29

An Invocation for Pain of the Spleen

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مِهْرَانَ الْكُوفِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عُمَرَ بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ رَجُلٌ مِنْ خُرَّاسَانَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ حَجَجْتُ وَ نَوَيْتُ عِنْدَ حُرُوجِي أَنْ أَقْصِدَكَ فَإِنَّ بِي وَجَعَ الطَّحَالِ وَ أَنْ تَدْعُو لِي بِالْفَرْجِ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع قَدْ كَفَّاكَ اللَّهُ ذَلِكَ وَ لَهُ الْحَمْدُ فَإِذَا أَحْسَسْتَ بِهِ فَاتَّكِبْ هَذِهِ الْآيَةَ بِرَعْفَرَانٍ بِمَاءِ زَمْزَمَ وَ اشْرَبْهُ فَإِنَّ اللَّهَ تَعَالَى يَدْفَعُ عَنْكَ ذَلِكَ الْوَجَعُ

Muhammad Ibn Abd Allah Ibn Mihran al-Kufi narrated from Ayyub from 'Umar Ibn Shimr from Jabir from

Abu Jafar^{asws} said: 'A man from Khurasan came to Ali^{asws} Ibn Al- Hussain^{asws} and said: "O son of Rasool Allah^{asws}, I performed the Hajj and resolved to call on you^{asws} upon my departure, for I have a pain in the spleen (al-tihal). Pray for me to be relieved of it."

Ali^{asws} Ibn Al- Hussain^{asws} replied: "Allah^{azwj} has Protected you from that, praise be to Him^{azwj}. When you experience the pain, write this verse with saffron (al-zafaran) mixed with the water of [the] Zamzam [spring in Mecca], and drink it. Allah^{azwj}, the Exalted, will Drive Away that pain from you Say:

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافَتُ بِهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّلِّ وَ كَبْرُهُ تَكْبِيرًا

Call upon God, or call upon the Merciful; which so ever you call upon, to Him belong the Names Most Beautiful. And be thou not loud in thy prayer, nor hushed therein, but seek thou for a way between that. And say: Praise belongs to God, who has not taken to Him a son, and who has not any associate in the Kingdom, nor any protector out of humbleness. And magnify Him with repeated magnificats (17:110-11).

تَكْتُبُ عَلَى رَقِي ظَنِي وَ عَلَّقَهَا عَلَى الْعُضُدِ الْأَيْسَرِ سَبْعَةَ أَيَّامٍ فَإِنَّهُ يَسْكُنُ وَ هِيَ هَذِهِ التَّرْجِمَةُ

Write the following on the parchment of a gazelle (ghazal) and attach it to your left arm (al-adud) for seven days and the pain will abate:"

أَحْمَدُ بْنُ يَزِيدَ عَنِ الصَّخَّافِ الْكُوفِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنِ الصَّادِقِ عَنِ الْبَاقِرِ ع قَالَ: شَكَأ إِلَيْهِ رَجُلٌ مِنْ أَوْلِيَائِهِ وَجَعَ الطَّحَالِ وَ قَدْ عَاجَلَهُ بِكُلِّ عِلَاجٍ وَ أَنَّهُ يَزْدَادُ كُلَّ يَوْمٍ شَرًّا حَتَّى أَشْرَفَ عَلَى الْهَلَكَةِ فَقَالَ لَهُ اشْتَرِ بِقِطْعَةٍ فِضَّةٍ كُرْثَانًا وَ أَقْلِهِ قَلِيًّا جَدِيدًا بِسَمْنٍ عَرَبِيِّ وَ أَطْعِمْ مَنْ بِهِ هَذَا الْوَجَعُ ثَلَاثَةَ أَيَّامٍ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ بَرِيءٌ إِنْ شَاءَ اللَّهُ تَعَالَى.

Ahmad Ibn Yazid narrated from al-Sahhaf al-Kufi from

Musa^{-asws} Ibn Jafar^{-asws} from Al-Sadiq^{-asws}, from Al-Baqir^{-asws} that he^{-asws} said: ‘One of his followers complained to Al-Baqir^{-asws} of pain in the spleen. And (said that) he had treated it with every remedy but its evil increased every day until he was on the threshold of death. Al-Baqir^{-asws} said to him: “Buy a piece of silver/white leek (al-kurrath) and fry it well in Arab clarified butter (samn ‘arabi). Give it for three days to the one who has this pain. If that is done, he will be cured. Allah^{-azwj}, the Exalted, willing.”⁵⁷

An Invocation for Pain of the Bladder

مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْمِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ السِّنَانِيُّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلِ عَنْ أَبِي زَيْنَبٍ قَالَ: شَكَأَ رَجُلٌ مِنْ إِخْوَانِنَا إِلَى أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع وَجَعَ الْمَثَانَةَ قَالَ فَقَالَ لَهُ عَوْدُهُ يَهْدِيهِ الْآيَاتُ إِذَا نِمْتَ ثَلَاثًا وَإِذَا انْتَبَهْتَ مَرَّةً وَاحِدَةً فَإِنَّهُ لَا تُحْسُ بِهِ بَعْدَ ذَلِكَ.

Muhammad Ibn Jafar al-Bursi narrated from Muhammad Ibn Yahya al-Armani from Muhammad Ibn Sinan al-Sinani from al-Mufaddal Ibn ‘Umar from Muhammad Ibn Ismail from Abu Zaynab, who said:

‘One of our brothers complained to Abu ‘Abd Allah Al-Sadiq^{-asws} of pain in the bladder (al-mathana). Al-Sadiq^{-asws} said: “Seek protection for it with these verses, three times before you sleep, and once when you awaken, and you will not experience the pain after that:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

Do you not know that Allah has power over all things? Do you not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?” (2:106-107).

قَالَ الرَّجُلُ فَقَعَلْتُ ذَلِكَ فَمَا أَحْسَسْتُ بَعْدَ ذَلِكَ بِوَجَعٍ

The man said: “I did that and did not experience the pain again.”⁵⁸

An Invocation for Pain in the Back

الْحَضِرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا الْحَوَارِيُّ فَقَالَ حَدَّثَنِي فَصَالَةُ عَنْ أَبِي بَانٍ بْنِ عُثْمَانَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ الْبَاقِرِ ع قَالَ: شَكَأَ رَجُلٌ مِنْ هَمْدَانَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَجَعَ الظَّهْرَ وَ أَنَّهُ يَسْهَرُ اللَّيْلَ فَقَالَ ضَعْ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي تَشْتَكِي مِنْهُ وَ اقْرَأْ ثَلَاثًا وَ مَا كَانَ

طب الأئمة عليهم السلام، ص: 30 57

طب الأئمة عليهم السلام، ص: 30 58

لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ وَ أَفْرَأُ سَبْعَ مَرَّاتٍ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ إِلَى آخِرِهَا فَإِنَّكَ تُعَاقَبُ مِنَ الْعِلَلِ إِنْ شَاءَ اللَّهُ تَعَالَى.

Al-Khidr Ibn Muhammad narrated from al-Hawarini from Faddala from Aban Ibn 'Uthman from Ibn Abu Hamza al-Thumali from

'Abu Ja'far^{-asws} said: 'A man from Hamadan complained to Amir-ul-Momineen^{-asws} of backache and he was a night watchman, he^{-asws} said: 'Place your hand on the area, which you are complaining of and **recite three times** (3:145)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ

“No soul can die except by the Permission of Allah^{-azwj} Who has Decreed its term, and one who wants the Reward of the world is Given from it, and one who wants the Reward of the hereafter is Given from it, and We Recompense the thankful”,

and recite **seven times** ' انا انزلناه في ليلة القدر [97] till its end (the whole chapter). You will recover from the illness, Allah^{-azwj}, the High, Willing.⁵⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحِ الْخُنْزَمِيِّ قَالَ شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَجَعَ الْخَاصِرَةَ فَقَالَ عَلَيْكَ بِمَا يَسْفُطُ مِنَ الْخِوَانِ فَكُلْهُ قَالَ فَقَعَلْتُ ذَلِكَ فَذَهَبَ عَنِّي

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abdullah Bin Salih Al Khash'amy who said,

'I complained to Abu Abdullah^{-asws} of the waist pain. So he^{-asws} said: 'Upon you is with what falls from the table-spread, so eat it'. So I did that, so it went away from me'.

قَالَ إِبْرَاهِيمُ قَدْ كُنْتُ وَجَدْتُ ذَلِكَ فِي الْجَانِبِ الْأَيْمَنِ وَالْأَيْسَرِ فَأَخَذْتُ ذَلِكَ فَانْتَفَعْتُ بِهِ .

Ibrahim (the narrator) said, 'I had found that in the right side and the left, so I took with that (eating the fallen crumbs), so I benefited by it'.⁶⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ نُوحِ بْنِ شُعَيْبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ تَعَبَّرَ عَلَيْهِ مَاءُ الظَّهْرِ فَلْيَنْفَعْ لَهُ اللَّبَنُ الْحَلِيبُ وَالْعَسَلُ.

⁵⁹ 31 Tafseer Noor Al Saqalayn – CH 97 H 6, طب الأئمة عليهم السلام، ص: 31

⁶⁰ Al Kafi – V 6 – The Book of Foodstuffs Ch 49 H 3

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Nuh Bin Shuayb, from the one whom he mentioned:

Abu Al-Hassan^{-asws} having said: ‘The one whose water of the back (semen) has changed, so the butter milk and the honey would be beneficial for him’.⁶¹

An Invocation for Pain of the Thighs

أَبُو عَبْدِ الرَّحْمَنِ الْكَاتِبِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّعْفَرِيُّ عَنْ حَمَّادِ بْنِ عَيْسَى رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِذَا اشْتَكَى أَحَدُكُمْ وَجَعَ الْفَخْذَيْنِ فَلْيَجْلِسْ فِي تَوْرٍ كَبِيرَةٍ [كَبِيرٍ] أَوْ طَشَّتْ فِي الْمَاءِ الْمُسْحَنِ وَ لِيَضَعْ يَدَهُ عَلَيْهِ وَ لِيَقْرَأْ

Abu Abd al-Rahman al-Katib narrated from Muhammad Ibn ‘Abd Allah al-Zafarani from Hammad Ibn Isa from

Amir-ul-Momineen^{-asws} said: When one of you suffers from pain of the thighs (al-fakhdhan), let him sit in a large vessel or basin of heated water and place his hand there (on his thighs) and recite:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ.

Have not the unbelievers then beheld that the heavens and the earth were a mass all sewn up, and then We unstitched them and of water fashioned every living thing? Will they not believe?” (21:30).

وباسناده الى حماد بن عيسى يرفعه الى أمير المؤمنين عليه السلام قال: إذا شكى احدكم وجع الفخذين فيجلس في تور كبير وطست، في الماء المسخن، وليضع يده عليه وليقرأ: " أو لم ير الذين كفروا ان السماوات والارض كانتا رتقا ففتقناهما وجعلنا من الماء كل شيء حي أفلا يؤمنون ".

And by his chain going up to Hamaad Bin Isa who (says) when being asked:

Amir-ul-Momineen^{-asws} has said: ‘When one of you complains about soreness of the two thighs, so he should sit himself in a large basin of heated water, and place his hand upon it and recite:

⁶¹ Al Kafi – V 8 – H. 14670

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ {30}

Do not those who disbelieve see that the skies and the earth were closed up, but We have Opened them? And We have Made from water every living thing, will they not then believe? (21:30)⁶²

An Invocation for Pain of the Legs:

خَدَّاشُ بْنُ سَبْرَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جُمُهورٍ عَنْ صَفْوَانَ بْنِ بِيَّاعِ السَّابِرِيِّ عَنْ سَالِمِ بْنِ مُحَمَّدٍ قَالَ: شَكَوْتُ إِلَى الصَّادِقِ ع وَجَعَ السَّقَائِنِ وَ أَنَّهُ قَدْ أَفْعَدَنِي عَنْ أُمُورِي وَ أَسْبَابِي فَقَالَ عَوِّذُهُمَا قُلْتُ بِمَاذَا يَا ابْنَ رَسُولِ اللَّهِ؟ قَالَ بِهَذِهِ الْآيَةِ سَبْعَ مَرَّاتٍ فَإِنَّكَ تُعَافَى بِإِذْنِ اللَّهِ تَعَالَى

Khaddash Ibn Sabra narrated from Muhammad Ibn Jamhur from Safwan Bayya' al-Sabiri from Salim Ibn Muhammad, who said:

'I complained to Al-Sadiq^{asws} of pain in my legs (al-saqayn) and that it had prevented me from pursuing my affairs and earning my living. He^{asws} said: "Recite an invocation of protection over them." I asked: "With what, O son of Rasool Allah^{asws}?" He^{asws} said: "With this verse. Recite it **seven times** and you will be cured, Allah, the Exalted, willing:

وَ اتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَ لَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

Recite what has been revealed to thee of the Book of thy Lord; no man can change His words. Apart from Him, thou wilt find no refuge." (18:27).

قَالَ فَعَوِّذُهُمَا سَبْعًا كَمَا أَمَرَنِي فَرَفَعَ الْوَجْعُ عَنِّي رَفْعًا حَتَّى لَمْ أَحْسَ بَعْدَ ذَلِكَ بِشَيْءٍ مِنْهُ

He said: 'I recited the invocation over them **seven times** as the Imam^{asws} had instructed me, and I never experienced the pain again.'⁶³

⁶² Tafseer Noor Al Saqlayn – Ch 21 H 58

⁶³ طب الأئمة عليهم السلام، ص: 31

An Invocation and Medications for Haemorrhoids (Piles):

الْحَوَارِيُّ الرَّازِيُّ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ يَحْيَى السَّابِرِيُّ وَ لَيْسَ هُوَ صَفْوَانَ الْجَمَّالَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ شُعَيْبٍ عَنْ أَبِي بِنِ تَعْلَبِ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ عَوَّذَ الْبَوَاسِيرَ بِهَذِهِ الْعُودَةِ كُنِيَ شَرَّهَا بِإِذْنِ اللَّهِ تَعَالَى وَ هِيَ

Al-Hawarini al-Razi narrated from Safwan Ibn Yahya al-Sabiri -and he is not Safwan al-Jammal-from Yaqub Ibn Shuayb from Aban Ibn Taghlab from 'Abd al-'Ala from Abu 'Abd al-Rahman al-Sulami from

Amir-ul-Momineen^{-asws} said: 'Whosoever seeks protection from haemorrhoids with this invocation will be protected from its evil, Allah^{-azwj} the Exalted Willing. It is:

يَا جَوَادُ يَا مَاجِدُ يَا رَحِيمُ يَا قَرِيبُ يَا مُجِيبُ يَا بَارِيُّ يَا رَاحِمُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارْزُدْ عَلَيَّ نِعْمَتَكَ وَ اكْفِنِي أَمْرَ وَجَعِي فَإِنَّهُ يُعَاقِبُنِي مِنْهُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

“O Magnanimous, O Exalted, O Compassionate, O Near, O Responder, O Creator, O Merciful, Bless Muhammad^{-saww} and his^{-saww} family^{-asws}, and Bestow on me Your^{-azwj} Blessing, and Protect me from my pain.” He will be cured of it, Allah^{-azwj}, the Mighty and Sublime, Willing.⁶⁴

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مِهْرَانَ الْكُوفِيُّ عَنْ إِسْمَاعِيلَ بْنِ يَزِيدَ عَنْ عَمْرِو بْنِ يَزِيدَ الصَّنْفَلِيِّ قَالَ: حَضَرْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع وَ سَأَلَهُ رَجُلٌ بِهِ الْبَوَاسِيرُ الشَّدِيدُ وَ قَدْ وُصِفَ لَهُ دَوَاءٌ سُكَّرَجَةٌ مِنْ نَبِيدِ صُلْبٍ لَا يُرِيدُ بِهِ اللَّدَّةَ وَ لَكِنْ يُرِيدُ بِهِ الدَّوَاءَ فَقَالَ لَا وَ لَا جُرْعَةً قُلْتُ لِمَ؟ قَالَ حَرَامٌ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ فِي شَيْءٍ مِمَّا حَرَّمَهُ دَوَاءً وَ لَا شِفَاءً خُدْ كُرَاتًا بَيْضَاءَ فَتَقَطِّعْ رَأْسَهَا الْأَبْيَضَ وَ لَا تَغْسِلْهُ وَ تَقَطِّعْهُ صِغَارًا صِغَارًا وَ تَأْخُذُ سَنَامًا فَتُذِيئُهُ وَ تُلْقِيهِ عَلَى الْكُرَاتِ وَ تَأْخُذُ عَشْرَ جَوَزَاتٍ فَتَقَشِّرُهَا وَ تَدْفُقُهَا مَعَ وَزْنِ عَشْرِ دِرَاهِمٍ جُبْنًا فَارِسِيًّا وَ تُلْقِي الْكُرَاتَ عَلَى النَّارِ فَإِذَا نَضِجَ أَلْقَيْتَ عَلَيْهِ الْجُوزَ وَ الْجُبْنَ ثُمَّ أَنْزَلْتَهُ عَنِ النَّارِ فَأَكَلْتَهُ عَلَى الرَّيِّقِ بِخُبْرٍ ثَلَاثَةَ أَيَّامٍ أَوْ سَبْعَةً وَ تَحْتَمِي عَنْ غَيْرِهِ مِنَ الطَّعَامِ وَ تَأْخُذُ بَعْدَهَا أَهْلًا مُحْمَصٍ قَلِيلًا بِالْخُبْرِ وَ جُوزٍ مُقَشَّرٍ بَعْدَ السَّنَامِ وَ الْكُرَاتِ تَأْخُذُ عَلَى اسْمِ اللَّهِ نِصْفَ أُوقِيَّةٍ دُهْنٍ شَبْرَجٍ عَلَى الرَّيِّقِ وَ أُوقِيَّةً كُنْدَرٍ ذَكَرَ تَدْفُقُهُ وَ تَسْتَسْقِيهِ وَ تَأْخُذُ بَعْدَهُ نِصْفَ أُوقِيَّةٍ شَبْرَجٍ آخَرَ ثَلَاثَةَ أَيَّامٍ وَ تُؤَجِّرُ أَكْلَكَ إِلَى بَعْدِ الظُّهْرِ تَبْرَأُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Muhammad Ibn 'Abd Allah Ibn Mihran al-Kafi narrated from Ismail Ibn Yazid from Amro Ibn Yazid al-Sayqal, who said:

'I called on Abu 'Abd Allah^{-asws} and asked him^{-asws} about a man who had severe haemorrhoids. He had been prescribed a bowl of strong wine (al-nabidh) and he did not want to take it for the enjoyment of it, but as a medication.

Abu 'Abd Allah^{-asws} said: “No, not a mouthful.” I asked: “Why?” He^{-asws} replied: “It is forbidden. Allah^{-azwj}, the Mighty and Sublime, does not Create a medication or cure in anything He^{-azwj} has Forbidden. Take a white leek and cut off its white head. Do not wash it

طَبُّ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 31 64

or cut it up into small pieces. Take fat from the hump of the camel (al-sinam), melt it, and pour it over the leek. Take ten walnuts (jawzat), shell them, and grind them with the weight of ten dirhams of Persian cheese (gibn farsi). Put the leek on the fire. When it is well cooked, add the walnuts and cheese to it and remove it from the fire. Eat it on an empty stomach with bread, for three days or seven days, and abstain from other food. After it, take a little roasted savin (abhal) with bread and shelled walnuts. After the fat of the camel's hump and the leek, take, in the Name of Allah, half an awqiya (weight – 33.8 grams)⁶⁵ of sesame oil (shiraj) on an empty stomach, and an awaiya of [the resin of the] male storax [tree] (kundur dhakar). Grind and drink it. After that take another half awaqiya of sesame oil. Take it for three days and delay your eating until after noon. You will be cured, Allah^{-azwj}, the Exalted, willing.”⁶⁶

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله من الأجر بعدد كل حرف أنزل على إبراهيم و موسى و محمد (صلى الله عليه و آله)، و إذا قرئت على الأذن الوجعة زال ذلك عنها، و إن قرئت على البواسير قلعتهن و برىء صاحبهن سريعاً».

And from Khawas Al-Quran, who has narrated:

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (87 – Surat Al-Ala), Allah^{-azwj} would Give him from the Recompense of the number of every letter which was Revealed upon Ibrahim^{-as} and Musa^{-as}, and Muhammad^{-saww}. And when it is recited upon painful illness that would decline from him. And if it is recited upon the haemorrhoids (piles), it would free the person from it very quickly'.⁶⁷

عَنْهُ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ مَرْوَكِ بْنِ عَبْدِ عَنِ نَشِيطِ بْنِ صَالِحٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الْأَوَّلَ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا أَرَى بِأَكْلِ الْحُبَارَى بَأْسًا وَ إِنَّهُ جَيِّدٌ لِلْبَوَاسِيرِ وَ وَجَعِ الظَّهْرِ وَ هُوَ مِمَّا يُعِينُ عَلَى كَثْرَةِ الْجَمَاعِ .

From him, from Ali Bin Suleyman, from Marwak Bin Ubeyd, from Basheynt Bin Salih who said,

'I heard Abu Al-Hassan^{-asws} the 1st saying: 'I^{-asws} do not see a problem with eating the bustard, and it is very good for the haemorrhoids, and the back pain, and it is from what aids upon the frequency of the copulation'.⁶⁸

عَنْهُ عَنْ دَاوُدَ بْنِ أَبِي دَاوُدَ عَنْ رَجُلٍ رَأَى أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَأْكُلُ الْكُرَاتِ مِنَ الْبُسْتَانِ كَمَا هُوَ فَقِيلَ لَهُ إِنَّ فِيهِ السَّمَادَ فَقَالَ (عَلَيْهِ السَّلَامُ) لَا تَعَلَّقُ بِهِ مِنْهُ شَيْءٌ وَ هُوَ جَيِّدٌ لِلْبَوَاسِيرِ .

From him, from Dawood Bin Abu Dawood,

⁶⁵ See for example, <https://www.facebook.com/savoryspiceshopstores/posts/451406931558318>

⁶⁶ طب الأئمة عليهم السلام، ص: 33

⁶⁷ Tafseer Al Burhan – H 11537

⁶⁸ Al Kafi – V 6 – The Book of Foodstuffs Ch 60 H 6

(It has been narrated) from a man who saw Abu Al-Hassan^{-asws} at Khurasan eating the leek from the orchards just as it was. So it was said to him^{-asws}, 'There is compost in it'. So he^{asws} said: 'Nothing from it attaches to it, and it is good for the haemorrhoids'.⁶⁹

Pale Colour: (Treatment for Haemorrhoids/Piles)

أَحْمَدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ أَبِي مُحَمَّدٍ الثَّمَالِيِّ عَنْ إِسْحَاقَ الْجَرِيرِيِّ قَالَ: قَالَ الْبَاقِرُ ع: يَا جَرِيرِيُّ أَرَى لَوْنَكَ قَدْ ائْتَمَعَ أَ بِكَ بَوَاسِيرٌ؟ قُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ وَ أَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ أَنْ لَا يَحْرِمَنِي الْأَجْرَ قَالَ أ فَلَا أَصِفُ لَكَ دَوَاءً؟ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ اللَّهُ لَقَدْ عَلِمْتُهُ بِأَكْثَرِ مِنْ أَلْفِ دَوَاءٍ فَمَا ائْتَمَعْتُ بِشَيْءٍ مِنْ ذَلِكَ وَ إِنَّ بَوَاسِيرِي تَشْحُبُ دَمًا قَالَ وَ يُحْكُ يَا جَرِيرِيُّ فَإِنِّي طَبِيبُ الْأَطِبَاءِ وَ رَأْسُ الْعُلَمَاءِ وَ رَأْسُ الْحُكَمَاءِ وَ مَعْدِنُ الْمُفَقَّهَاءِ وَ سَيِّدُ أَوْلَادِ الْأَنْبِيَاءِ عَلَى وَجْهِ الْأَرْضِ قُلْتُ كَذَلِكَ يَا سَيِّدِي وَ مَوْلَايَ قَالَ إِنَّ بَوَاسِيرَكَ إِنَّمَا تَشْحُبُ الدِّمَاءَ قَالَ قُلْتُ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ عَلَيْكَ بِشَمْعٍ وَ دُهْنِ زَنْبِقٍ وَ لُبْنَى عَسَلٍ وَ سَمَاقٍ وَ سَرْوِ كَتَّانٍ اجْمَعُهُ فِي مَعْرِفَةٍ عَلَى النَّارِ فَإِذَا اخْتَلَطَ فَخُذْ مِنْهُ قَدْرَ جِمَصَةٍ فَالطِّحْ بِهَا الْمُفْعَدَةَ تَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى قَالَ الْجَرِيرِيُّ فَوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا فَعَلْتُهُ إِلَّا مَرَّةً وَاحِدَةً حَتَّى بَرَأْتُ مِمَّا كَانَ بِي فَمَا حَسَسْتُ بَعْدَ ذَلِكَ بِدَمٍ وَ لَا وَجَعٍ قَالَ الْجَرِيرِيُّ فَعُدْتُ إِلَيْهِ مِنْ قَابِلٍ فَقَالَ لِي يَا أَبَا إِسْحَاقَ قَدْ بَرَأْتُ وَ الْحَمْدُ لِلَّهِ قُلْتُ جُعِلْتُ فِدَاكَ فَقَالَ أَمَا إِنَّ شُعَيْبَ بْنَ إِسْحَاقَ بَوَاسِيرُهُ لَيْسَتْ كَمَا كَانَتْ بِكَ إِنَّمَا دُخِرَانٌ فَقَالَ قُلْ لَهُ لِيَأْخُذَ أَبْرَادِرَ [بَلَادِرًا] فَيَجْعَلُهَا ثَلَاثَةَ أَجْزَاءٍ وَ لِيُحْفِزَ حَفِيرَةً وَ لِيُحْرِقَ أَجْرَةً فَيَنْثَبُ فِيهَا ثُقْبَةً ثُمَّ يَجْعَلُ تِلْكَ الْأَبْرَادِرَ [بَلَادِرًا] عَلَى النَّارِ وَ يَجْعَلُ الْأَجْرَةَ عَلَيْهَا وَ لِيَتْعَدَّ عَلَى الْأَجْرَةِ وَ لِيَجْعَلَ الثُّقْبَةَ حِيَالِ الْمُفْعَدَةِ فَإِذَا ارْتَمَعَ الْبُخَارُ إِلَيْهِ فَأَصَابَهُ حَرَارَتُهُ فَلْيَبْكُنْ هُوَ بِمَدِّ مَا يَجِدُ فَإِنَّهُ رُبَّمَا كَانَتْ حَمْسَةَ تَقَالِيلٍ إِلَى سَبْعَةِ تَقَالِيلٍ فَإِنْ وَاتَتْهُ فَلْيَقْلَعْهَا وَ يَزِمْ بِهَا وَ إِلَّا فَلْيَجْعَلِ الثَّلْثَ الثَّانِي مِنَ الْأَبْرَادِرِ [بَلَادِرًا] عَلَيْهَا فَإِنَّهُ يَقْلَعْهَا بِأَصُولِهَا ثُمَّ لِيَأْخُذِ الْمَرْهَمَ الشَّمْعَ وَ دُهْنَ الزَّنْبِقِ وَ لُبْنَى عَسَلٍ وَ سَرْوِ كَتَّانٍ هَكَذَا قَالَ هَاهُنَا لِلدُّخِرَانِ فَلْيَجْمَعُهُ عَلَى مَا وَصَفْتُ لِيَطْلِي بِهَا الْمُفْعَدَةَ فَإِنَّمَا هِيَ طَلِيَّةٌ وَاحِدَةٌ فَرَجَعْتُ فَوَصَفْتُ لَهُ ذَلِكَ فَعَمِلَهُ فَبَرَأَ بِإِذْنِ اللَّهِ تَعَالَى فَلَمَّا كَانَ مِنْ قَابِلٍ حَجَجْتُ فَقَالَ لِي يَا إِسْحَاقُ أَخْبَرْنَا بِخَبْرِ شُعَيْبٍ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَ الَّذِي اصْطَفَاكَ عَلَى الْبَشَرِ وَ جَعَلَكَ حُجَّةً فِي الْأَرْضِ مَا طَلَى بِهَا إِلَّا طَلِيَّةً وَاحِدَةً.

Ahmad Ibn Ishaq has narrated from Abd Allah Ibn Abd Al-Rahman Ibn Abu Najran from Abu Mohammed Al-Thumali from Ishaq Al-Jariri, who said:

Al-Baqir^{-asws} has said (to me): 'O Jariri, I^{-asws} see you have become pale. Do you have haemorrhoids? I replied: Yes, O son of Rasool Allah^{-asws}, and I ask Allah^{-azwj} not to deny me the reward. He^{-asws} said: Shall I^{-asws} suggest a medication for you? I replied: 'O son of Rasool Allah^{-asws}, by Allah^{-azwj}, I have treated it with more than a thousand remedies, but I have not benefited from any and my haemorrhoids are bleeding. He^{-asws} said: Woe be to you, Jariri. I^{-asws} am the physician of physicians, the leader of the scholars and the sages, the treasure-house of the religious scholars, and the chief of the progeny of the Prophets^{-as} on the earth.

I said: 'It is so, my lord^{-asws} and master.' He^{-asws} said: Your haemorrhoids are female (inath), they pour out blood. I said: 'You^{-asws} are right, O son of Rasool Allah^{-asws}. He^{-asws} said: You

⁶⁹ Al Kafi – V 6 – The Book of Foodstuffs Ch 111 H 6

must take beeswax (sham), the oil of jasmine (duhn zanbaq), storax (lubna asal), sumac, sar, and flax. Put them together on a ladle over the fire. When they are mixed together, take a quantity equal to a chick-pea and smear it on your buttocks (al-maqad). You will be cured, Allah Willing.

Al-Jariri said: By Allah, there is no god but Him^{-azwj}, I did that only once and I was cured of what was in me. I did not experience any bleeding or pain after that.

Al-Jariri said: I waylaid him^{-asws} the next time and he^{-asws} said to me: ‘O Abu Ishaq, you have been cured, Praise be to Allah. I replied: (yes) May I be your sacrifice. Then he said: As for Shu’ayb Ibn Ishaq, his haemorrhoids are not as they were with you. They are masculine (dhukran). Then he said: ‘Tell him to take abradhar (Cashews) and divide it into three parts. Let him dig a hole (for fire), then pierce a baked brick and make a hole in it (through it). Then put that ‘*abradhar*’ on the fire, place the brick over it, and sit on it. Let the hole on the brick be opposite (in line with the back passage) the buttocks. When the fumes rise from it, it’s heat will reach him. Let him prolong (his sitting) as long as possible, perhaps five to seven ‘*nathalil*’ (time). If it is successful, let him remove it and throw it away. If not, let him put the second (and) third of ‘*abradhar*’ on it and it will remove it completely. Then let him apply the ointment (al-arham) of beeswax, oil of jasmine, storax, sar and flax. This is for the masculine haemorrhoids, so let him prepare it as I have prescribed and coat the buttocks with it with only a single coating. I returned and prescribed that to him (Shu’ayb). He did it and was cured, by the Will of Allah^{-azwj}.

When I performed the Hajj next time, he^{-asws} said to me: ‘O Abu Ishaq, tell me^{-asws} the News of Shu’ayb, I said to him^{-asws}: O son of Rasool Allah^{-asws}, by Him^{-azwj} Who Chose you^{-asws} over mankind and Made you^{-asws} a Proof (Hujja) on earth, he only applied one coating of it (and he was cured).⁷⁰

An Invocation for Pain of the Genitals:

وَهَذَا الْإِسْنَادِ عَنْ حَرِيرِ السَّجِسْتَانِيِّ قَالَ: حَجَّجْتُ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع بِالْمَدِينَةِ وَ إِذَا بِالْمُعَلَّى بْنِ حُنَيْسٍ رَحِمَهُ اللَّهُ يَشْكُو إِلَيْهِ وَجَعَ الْفَرْجِ فَقَالَ لَهُ الصَّادِقُ ع إِنَّكَ كَشَفْتِ عَوْرَتَكَ فِي مَوْضِعٍ مِنَ الْمَوَاضِعِ فَأَعَقَبَكَ اللَّهُ هَذَا الْوَجَعُ وَ لَكِنْ عَوَّدَهُ بِالْعَوْدَةِ الَّتِي عَوَّدَ بِهَا أَمِيرُ الْمُؤْمِنِينَ ع أَبَا وَائِلَةَ ثُمَّ لَمْ يَعُدْ قَالَ لَهُ الْمُعَلَّى يَا ابْنَ رَسُولِ اللَّهِ وَ مَا الْعَوْدَةُ؟ قَالَ قُلْ بَعْدَ أَنْ تَضَعَ يَدَكَ الْبُيْسَرَى عَلَيْهِ وَ تَقُولَ

With this chain of transmitters (al-isnad) from Hariz al-Sijistani, who said:

‘I performed the Hajj and called on Abu ‘Abd Allah Al-Sadiq^{-asws} in Medina, and Al-Mualla Ibn Khunays, may Allah^{-azwj} have Mercy on him, was complaining to him^{-asws} of pain in the genitals (al-farj). Al-Sadiq^{-asws} said to him: “You exposed your private parts (al-aura) on some occasion, and Allah^{-azwj} has Punished you with this pain. But seek protection for it with

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the invocation which Amir-ul-Momineen^{-asws} gave Abu Wa'lla, after which it [the pain] did not recur.”

Al-Mualla asked: “O son of Rasool Allah^{-asws}, what is the invocation?” He replied^{-asws}: “Put your left hand on them and say:

بِسْمِ اللَّهِ وَ بِاللَّهِ بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَ هُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ اللَّهُمَّ إِنِّي أَسْلَمْتُ وَجْهِي إِلَيْكَ وَ فَوَّضْتُ أَمْرِي إِلَيْكَ لَا مَلْجَأَ وَ لَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ

‘In the name of Allah, and by Allah, Nay, but whosoever submits his will to God, being a good-doer, his wage is with his Lord, and no fear shall be on them, neither shall they sorrow (2:112).

O Allah^{-azwj}, I have submitted myself to You^{-azwj} and entrusted my affairs to You^{-azwj}.

ثَلَاثَ مَرَّاتٍ فَإِنَّكَ تُعَافِي إِنْ شَاءَ اللَّهُ تَعَالَى.

If you **recite it three times**, you will be cured, Allah^{-azwj}, the Exalted, willing.”⁷¹

An Invocation for Pain of the Feet:

حَنَانُ بْنُ جَابِرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ الصَّبْرِيُّ عَنِ الْحُسَيْنِ الْأَشَقَرِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرِ الْجَعْفِيِّ عَنْ مُحَمَّدِ الْبَاقِرِ ع قَالَ: كُنْتُ عِنْدَ الْحُسَيْنِ بْنِ عَلِيٍّ ع إِذْ أَتَاهُ رَجُلٌ مِنْ بَنِي أُمَيَّةَ مِنْ شِيعَتِنَا فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا قَدَرْتُ أَنْ أَمْشِيَ إِلَيْكَ مِنْ وَجَعِ رِجْلِي قَالَ فَأَيُّنَ أَنْتَ مِنْ عَوْدَةِ الْحُسَيْنِ بْنِ عَلِيٍّ؟ قَالَ يَا ابْنَ رَسُولِ اللَّهِ وَ مَا ذَاكَ؟ قَالَ الْآيَةُ

Hannab Ibn Jabir narrated from Muhammad Ibn ‘Ali al-Sayrafi from al- Hussain al-Ashqar from ‘Amr Ibn Abu al-Miqdam from Jabir al-ju’fi from

Muhammad Al-Baqir^{-asws} said: ‘I was with, Al-Hussain^{-asws} Ibn ‘Ali^{-asws}, peace be upon him, when one of our Shi’a from the Banu Umayya came to him and said: “O son of Rasool Allah^{-asws}, I was hardly able to walk to you because of the pain in my feet.”

The Imam^{-asws} said: “What about the invocation of Al-Hussain^{-asws} Ibn ‘Ali^{-asws}?” The man said: “O son of Rasool Allah^{-asws}, and what is that?” He^{-asws} replied: “The verses are:

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إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ وَ يُتِمَّ نِعْمَتَهُ عَلَيْكَ وَ يَهْدِيكَ
صِرَاطًا مُسْتَقِيمًا وَ يَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا
مَعَ إِيمَانِهِمْ وَ لِلَّهِ جُنُودُ السَّمَاوَاتِ وَ الْأَرْضِ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا لِيُدْخِلَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ يُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَ كَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا
وَ يُعَذِّبُ الْمُنافِقِينَ وَ الْمُنافِقَاتِ وَ الْمُشْرِكِينَ وَ الْمُشْرِكَاتِ الطَّائِفِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةٌ
السَّوْءِ وَ غَضِبَ اللَّهُ عَلَيْهِمْ وَ لَعَنَهُمْ وَ أَعَدَّ لَهُمْ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا وَ لِلَّهِ جُنُودُ السَّمَاوَاتِ وَ
الْأَرْضِ وَ كَانَ اللَّهُ عَزِيزًا حَكِيمًا

Surely, We have given thee a manifest victory, that God may forgive thee thy former and thy latter sins, and complete His blessing upon thee, thy former and thy latter sins, and complete His blessing upon thee, and guide thee on a straight path, and that God may help thee with mighty help. It is He who sent down the Shechina into the hearts of the believers, that they might add faith to their faith-to God belong the hosts of the heavens and the earth; God is All-knowing, All-wise-and that He may admit the believers, men and women and women and women alike, into gardens underneath which rivers flow, therein to dwell forever, and acquit them of their evil deeds. That is in God's sight a mighty triumph, that He may chastise the hypocrites, men and women alike, and the idolaters, men and women alike, and those who think evil thoughts of God. Against them shall be the evil turn of fortune. God is wroth with them, and has cursed them, and has prepared for them Hell-an evil homecoming! To God belong the hosts of the heavens and the earth; God is All-mighty, All-wise (48:1-7)."

قَالَ فَفَعَلْتُ مَا أَمَرَنِي بِهِ فَمَا أَحْسَسْتُ بَعْدَ ذَلِكَ بِشَيْءٍ مِنْهَا بِعَوْنِ اللَّهِ تَعَالَى.

The man said: "I did as he instructed and did not experience any of the pain after that, with the help of Allah^{-azwj}, the Exalted."⁷²

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An Invocation for the Hamstring and the Sole of the Foot

أَبُو عَتَّابٍ عَبْدُ اللَّهِ بْنُ بَسْطَامٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْأَوْدِيُّ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع: أَنَّ رَجُلًا اشْتَكَى إِلَى أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَجِدُ وَجَعًا فِي عِرَاقِي قَدْ مَنَعَنِي مِنَ التُّهُؤُوسِ إِلَى الصَّلَاةِ قَالَ فَمَا يَمْنَعُكَ مِنَ الْعُودَةِ؟ قَالَ لَسْتُ أَعْلَمُهَا قَالَ فَإِذَا أَحْسَسْتَ بِهَا فَضَعْ يَدَكَ عَلَيْهَا وَ قُلْ.

Abu 'Atab 'Abd Allah Ibn Bistam narrated from Ibrahim Ibn Muhammad al-Awdi from Safwan al-Jummal from

Jafar^{asws} Ibn Muhammad^{asws} from his^{asws} father^{asws} from 'Ali^{asws} Ibn Al-Hussain^{asws} (who said): 'A man complained to Abu 'Abd Allah Al-Hussain^{asws} Ibn Ali^{asws} and said: "O son of Rasool Allah^{asws}, I suffer from pain in my hamstring (al-urqub) which prevents me from standing up for prayer." He^{asws} said: "What prevents you from (reciting) the invocation?" He replied: "I do not know it." He^{asws} said: "When you experience the pain, place your hand there and say:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ ص ثُمَّ اقْرَأْ عَلَيْهِ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَ الْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ

'In the Name of Allah, and by Allah, and peace be upon Rasool Allah, blessings of Allah, and peace be upon Rasool Allah, blessings of Allah on him and his family.' Then recite over it: They measure not God with His true measure. The earth altogether shall be His handful on the Day of Resurrection, and the heavens shall be rolled up in His right hand. Glory be to Him! High be He exalted above that they associate! (39:67).'

فَفَعَلَ الرَّجُلُ ذَلِكَ فَشَفَاهُ اللَّهُ تَعَالَى

The man did that and Allah^{azwj}, the Exalted, Healed him.⁷³

An Invocation for Swelling in all the Joints:

الْحُسَيْنُ بْنُ صَالِحِ الْمَحْمُودِيِّ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو بْنُ شَمْرٍ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع: قَالَ لِي يَا جَابِرُ قُلْتُ لَبَيْكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ اقْرَأْ عَلَى كُلِّ وَرَمٍ آخِرَ سُورَةِ الْحَشْرِ

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Al-Hasan Ibn Salih al-Mahmudi narrated from Abu 'Amr Ibn Shimr from Jabir Ibn Yazid al-Jufi from

Muhammad^{asws} Ibn 'Ali^{asws} Ibn Al-Hussain^{asws} said: 'O Jabir.' I (Jabir) replied: 'At your service, O son of Rasool Allah^{asws}.' He^{asws} said: 'Recite over every swelling (al-waram) the end of the Sura Al-Hashr

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

If We had sent down this QURAN upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of God. And those similitudes-We strike them for men; haply they will reflect. He is God; there is no god but He. He is the knower of the Unseen and the Visible; He is the All-merciful, the All-compassionate. He is God; there is no god but He. He is the King, the All-holy, the All-peaceable, the All-faithful, the All-preserver, the All-mighty, the All-compeller, the All-sublime. Glory be to God, above that they associate! He is God, the Creator, the Maker, the Shapper. To Him belong the Names Most Beautiful. All that is in the heavens and the earth magnifies Him: He is the All-mighty, the All-wise (59:21-4).

وَ ائْتِ عَلِيَّهَا ثَلَاثًا فَإِنَّهُ يَسْكُنُ بِإِذْنِ اللَّهِ تَعَالَى

Recite it **three times over the swelling**, and it will subside. Allah^{azwj}, the Exalted, willing.

تَأْخُذُ سَكِينًا وَ تُمِرُّهَا عَلَى الْوَرَمِ وَ تَقُولُ

“Take a knife and pass it over the swelling and say:

بِسْمِ اللَّهِ أَرْقِيكَ مِنَ الْجَدِّ [الْحَدِّ] وَ الْحَدِيدِ وَ مِنْ أَمْرِ [أَثْرِ] الْعُودِ وَ مِنَ الْحَجَرِ الْمَلْبُودِ وَ مِنْ عِرْقِ الْعَاقِرِ وَ مِنْ وَرَمِ الْآخِرِ [الْآجِرِ] وَ مِنَ الطَّعَامِ وَ عَقْدِهِ وَ مِنَ الشَّرَابِ وَ بَرْدِهِ امْضِ بِإِذْنِ اللَّهِ إِلَى أَجَلٍ مُسَمًّى فِي الْإِنْسِ وَ الْأَنْعَامِ بِسْمِ اللَّهِ فَتَحْتُ وَ بِسْمِ اللَّهِ حَتَمْتُ

“In the Name of Allah^{azwj}, I charm you from affliction and iron and an affair of recurring grief and from the matted stone and from the root of a barren tree (irq al-aqir), and from another

swelling, and from food and its ganglia (al-aqd), and from drink and its coldness. Pass, with the will of Allah^{-azwj}, for a time to humans and cattle. In the Name of Allah^{-azwj} I begin, and in the Name of Allah^{-azwj} I end.”

ثُمَّ أَوْتِدِ السِّكِّينَ فِي الْأَرْضِ.

Then drive the knife into the earth.⁷⁴

An Invocation to Neutralize Spells:

عَبْدُ اللَّهِ بْنُ الْعَلَاءِ الْقَزْوِينِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ عِمْرَانَ بْنِ مِيثَمٍ عَنْ عَبَّادَةَ بْنِ رِنَعِيٍّ الْأَسَدِيِّ: أَنَّهُ سَمِعَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَأْمُرُ بَعْضَ أَصْحَابِهِ وَ قَدْ شَكَا إِلَيْهِ السِّحْرَ فَقَالَ اكْتُبْ فِي رِقِّي ظَنِّي وَ عَلِّقْهُ عَلَيْكَ فَإِنَّهُ لَا يَضُرُّكَ وَ لَا يَجُوزُ كَيْدُهُ فِيكَ

'Abd Allah Ibn al-'Ala al-Qazwini narrated from Ibrahim Ibn Muhammad from Hammad Ibn Isa Ibn Ya'qub ibn Shoaib from 'Imran Ibn Maytham from 'Ubaya Ibn Rabi al-Asadi, that he heard:

Amir Al-Momineen^{-asws} instructed one of his^{-asws} companions, when the latter complained of spells (al-sihr). He^{-asws} said: 'Write [the following] on the parchment of a gazelle and fasten it to yourself. The spell will not harm you and its stratagems will not affect you.

بِسْمِ اللَّهِ وَ بِاللَّهِ بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ بِسْمِ اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغُلِبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ.

“In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and what Allah^{-azwj} Wills. In the Name of Allah^{-azwj}, there is no might nor power except with Allah^{-azwj}. **Musa said, What you have brought is spells. God will assuredly bring it to naught. God sets not right the work of those who do corruption (10:81-2). So the truth came to pass, and false was proved what they were doing. So they were vanquished there, and they turned about, humbled (7:118-119).**”⁷⁵

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مُحَمَّدُ بْنُ مُوسَى الرَّبِيعِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ سَعْدِ بْنِ ظَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ السُّلَمِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع: قَالَ الْأَصْبَغُ أَخَذْتُ هَذِهِ الْعُودَةَ مِنْهُ عَ وَ قَالَ لِي يَا أَصْبَغُ هَذِهِ عُودَةُ السِّحْرِ وَ الْخَوْفِ مِنَ السُّلْطَانِ تَقُولُهَا سَبْعَ مَرَّاتٍ

Muhammad Ibn Musa Al-Rabi narrated from Muhammad Ibn Mahbub from 'Abd Allah Ibn Ghalib from Sa'd Ibn Zarif from al-Asbagh Ibn Nubata from

Al-Asbagh reports from Amir-ul-Momineen^{-asws}: 'I took this invocation from him. He^{-asws} said to me: "O Asbagh, this is an invocation for spells and fear (al-khauf) of the ruler (al-sultan). Recite **it seven times**:

بِسْمِ اللَّهِ وَ بِاللَّهِ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَ نَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَ مَنْ اتَّبَعَكُمَا الْغَالِبُونَ

'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, **We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you; (go) with Our signs; you two and those who follow you shall be uppermost. (28:35).**'

وَ تَقُولُ فِي وَجْهِ الْمَاءِ إِذَا فَرَعْتَ مِنْ صَلَاةِ اللَّيْلِ قَبْلَ أَنْ تَبْدَأَ بِصَلَاةِ النَّهَارِ سَبْعَ مَرَّاتٍ فَإِنَّهُ لَا يَضُرُّكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

Recite it seven times over water when you have completed the night prayer (salat al-layl) and before you begin the morning prayer (salat al-nahar). It (spells) will not harm you, Allah^{-azwj}, the Exalted, willing."⁷⁶

An Invocation for a Woman Experiencing Difficulty in Child Birth:

الْخَوَاتِيمِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ الصَّيْرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَسْلَمَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ص قَالَ: إِنِّي لَأَعْرِفُ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ الْمُنَزَّلِ يُكْتَبَانِ لِلْمَرْأَةِ إِذَا عَسَرَ عَلَيْهَا وَلَدُهَا يُكْتَبَانِ فِي رَقِي ظَنِّي وَ تُعَلَّمُهُ عَلَيْهَا فِي حَقْوِيهَا سَبْعَ مَرَّاتٍ

Al-Khawatimi narrated from Muhammad Ibn 'ali al-Sayrafi from Muhammad Ibn Aslam from al-Hasan Ibn Muhammad al-Hashimi from Aban Ibn Abu al-Ayyash from salim Ibn Qays al-Hilali from

Amir-ul-Momineen^{-asws}, peace be upon him, who said: 'I know of two verses in the revealed Book of Allah^{-azwj}, prescribed for a woman experiencing difficulty (al-'usr) in childbirth (al-

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wilada). Write them on the parchment of a gazelle and fasten it to her groin (al-haqw). **Write seven times:**

بِسْمِ اللَّهِ وَ بِاللَّهِ إِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

“In the Name of Allah, and by Allah. Truly with hardship comes ease, truly with hardship comes ease (94:5-6).”

مَرَّةً وَاحِدَةً

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ يَوْمَ تَرَوْهَا تَدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَ تَرَى النَّاسَ سُكَارَى وَ مَا هُمْ بِسُكَارَى وَ لَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

Write once:

“O people! guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing. On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe. (22:1-2).”

تُكْتَبُ فِي وَرْقَةٍ تُرْبَطُ بِحَبِطٍ مِنْ كَتَّانٍ غَيْرِ مُقْتُولٍ وَ تُشَدُّ عَلَى فَجْذِهَا الْأَيْسَرِ فَإِذَا وَلَدَتْهُ قَطَعَتْهُ مِنْ سَاعَتِهَا وَ لَا تَتَوَلَّى عَنْهُ وَ يُكْتَبُ حِينَ [حَيًّا] وَ لَدَتْ مَرْيَمُ وَ لَدَتْ حَيٌّ [حَيًّا] يَا حَيُّ اهْبِطْ إِلَى الْأَرْضِ السَّاعَةَ بِإِذْنِ اللَّهِ تَعَالَى.

Write [the following] on a paper and tie it with an untwisted fibre of flax (kattan) and fasten it on to her left thigh. When she has given birth, cut it off at once and do not delay in doing it. Write: “At the time when Maryam gave birth, Maryam brought forth a living [being]. O living [being] come down to the earth immediately, by the Will of Allah-^{azwj}, the Exalted.”⁷⁷

An Invocation for a Child who Cries often, for one Afraid of the Night, and for a Woman Sleepless from Pain:

حَدَّثَنَا أَبُو الْمَعْرِزِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ عَنْ مَرْوَانَ بْنِ الْجُهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع مَأْثُورَةً عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ ذَلِكَ. وَ لِمَنْ يَفْرَعُ بِاللَّيْلِ وَ لِلْمَرْأَةِ إِذَا سَهَرَتْ مِنْ وَجَعٍ

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Abu al-Muizz al-Wasiti narrated from Muhammad Ibn Sulayman from Marwan Ibn al-Jahm from Muhammad Ibn Muslim from Abu Jafar^{-asws} from Amir-ul-Momineen^{-asws} that he said that there is a cure for those who get frightened at night and for a women who is sleepless at night from pain.

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا

Then We smote their ears many years in the Cave. Afterwards We raised them up again, that We might know which of the two parties would better calculate the while they had tarried (18:11-12).⁷⁸

An Invocation for a Stubborn Carrier:

حَاتِمُ بْنُ عَبْدِ اللَّهِ الْأَزْدِيُّ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الْمُشَرِّفُ إِمَامُ مَسْجِدِ الْكُوفَةِ قَالَ: حَدَّثَنَا جَابِرُ بْنُ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: بَيْنَا هُوَ فِي سَفَرٍ إِذْ نَظَرَ إِلَى رَجُلٍ عَلَيْهِ كَاتِبَةٌ وَحُزْنٌ فَقَالَ مَا لَكَ قَالَ دَابَّتِي حُرُونٌ قَالَ وَيْحَكَ أَقْرَأَ هَذِهِ الْآيَةَ فِي أُذُنَيْهَا

Hatim Ibn 'Abd Allah al-Azdi narrated from Abu Jafar al-Maqri, the Imam of the mosque of al-Kufa, from Jabir Ibn Rashid from

Abu 'Abd Allah Al-Sadiq^{-asws} that he [Jabir] said: 'While we were on a journey, Al-Sadiq^{-asws} noticed a man looking gloomy and dejected. He^{-asws} asked him: "What is wrong with you?" He replied: My beast is stubborn (harun). He^{-asws} (Al-Sadiq^{-asws}) said: "Woe be to you, recite this verse in its ear:

أَوْ لَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ وَ ذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَ مِنْهَا يَأْكُلُونَ.

Have they not seen how that We have created for them of that Our hands wrought of the cattle that they own? We hav subdued them to them, and some of them they ride, and some they eat. (36:71-2)⁷⁹

⁷⁸ طب الأئمة عليهم السلام، ص: 35

⁷⁹ طب الأئمة عليهم السلام، ص: 36

An Invocation for a Journey:

عَلِيُّ بْنُ عُرْوَةَ الْأَهْوَازِيُّ قَالَ: حَدَّثَنَا الدَّيْلَمِيُّ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: مَنْ كَانَ فِي سَفَرٍ فَخَافَ اللَّصُوصَ وَ السَّبْعَ فَلْيَكْتُبْ عَلَى عُرْفِ دَابَّتِهِ

'Ali Ibn 'Urwa al-Ahwazi narrated from al-Daylami from Dawud al-Raqqi from

Musa Ibn Jafar^{asws} said: 'Whoever is on a journey (al-safar) and fears thieves (al-lusus) and predatory animals (al-sab'), let him write on the mane (al-'urf) of his beast/transport:

لَا تَخَافُ دَرْكًا وَلَا تَخْشَى

Fearing not overtaking, neither afraid (20:77).

فَإِنَّهُ يَأْمَنُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

He will be safe, Allah^{azwj}, the Mighty and Sublime, Willing.'

قَالَ دَاوُدُ الرَّقِّيُّ فَحَجَجْتُ فَلَمَّا كُنَّا بِالْبَادِيَةِ جَاءَ قَوْمٌ مِنَ الْأَعْرَابِ فَقَطَعُوا عَلَيَّ الْقَافِلَةَ وَ أَنَا فِيهِمْ فَكَتَبْتُ عَلَى عُرْفِ جَمَلِي لَا تَخَافُ دَرْكًا وَ لَا تَخْشَى فَوَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالنَّبُوءَةِ وَ حَصَّهُ بِالرِّسَالَةِ وَ شَرَفَ أَمِيرَ الْمُؤْمِنِينَ بِالْإِمَامَةِ مَا نَارَعَنِي أَحَدٌ مِنْهُمْ أَعْمَاهُمْ اللَّهُ عَنِّي

Dawud al-Raqqi said: 'I performed the Hajj, and when we were in the desert, a group of Bedouins way laid the caravan in which I was. I wrote on the mane of my camel (al-jamal):

Fearing not overtaking, neither afraid (20:77).

By Him^{azwj} Who sent Muhammad^{saww}, Blessings of Allah^{azwj} on him^{saww} and his family^{asws}, with the Prophet-hood, bestowed on him^{saww} the Message, and honoured Amir-ul-Momineen^{asws} with the Imamate, not one of them challenged me and Allah^{azwj} made them blind (a'ma) to me.'⁸⁰

An Invocation for all Illnesses:

عَلِيُّ بْنُ إِسْحَاقَ الْبَصْرِيُّ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ آدَمَ الْمُفْرِيُّ وَ كَانَ يَخْدُمُ الرِّضَا بِحُرَّاسَانَ قَالَ سَمِعْتُ الرِّضَا عَلِيَّ بْنَ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع: وَ قَالَ لِي يَوْمًا يَا زَكَرِيَّا قُلْتُ لَبَّيْكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ قُلْ عَلَى جَمِيعِ الْعِلَلِ

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'Ali Ibn Ishaq al-Basri narrated from

Zakariya Ibn Adam al-Maqri, who used to serve Al-Reza^{asws} in Khurasan, said: 'One day Al-Reza^{asws} said to me: "O Zakariya." I answered "At your service. O son of Rasool Allah^{asws}." He^{asws} said: "Recite for all illness:

يَا مُنْزِلَ الشِّفَاءِ وَ مُذْهِبَ الدَّاءِ أَنْزِلْ عَلَيَّ وَجَعِي الشِّفَاءَ.

'O Bestower of healing and Remover of illness, send down healing for my ailment.'

فَإِنَّكَ تُعَافِي بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

You will be restored to health. Allah^{azwj}, the Mighty and Sublime, Willing."⁸¹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ أَبُو عَبْدِ اللَّهِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ سَعْدِ الْمَوْلَى قَالَ: أَمَلَى عَلَيْنَا أَبُو عَبْدِ اللَّهِ الصَّادِقُ ع الْعُودَةَ الَّتِي تُسَمَّى الْجَامِعَةَ

Mohammed Ibn Ismail has narrated from Mohammed Ibn Khalid Abu Abd Allah, from Sadan Ibn Muslim, from Saad Al-Mawla, who says:

Abu Abd Allah^{asws} dictated to us the invocation called 'the comprehensive' (It is):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ اللَّهُمَّ إِنِّي
أَسْأَلُكَ بِاسْمِكَ الطَّاهِرِ الطُّهْرِ الْمُطَهَّرِ الْمُقَدَّسِ السَّلَامِ الْمُؤْمِنِ الْمُهَيِّمِ الْمُبَارَكِ الَّذِي مَنْ سَأَلَكَ
بِهِ أَعْطَيْتَهُ وَ مَنْ دَعَاكَ بِهِ أَجَبْتَهُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعَافِيَنِي مِمَّا أَجِدُ فِي سَمْعِي
وَ بَصَرِي وَ فِي يَدِي وَ رِجْلِي وَ فِي شَعْرِي وَ بَشْرِي وَ فِي بَطْنِي إِنَّكَ لَطِيفٌ لِمَا تَشَاءُ وَ أَنْتَ عَلَيَّ
كُلِّ شَيْءٍ قَدِيرٌ.

In the Name of Allah^{azwj}, the Merciful, the Compassionate. In the Name of Allah^{azwj} with Whose Name nothing in the earth or in the Heavens causes harm. Ya Allah^{azwj}, I plead You^{azwj} by Your^{azwj} Pure, Chaste, Immaculate, Holy, Perfect, Preserving, Protective, and Blessed Name, by Which whoever asks, You^{azwj} Grant him, and by Which whoever calls You^{azwj}, You^{azwj} answer him, to Bless Mohammed^{saww} and the family^{asws} of Mohammed^{saww} and to cure me of what I suffer in my hearing and my sight, my hand and my foot, my

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hair and my skin (al-bashari) and my belly. Surely, You^{-azwj} are Gracious to whomsoever You^{-azwj} Will, and You^{-azwj} are Powerful over all things.⁸²

An Invocation for Sciatica

حَدَّثَنَا مُعَلَّى بْنُ إِبْرَاهِيمَ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا ابْنُ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الْأَزْرَقِيِّ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ الْأَعْوَرِ
الْهُمْدَانِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع: أَنَّهُ عَلَّمَ رَجُلًا مِنْ أَصْحَابِهِ وَ شَكَا إِلَيْهِ عِرْقَ النَّسَا فَقَالَ إِذَا أَحْسَسْتِ بِهِ فَضَعْ يَدَكَ عَلَيْهِ وَ قُلْ

Mualla Ibn Ibrahim al-Wasiti narrated from Ibn Mahbub from Muhriz Ibn Sulayman al-Azraq from Abu al-Jarud from Abu Ishaq from al-Harith al-Awar al-Hamdani from

(It is narrated) that one of Amir-ul-Momineen^{-asws}'s companions had complained to him^{-asws} of sciatica⁸³ (irq al-nisa). He^{-asws} replied: 'When you experience it, place your hand on it and say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ أَعُوذُ بِسْمِ اللَّهِ الْكَبِيرِ وَ أَعُوذُ بِسْمِ اللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ
عِرْقٍ نَقَّارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ

"In the Name of the Merciful, the Compassionate. In the Name of Allah, and by Allah, I take refuge in the Name of Allah, the Great, and I take refuge in the Name of Allah, the Mighty, from the evil of every throbbing blood vessel (‘irq nuqqar), and from the evil of the heat of the fire."

فَإِنَّكَ تُعَافَى بِإِذْنِ اللَّهِ تَعَالَى قَالَ الرَّجُلُ فَمَا قُلْتُ ذَلِكَ إِلَّا ثَلَاثًا حَتَّى أَذْهَبَ اللَّهُ مَا بِي وَ عُوفِيتُ مِنْهُ.

You will be cured, Allah^{-azwj}, the Exalted, Willing.' The man said: 'I recited that only three times, and Allah^{-azwj} Removed my suffering and I was cured of it.'⁸⁴

⁸² طب الأئمة عليهم السلام، ص: 74

⁸³ Sciatica is a medical condition of pain going down the leg from the lower back. This pain may go down the back, outside, or front of the leg.

⁸⁴ طب الأئمة عليهم السلام، ص: 37

An Invocation for Consumption:

مُحَمَّدُ بْنُ كَثِيرٍ الدِّمَشْقِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَظِينَ قَالَ: حَدَّثَنَا الرِّضَا عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ الْبَاقِرِ ع قَالَ: هَذِهِ عُوذَةٌ لِشَيْعَتِنَا لِلْسَّلِّ.

Muhammad Ibn Kathir al-Dimashqi narrated from al-Hasan Ibn 'Ali Ibn Yaqtin from

(Imam) Al-Reza^{-asws} 'Ali^{-asws} Ibn Musa^{-asws} said: 'This is an invocation for our Shi'a for consumption (al-sill),

يَا اللَّهُ يَا رَبَّ الْأَرْبَابِ وَيَا سَيِّدَ السَّادَاتِ وَيَا إِلَهَ الْآلِهَةِ وَيَا مَلِكَ الْمُلُوكِ وَيَا جَبَّارَ السَّمَاوَاتِ
وَالْأَرْضِ اشْفِنِي وَعَافِنِي مِنْ دَائِي هَذَا فَإِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ أَتَقَلَّبُ فِي قَبْضَتِكَ وَنَاصِيَتِي
بِيَدِكَ

“Ya Allah^{-azwj}, Ya Lord^{-azwj} of the lords, Ya Master^{-azwj} of the masters, O God^{-azwj} of the gods, O King^{-azwj} of the kings, Ya Omnipotent of the Heavens and the earth. Heal me and cure me of this disease of mine, for I am Your^{-azwj} servant and the son of Your^{-azwj} servant. I turn about in Your^{-azwj} grasp and my forelock is in Your^{-azwj} Hand.”

تَقُولُهَا ثَلَاثًا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَكْفِيكَ بِحَوْلِهِ وَفُؤْتِهِ إِنْ شَاءَ اللَّهُ تَعَالَى

Say it three times, and Allah^{-azwj}, the Mighty and Sublime will Protect you with His^{-azwj} Might and Power. If He^{-azwj}, the Exalted, Wills.’

An Invocation for Pustules⁸⁵:

عَلِيُّ بْنُ الْعَبَّاسِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْعَلَوِيُّ عَنْ عَلِيٍّ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الصَّادِقِ ع قَالَ: إِذَا أَحْسَسْتَ بِالْبُثْرِ فَضَعْ عَلَيْهِ السَّبَّابَةَ وَدَوِّرْ مَا حَوْلَهُ وَ قُلْ

'Ali Ibn al-'Abbas narrated from Muhammad Ibn Ibrahim al-Alawi from 'Ali Ibn Musa from his father from

Jafar^{-asws} Ibn Muhammad Al-Sadiq^{-asws} said: 'When you feel a pustule (al-bathr- appearing), put your index finger (al-sabbaba) on it and circle it and **say seven times**:

⁸⁵ Pustules are small bumps on the skin that contain fluid or pus. They usually present as white bumps surrounded by red skin. These bumps look very similar to pimples, but they can grow quite big. Pustules may develop on any part of the body, but they most commonly form on the back, chest, and face.

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ

“There is no god but Allah^{-azwj}, the Clement, the Noble.”

سَبَعَ مَرَّاتٍ فِي السَّابِعَةِ فَضَمِّدَهُ وَ شُدَّهُ بِالسَّبَابَةِ.

The seventh time, strike it and press on it with your finger.’⁸⁶

An Invocation for Colic:

الضَّرَّارِيُّ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُمَرَ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي عُمَرُ بْنُ يَزِيدَ الصَّبَّاقُ عَنِ الصَّادِقِ ع قَالَ: شَكَا إِلَيْهِ رَجُلٌ مِنْ أَوْلِيَائِهِ الْفُولَجِ فَقَالَ لَهُ أَكْتُبْ لَهُ أُمَّ الْقُرْآنِ وَ سُورَةَ الْإِخْلَاصِ وَ الْمُعَوِّذَتَيْنِ ثُمَّ تَكْتُبْ أَسْفَلَ ذَلِكَ.

Al-Darrari narrated from Musa Ibn Umar Ibn Yazid from Abu ‘Umar Ibn Yazid al-Sayqal from

He (Al-Sayqal) said that one of Al-Sadiq^{-asws}’s followers had complained of colic (al-qawlanj). He^{-asws} told him: ‘Write for him the Sura al-Fatiha (1), the Sura Al-Ikhlās (112), and the two Suras of seeking protection (Al-Falaq (113) and Al-Nass (114)).

Then write under that:

أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَ بِعِزَّتِهِ الَّتِي لَا تُرَامُ وَ بِقُدْرَتِهِ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ هَذَا الْوَجَعِ وَ مِنْ شَرِّ مَا فِيهِ ثُمَّ تَشْرِبُهُ عَلَى الرِّيقِ بِمَاءِ الْمَطَرِ تَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى

“I take refuge in the Face of Allah^{-azwj}, the Mighty, and in His^{-azwj} Might, which is unceasing, and in His^{-azwj} Power, which nothing can resist, from the evil of this pain, and the evil within it.” Then drink it (after washing it) with rainwater (ma’ al-matar) on an empty stomach. You will be cured of it, Allah^{-azwj}, the Exalted, willing.’⁸⁷

An Invocation for Fever:

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَبُو جَعْفَرٍ قَالَ: حَدَّثَنَا أَبِي مُحَمَّدُ بْنُ خَالِدٍ عَنْ بَكْرِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمَّارٍ الدَّهْنِيِّ عَنْ أَبِيهِ عَنْ عَمْرِو ذِي فَرٍّ وَ تَعَلُّبَةَ الْجَمَالِيِّ قَالَا سَمِعْنَا أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ: حَمَّ رَسُولُ اللَّهِ ص حُمَّى شَدِيدَةً فَأَتَاهُ جَبْرِئِيلُ ص فَعَوَّدَهُ وَ قَالَ

86 طب الأئمة عليهم السلام، ص: 38

87 طب الأئمة عليهم السلام، ص: 38

Ahmad Ibn Muhammad Abu Jafar narrated from Abu Muhammad Ibn Khalid from Bakr Ibn Khalid from Muhammad Ibn Sinan from 'Abd Allah Ibn Ammar al-Duhni from his father from 'Amr Dhi Far and Taghlaba al-Jammali, who both said:

'We heard Amir-ul-Momineen^{-asws} say: "Rasool Allah^{-saww} had a severe fever (al-humma), Jibra'il^{-as} came to him^{-saww} and recited an invocation of protection over him^{-saww}. He^{-as} said:

بِسْمِ اللَّهِ أَرْقِيكَ بِسْمِ اللَّهِ أَشْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ بِسْمِ اللَّهِ حُذَّهَا
فَلْتَهْنِكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ لَتَبْرَأَنَّ بِإِذْنِ
اللَّهِ عَزَّ وَ جَلَّ

In the Name of Allah^{-azwj}, I invoke you, In the Name of Allah^{-azwj}, I cure you of every illness that troubles you. In the Name of Allah^{-azwj}, and Allah^{-azwj} is your Healer. In the Name of Allah^{-azwj}, take it and may it be good of you. In the Name of Allah^{-azwj}, the Merciful, the Compassionate, **No! I swear by the fallings of the stars, and that is indeed a mighty oath, did you but know it! (56:75-6).**

You will surely be restored to health, Allah, the Mighty and Sublime, Willing."

فَأُطْلِقَ النَّبِيُّ ص مِنْ عِقَالِهِ فَقَالَ يَا جِبْرَائِيلُ هَذِهِ عُودَةٌ بَلِيغَةٌ قَالَ هِيَ مِنْ خِزَانَةِ فِي السَّمَاءِ السَّابِعَةِ.

The Prophet^{-saww}, blessings be on him, undid his headband and said: "O Jibrail, this is an eloquent invocation." Jibrail^{-as} replied: "It is from the treasury of the seventh Heaven."⁸⁸

أَحْمَدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ حَرِيرِ بْنِ عَبْدِ اللَّهِ السَّجِسْتَانِيِّ عَنْ أَحْمَدَ بْنِ حَمْرَةَ عَنْ أَبِي بَانٍ بْنِ عُثْمَانَ عَنِ الْقُضَيْلِيِّ بْنِ يَسَارٍ
عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا مَرَضَ الرَّجُلُ فَأَرَدْتَ أَنْ تُعَوِّدَهُ فَقُلْ

Ahmad Ibn Salama narrated from Muhammad Ibn Isa from Hariz Ibn 'Abd Allah al-Sijistani from Ahmad Ibn Hamza from Aban Ibn Uthman from al-Fudayl Ibn Yasar from

Abu Jafar^{-asws} said: 'When a man falls ill and you wish to invoke protection for him say:

طَبُّ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 39 88

أَخْرِجْ عَلَيْكَ يَا عِرْقُ أَوْ يَا عَيْنَ الْجِنِّ أَوْ يَا عَيْنَ الْإِنْسِ أَوْ يَا وَجْعَ بِفُلَانِ ابْنِ فُلَانٍ أَخْرِجْ عَلَيْكَ
بِاللَّهِ الَّذِي كَلَّمَ مُوسَى تَكْلِيمًا وَ اتَّخَذَ إِبْرَاهِيمَ صَ حَلِيلًا وَ رَبِّ عِيسَى ابْنِ مَرْيَمَ رُوحَ اللَّهِ وَ كَلِمَتَهُ
وَ رَبِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْهُدَاةِ وَ طَفِئَتْ كَمَا طَفِئَتْ نَارُ إِبْرَاهِيمَ الْحَلِيلِ ع.

“Out with you, O blood vessel, or O eye of jinn, or O eye of man, or O pain, from so-and-so, son of so-and-so. Out of with you, by Allah^{-azwj}, Who Addressed Musa^{-as} and Spoke to him^{-as}, and Took Ibrahim^{-as} as a friend, the Lord of Isa^{-as} Ibn Maryam^{-as}, the spirit of Allah^{-azwj} and His^{-azwj} Word, the Lord^{-azwj} of Muhammad^{-saww} and the family of Muhammad^{-asws}, the guides. I put you out as the fire of Ibrahim^{-as}, the friend^{-as} was put out.”⁸⁹

أَحْمَدُ بْنُ أَبِي زِيَادٍ قَالَ: حَدَّثَنَا فَصَالَةُ بْنُ أَبِي أَيُّوبَ عَنْ إِسْمَاعِيلَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا كَسِلَ أَوْ
أَصَابَتْهُ عَيْنٌ أَوْ صُدَاعٌ بَسَطَ يَدَيْهِ فَقَرَأَ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ ثُمَّ يَمْسَحُ بِهِنَّ وَجْهَهُ فَيَذْهَبُ عَنْهُ مَا كَانَ يَجِدُ.

Ahmad Ibn Abu Ziyad narrated from Faddala Ibn Ayyub from Ismail Ibn Ziyad from

Abu ‘Abd Allah Al-Sadiq^{-asws} said: ‘When Rasool Allah^{-saww} felt sluggish (al-kasal), or when the evil eye (al-ayn) fell on him^{-saww}, or when he^{-saww} had a headache, he would stretch out his hands and recite the opening of the Book (the Sura Al-Fatiha (1) and the two Suras of taking refuge (Al-Falaq (113) and Al-Nas (114).

Then he would pass his hands over his face (al-wajh) and whatever he would be suffering would be removed from him.’⁹⁰

مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْمَعِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ عَنْ سَلَمَةَ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ الْبَاقِرَ ع
يَقُولُ: كُلُّ مَنْ لَمْ تُبْرِئْهُ سُورَةُ الْحَمْدِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ لَمْ يُبْرِئْهُ شَيْءٌ كُلُّ عِلَّةٍ تُبْرِئُهَا هَاتَيْنِ السُّورَتَيْنِ.

Muhammad Ibn Jafar al-Bursi narrated from Muhammad Ibn Yahya al-Armani from Muhammad Ibn Sinan from Salama Ibn Muhriz, who said:

‘I heard Abu Jafar Al-Baqir^{-asws} say: “Whosoever is not cured by the Sura Al-Hamd (1) and the Sura Al-Ikhlās (112) will not be cured by anything. All illnesses are cured by these two Suras.”⁹¹

مُحَمَّدُ بْنُ زَيْدٍ عَنْ زِيَادِ بْنِ مُحَمَّدِ الْمَلَطِيِّ قَالَ: حَدَّثَنَا أَبِي عَنْ هِشَامِ بْنِ أَحْمَرَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: مَنْ قَالَ

89 طب الأئمة عليهم السلام، ص: 39

90 طب الأئمة عليهم السلام، ص: 39

91 طب الأئمة عليهم السلام، ص: 39

Muhammad Ibn Yazid narrated from Ziyad Ibn Muhammad al-Malati from his father from Hisham Ibn Ahmar from

Abu 'Abd Allah Al-Sadiq^{-asws} said: 'Whoever says:

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ

"There is no might nor power except with Allah, the Mighty,"

دَفَعَ اللَّهُ عَنْهُ ثَلَاثَةَ وَ سَبْعِينَ نَوْعًا مِنْ أَنْوَاعِ الْبَلَاءِ أَهْوَأَهَا الْجُنُونُ.

Allah^{-azwj} will Drive away from him seventy-three kinds of affliction, the least of which is madness (al-junun).⁹²

وَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع: قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ أ لَا أَذُكُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ ص

Ali^{-asws} Ibn Abu Talib^{-asws} said: "Rasool Allah^{saw} said: "Ya 'Ali^{-asws}, shall I^{-saww} show you one of the treasures of Paradise?" I^{-asws} replied: "Yes, indeed, Ya Rasool Allah^{-saww}." He^{-saww} said: (Recite)

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

"There is no power nor might except with Allah^{-azwj}."⁹³

مُحَمَّدُ بْنُ إِبْرَاهِيمَ السَّرَّاجِ قَالَ: حَدَّثَنَا فَضَالَةُ وَ الْقَاسِمُ جَمِيعًا عَنْ أَبَانَ بْنِ عَثْمَانَ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: إِذَا اشْتَكَى أَحَدُكُمْ شَيْئًا فَلْيَقُلْ -

Muhammad Ibn Ibrahim al-Sarraj narrated from Faddala and al Qasim both from Aban Ibn 'Uthman from Abu Hamza al Thumali from

Abu Ja'far Al-Baqir^{-asws} said: 'When one of you suffers from something, let him recite:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى رَسُولِ اللَّهِ وَ أَهْلِ بَيْتِهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ مَا أَجِدُ.

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In the name of Allah^{-azwj}, and Blessings of Allah^{-azwj} on Rasool Allah^{-saww} and his Ahl Al-Bayt^{-asws}. I take refuge in the Might of Allah^{-azwj} and His^{-azwj} Power over what He^{-azwj} Wills, from the evil of what I suffer.”⁹⁴

أَحْمَدُ بْنُ صَالِحِ النَّيْسَابُورِيِّ قَالَ: حَدَّثَنَا جَمِيلُ بْنُ صَالِحٍ عَنْ ذَرِيحٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يُعَوِّذُ رَجُلًا مِنْ أَوْلِيَائِهِ مِنَ الرِّيحِ قَالَ

Ahmad IbnSalih al-Nisaburi narrated from Jamil Ibn Sahil from Dharih, who said:

‘I heard Abu Abd Allah^{-asws} invoke protection from wind for one of his followers and say:

عَزَمْتُ عَلَيْكَ يَا وَجَعُ بِالْعَزِيمَةِ الَّتِي عَزَمَ بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع رَسُولُ [رَسُولٍ] اللَّهُ ص عَلَى جِنَّ
وَادِي الصَّبْرَةِ فَاطَاعُوا وَ أَجَابُوا لَمَّا أَطَعْتَ وَ أَجَبْتَ وَ حَرَجْتَ عَنْ فُلَانِ ابْنِ فُلَانِ السَّاعَةَ السَّاعَةَ
بِإِذْنِ اللَّهِ تَعَالَى بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ بِقُدْرَةِ اللَّهِ بِسُلْطَانِ اللَّهِ بِجَلَالِ اللَّهِ بِكِبْرِيَاءِ اللَّهِ بِعَظَمَةِ اللَّهِ بِوَجْهِ
اللَّهِ بِجَمَالِ اللَّهِ بِبَهَاءِ اللَّهِ بِنُورِ اللَّهِ.

‘I adjure you, O ailment, with the invocation by which Ali^{-asws} Ibn Abu Talib^{-asws} and Rasool Allah^{-saww} called on the jinn of the valley of al-Sabra and they obeyed and answered, that you obey and answer and get out of so-and-so, son of so-and-so, at once, at once, by the Will of Allah^{-azwj}, the Exalted, by the Command of Allah^{-azwj}, the Mighty and Sublime, by the Power of Allah^{-azwj}, by the Sovereignty of Allah^{-azwj}, by the Majesty of Allah^{-azwj}, by the Grandeur of Allah^{-azwj}, by the Greatness of Allah^{-azwj}, by the Face of Allah^{-azwj}, by the Beauty of Allah^{-azwj}, by the Magnificence of Allah^{-azwj}, by the Light of Allah^{-azwj}.”

فَإِنَّهُ لَا يَلْبَثُ أَنْ يَخْرُجَ

It was not long before it was expelled.’⁹⁵

The Invocation of Al-Reza^{-asws} for every Illness and Fear:

مُحَمَّدُ بْنُ كَثِيرٍ الدِّمَشْقِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَفْطِينٍ عَنِ الرِّضَا ع قَالَ: أَحَدْتُ هَذِهِ الْعُوْدَةَ مِنَ الرِّضَا وَ ذَكَرْتُ أَنَّهَا جَامِعَةٌ مَانِعَةٌ وَ هِيَ
جُرْزٌ وَ أَمَانٌ مِنْ كُلِّ دَاءٍ وَ خَوْفٍ

Muhammad IbnKathir al-Dimashqi narrated from al-Hasan Ibn Ali Ibn Yaqtin from

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He (Al-Hasan) said: 'I took this invocation from Al-Reza^{-asws}. He mentioned that it was a comprehensive preventative and a safeguard and protection from illness and fear:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ أَحْسَنُ فِيهَا وَ لَا تُكَلِّمُونِ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا وَ غَيْرِ
تَقِيٍّ أَحَدْتُ بِسْمِ اللَّهِ وَ بَصَرِهِ عَلَى أَسْمَاعِكُمْ وَ أَبْصَارِكُمْ وَ بِقُوَّةِ اللَّهِ عَلَى قُوَّتِكُمْ لَا سُلْطَانَ لَكُمْ
عَلَى فُلَانِ ابْنِ فُلَانٍ وَ لَا عَلَى ذُرِّيَّتِهِ وَ لَا عَلَى مَالِهِ وَ لَا عَلَى أَهْلِ بَيْتِهِ سَتَرْتُ
بَيْنَكُمْ وَ بَيْنَهُ بَسِطَرِ التُّبُوءَةِ الَّتِي اسْتَتَرُوا بِهَا مِنْ سَطَوَاتِ الْفِرَاعِنَةِ جَبْرِئِيلُ عَنْ أَيْمَانِكُمْ وَ مِيكَائِيلُ عَنْ
يَسَارِكُمْ وَ مُحَمَّدٌ ص وَ أَهْلُ بَيْتِهِ أَمَامَكُمْ وَ اللَّهُ تَعَالَى مُظِلٌّ عَلَيْكُمْ يَمْنَعُهُ اللَّهُ وَ ذُرِّيَّتَهُ وَ مَالَهُ وَ أَهْلَ
بَيْتِهِ مِنْكُمْ مِنَ الشَّيَاطِينِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ إِنَّهُ لَا يَبْلُغُ
حِلْمُهُ أَنَاكَ مَا لَا يَبْلُغُهُ مَجْهُودُ نَفْسِكَ فَعَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ نِعَمَ الْمَوْلَى وَ نِعَمَ النَّصِيرِ حَرَسَكَ
اللَّهُ وَ ذُرِّيَّتَكَ يَا فُلَانُ بِمَا حَرَسَ اللَّهُ بِهِ أَوْلِيَاءَهُ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

"In the Name of Allah, the Merciful, the Compassionate, In the Name of Allah, slink you it, and do not speak to me (23:108), I take refuge in the All-merciful from thee! ***If thou fearest God... (19:18)*** or do not fear God. I take hold, with the Hearing of Allah and His Sight, over your hearing and sight, and with the Might of Allah over your might. No authority have you over so- and-so, son of so-and-so, or over his progeny, or his wealth, or his family. I draw down between you and him the veil of Prophethood^{-saww}, by which they concealed themselves from the assault of the Pharaohs, with Jibra'il^{-as} on your right, and Mika'il^{-as} on your left, and Muhammad^{-saww} and his^{-saww} Ahl Al-Bayt^{-asws} before you, with Allah^{-azwj}, the Exalted, overshadowing you. Allah^{-azwj} Guards him, his progeny, his wealth, and his family from the demons (al-shayatin).

Whatever Allah^{-azwj} has Willed, there is no might nor power except with Allah^{-azwj}, the most High, the Mighty. Ya Allah^{-azwj}, his clemency will not attain Your^{-azwj} patience as long as it does not attain the utmost degree of Your Power. You^{-azwj} are the most excellent Master and the most excellent Helper. Allah^{-azwj} Guard you and your progeny, O so-and-so, by that with which He^{-azwj} Guarded His^{-azwj} friends, blessings of Allah^{-azwj} on Muhammad^{-saww} and his^{-saww} Ahl Al-Bayt^{-asws}

وَ تَكْتُبُ آيَةَ الْكُرْسِيِّ إِلَى قَوْلِهِ وَ هُوَ الْعَلِيُّ الْعَظِيمُ ثُمَّ تَكْتُبُ

"Write the verse of the Throne (2:255) up to And He is the Most High, the Mighty. Then write:

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ دَل سَام
فِي رَأْسِ لِّلْسَمَا طَا لِسَلْسَبِيْلَايَهَا.

‘There is no might nor power except with Allah^{-azwj}. There is no refuge (but) from Allah^{-azwj} and (only) with Him^{-azwj}. Sufficient for us is Allah^{-azwj}, the most excellent protector.⁹⁶

An Invocation for every Ache:

مُحَمَّدُ بْنُ حَامِدٍ قَالَ: حَدَّثَنَا خَلْفُ بْنُ حَمَّادٍ عَنْ خَالِدِ الْعَبْسِيِّ قَالَ: عَلَّمَنِي عَلِيُّ بْنُ مُوسَى عَ هَذِهِ الْعُوْدَةَ وَ قَالَ عَلِمَهَا إِخْوَانِكَ مِنَ الْمُؤْمِنِينَ فَإِنَّهَا لِكُلِّ أَلَمٍ وَ هِيَ

Muhammad Ibn Hamid narated from Khalaf Ibn Hammad from Khalid al-Abasi, who said:

‘Ali^{-asws} Ibn Musa^{-asws} taught me this invocation and said: ‘Teach it to your brothers among the believers, for it is for every ache:

أُعِيذُ نَفْسِي بِرَبِّ الْأَرْضِ وَ رَبِّ السَّمَاءِ أُعِيذُ نَفْسِي بِالَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ أُعِيذُ نَفْسِي
بِالَّذِي اسْمُهُ بَرَكَةٌ وَ شِفَاءٌ.

‘I seek protection for myself in the Lord^{-azwj} of the Heavens. I seek protection for myself in Him^{-azwj} with Whose Name no disease causes harm. I seek protection for myself in Him^{-azwj} Whose Name is a Blessing and a Healing.⁹⁷

Invocation for Days of the Week

عَنِ الصَّادِقِ ع: أَوْهَا عُوْدَةٌ يَوْمَ السَّبْتِ

Invocation for Saturday

From Al-Sadiq^{-asws}:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعِيدُ نَفْسِي أَوْ فُلَانٍ بِنِ فُلَانَةَ بِاللَّهِ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
إِلَى مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ

أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ وَ بِرَبِّ الْفَلَقِ وَ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَى
آخِرِ السُّورَةِ وَ رَبِّ الْعَاسِقِ إِذَا وَقَبَ وَ مِنْ شَرِّ مَا خَلَقَ ... وَ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَ مِنْ
شَرِّ حَاسِدٍ إِذَا حَسَدَ اللَّهُ الْأَحَدِ الصَّمَدِ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ نُورِ النَّورِ وَ مُدَبِّرِ
الْأُمُورِ نُورِ السَّمَاوَاتِ وَ الْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا
كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ
نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ بِالْحَقِّ ... قَوْلُهُ الْحَقُّ وَ لَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ
وَ الشَّهَادَةِ وَ هُوَ الْحَكِيمُ الْخَبِيرُ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا
مِنْ شَرِّ كُلِّ ذِي شَرٍّ يُعْلِنُ بِهِ أَوْ يُسِرُّ وَ مِنْ شَرِّ الْجِنَّةِ وَ الْبَشَرِ وَ مِنْ شَرِّ مَا يَطِيرُ بِاللَّيْلِ وَ يَسْكُنُ
بِالنَّهَارِ وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ مَا يَسْكُنُ الْحُمَامَاتِ وَ الْوَحُوشِ [الْحُشُوشِ] وَ
الْحَرَابَاتِ وَ الْأُودِيَّةِ وَ الْبَرَارِيِّ وَ الْغِيَاضِ وَ الْأَشْجَارِ مِمَّا يَكُونُ فِي الْأَهَارِ وَ أُعِيدُهُ بِاللَّهِ مَالِكِ الْمُلْكِ
تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ وَ تُدِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَ تُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَمِيَّتِ وَ تُخْرِجُ
الْمَمِيَّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ لَهُ مَقَالِيدُ
السَّمَاوَاتِ وَ الْأَرْضِ يَنْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَ يَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ وَ أُعِيدُهُ بِالَّذِي خَلَقَ
الْأَرْضَ وَ السَّمَاوَاتِ الْعُلَى الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا
بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى وَ إِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفَى اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ
الْحُسْنَى أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ

الْعَالَمِينَ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
 وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ وَأَعِيذُهُ بِمَنْزِلِ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ
 وَالْفُرْقَانِ الْعَظِيمِ مِنْ شَرِّ كُلِّ طَاغٍ وَبَاغٍ وَشَيْطَانٍ وَسُلْطَانٍ وَسَاحِرٍ وَكَاهِنٍ وَنَاطِرٍ وَطَارِقٍ
 وَمُتَحَرِّكٍ وَسَاكِنٍ وَصَامِتٍ وَمُتَخَيِّلٍ وَمُتَمَثِّلٍ وَمُتَلَوِّنٍ وَمُخْتَلِفٍ سُبْحَانَ اللَّهِ حِرْزُكَ وَنَاصِرُكَ
 وَمُؤْنِسُكَ وَهُوَ يَدْفَعُ عَنْكَ لَا شَرِيكَ لَهُ وَلَا مُعِزٌّ لِمَنْ أَدَّلَّ وَلَا مُدِلٌّ لِمَنْ أَعَزُّ وَهُوَ الْوَاحِدُ
 الْقَهَّارُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَ سَلَّمَ.

In the Name of Allah^{-azwj}, the Merciful, the Compassionate, I seek protection for myself - or for so- and-so, son of so-and- so-in Allah^{-azwj}. There is no god but Him^{-azwj}. He^{-azwj} is the Lord of all Being, the All-merciful, the All Compassionate, the Master of the Day of Doom.

All praise is due to Allah, the Lord of the Worlds. The Beneficent, the Merciful. Master of the Day of Judgment. Thee do we serve and Thee do we beseech for help. Keep us on the right path. The path of those upon whom Thou hast bestowed favours. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray. (1:2-7). I seek Protection in the Lord of the Day break (113:1), and in the Lord of men, the King of men..... (114:1-2) and the Lord of the dusk when it darkens , from the evil of what He has created, and from the evil of the women who blow on knots , and from the evil of an envier when he envies (113:2-5).

'Allah, the One, the Refuge, Who has not begotten, and has not been begotten, and equal to Him is not any one (112:3-4), Light of the Light and the Regulator of affairs, the Light of the heavens and the earth. The likeness of His Light is as a niche wherein is a lamp, the lamp in a glass, the glass as it were a glittering star kindled from a Blessed Tree, an olive that is neither of the East nor of the West, whose oil well nigh would shine, even if no fire touched it. Light upon Light God guides to His Light whom He will. And God strikes similitudes for men, and God has knowledge of everything (24:35).

'It is He who created the heavens and the earth in truth His saying is true, and His is the Kingdom the day the Trumpet is blown. He is Knower of the Unseen and the visible. He is the All-wise, the All-aware (6:73). God who created the seven heavens, and of earth their like, between them the Command descending, that you may know that God is powerful over everything and that God encompasses everything in knowledge (65:12). He has numbered everything in numbers. (72:28).

'[I seek protection] from the evil of everything possessed of evil, whether openly or secretly, from the evil of jinn and man, and from the evil of what flies at night and

rests during the day, and from the evil of that which lives in pigeons and wild beasts, ruins, valleys, open country, jungles and trees, and from that which is in rivers.

'I seek the protection of Allah, Master of the Kingdom, Thou givest the Kingdom to whom Thou wilt, and seizest the Kingdom from whom Thou wilt. In Thy hand is the good. Thou art powerful over everything. Thou makest the night to enter into the day and Thou makest the day to enter into the night. Thou bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou providest whomsoever Thou wilt without reckoning (3:26-27). Like Him there is nothing. He is the Allhearing, the All-seeing. To Him belong the keys of the heavens and the earth. He stretches out His provision to whom He will. Surely He has knowledge of everything (42:11-12).

'I seek the protection for him in the One Who created the earth and the high heavens. The All-compassionate sat himself upon the Throne. To Him belongs all that is in the heavens and the earth and all that is between them, and all that is underneath the soil. Be thou loud in thy speech, yet surely He knows the secret and that still more hidden. Allah-there is no god but He. To Him belong the Names Most Beautiful (20:4-8). Verily, His are the creation and the command. Blessed be God, the Lord of all Being. Call on your Lord, humbly and secretly. He loves not the transgressors. Do not corrupt the land after it has been set right. Call on Him fearfully, eagerly. Surely the mercy of God is nigh to those who do good (7:54-6).

'I seek protection for him in the Revealer of the Torah, the Gospels (al-Injil), the Zabur, and the Mighty Furqan, from the evil of every tyrant and oppressor, demon, ruler, enchanter (sahir), soothsayer (kahin), watcher, nocturnal visitor, everything moving or still, silent, imagined, apparent, changeable, or varying. Glory be to Allah^{-azwj}, your Protector and Your Helper and Your Solace. He^{-azwj} will defend you. He^{-azwj} has no partner. There is no one to elevate the one He^{-azwj} abases nor anyone to abase the one He^{-azwj} elevates. He^{-azwj} is the One, the Subduer, and Allah^{-azwj} Bless Muhammad^{-saww} and his^{-saww} family^{-asws}.⁹⁸

Invocation for Sunday:

بِسْمِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اسْتَوَى الرَّبُّ عَلَى الْعَرْشِ وَ قَامَتِ السَّمَاوَاتُ وَ
الْأَرْضُ بِحُكْمِهِ وَ هَدَاتِ النُّجُومُ وَ رَسَتْ الْجِبَالُ بِإِذْنِهِ لَا يُجَاوِزُ اسْمُهُ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي
الْأَرْضِ الَّذِي دَانَتْ لَهُ الْجِبَالُ وَ هِيَ طَائِعَةٌ وَ انْبَعَثَتْ لَهُ الْأَجْسَادُ وَ هِيَ بِالْيَةِ أَحْبَبُ كُلِّ ضَارٍّ

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وَ حَاسِدٍ بِأَسِ اللَّهِ عَنِ فُلَانٍ بِنِ فُلَانَةَ وَ بَمَنْ جَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا وَ جَعَلَ فِي السَّمَاءِ بُرُوجًا
وَ جَعَلَ فِيهَا سِرَاجًا وَ قَمَرًا مُنِيرًا وَ أُعِيدُهُ بِمَنْ زَيَّنَهَا لِلنَّاطِرِينَ وَ حَفِظَهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ وَ
أُعِيدُهُ بِمَنْ جَعَلَ فِي الْأَرْضِ رَوَاسِيَ جِبَالًا وَ أَوْتَادًا أَنْ يُوَصَلَ إِلَيْهِ بِسُوءٍ أَوْ فَاحِشَةٍ أَوْ بَلِيَّةٍ حَمِ حَمِ
حَمِ عَسَقٍ كَذَلِكَ يُوحِي إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ حَمِ حَمِ حَمِ تَنْزِيلٌ مِنْ
الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا.

'In the Name of Allah, the Merciful, the Compassionate. Allah is the most Great, Allah is the most Great, Allah is the most Great. The Lord sat on the Throne, and the heavens and the earth were established by His Command. The stars were stilled, and the mountains were fixed firmly by His permission. His Name does not pass by those in the heavens and in the earth. The mountains draw near to Him, obedient, and the bodies are resurrected for Him when they are rotten. Veil every harmful thing and envious one by the Might of Allah from so-and-so, son of so-and-so, by the One who placed a partition between the two seas (27:61); and set in heaven constellations, and set among them a lamp, and an illuminating moon (25:61). I seek protection for him in the One who decked them out fair to the beholders, and guarded them from every accursed demon (15:16-7). I seek protection for him in the One who set in the earth firm mountains (21:31) and pegs (78:7), lest evil or indecency or affliction should get to him. Ha Mim. 'Ain Sin Qaf. So reveals to thee, and to those before thee, God, the All-mighty, the All-wise 42:1-3). Ha Mim. A sending down from the Merciful, the Compassionate (41:1-2).

The Blessings of Allah^{-azwj} on Muhammad^{-saww}, the Prophet^{-saww}, and his^{-saww} family^{-asws}.⁹⁹

Invocation for Monday:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُ نَفْسَ فُلَانِ بْنِ فُلَانَةَ بِرَبِّي الْأَكْبَرِ مِنْ شَرِّ مَا خَفِيَ وَ ظَهَرَ وَ مِنْ شَرِّ
كُلِّ أُنْثَى وَ ذَكَرٍ وَ مِنْ شَرِّ مَا رَأَتْ الشَّمْسُ وَ الْقَمَرُ قُدُوسٌ قُدُوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ أَدْعُوكُمْ
أَيُّهَا الْجِنُّ إِنْ كُنْتُمْ سَامِعِينَ مُطِيعِينَ وَ أَدْعُوكُمْ أَيُّهَا الْإِنْسُ إِلَى اللَّطِيفِ الْخَبِيرِ وَ أَدْعُوكُمْ أَيُّهَا الْإِنْسُ
وَ الْجِنُّ إِلَى الَّذِي دَانَتْ لَهُ الْخَلَائِقُ أَجْمَعِينَ حَتَّمْتُهُ بِخَاتَمِ رَبِّ الْعَالَمِينَ وَ خَاتَمِ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ
إِسْرَافِيلَ وَ خَاتَمِ سُلَيْمَانَ بْنِ دَاوُدَ وَ خَاتَمِ مُحَمَّدٍ ص سَيِّدِ النَّبِيِّينَ وَ صَلَّى اللَّهُ عَلَى

مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ أَخَذْتُ عَنْ فُلَانِ بْنِ فُلَانَةَ كُلِّ تَابِعَةٍ ذِي رُوحٍ مَرِيدٍ جِنِّيٍّ أَوْ
عَفْرِيَّتٍ أَوْ سَاحِرٍ مَرِيدٍ أَوْ سُلْطَانٍ عَيْنِدٍ أَوْ شَيْطَانٍ رَجِيمٍ أَخَذْتُ عَنْ فُلَانِ بْنِ فُلَانَةَ مَا يُرَى وَ مَا
لَا يُرَى وَ مَا رَأَتْ عَيْنٌ نَائِمٍ أَوْ يَقْظَانَ بِإِذْنِ اللَّهِ اللّطِيفِ الخَيْرِ لَا سَبِيلَ لَكُمْ عَلَيْهِ وَ لَا عَلَى مَا
يُخَافُ عَلَيْهِ اللَّهُ اللَّهُ لَا شَرِيكَ لَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ.

'In the Name of Allah^{-azwj}, the Merciful, the Compassionate. I seek protection for the soul of so - and-so, in my Lord, the most Great, from the evil of what is hidden and apparent, and from the evil of every female and male, and from the evil of what the sun and the moon behold. Most Holy, Most Holy, Lord of the angels and the Spirit.

'I call on you, O jinn, if you are hearing, obedient, and I call you, O mankind, to the Gracious, the All-knowing. I call you, O mankind and jinn, to Him^{-azwj} Who is obeyed by all creation stamped with the seal of the Lord of the Worlds, and the seal of Jibrail^{-as}, Mikail^{-as}, and Israfil^{-as}, and the seal of Sulayman^{-as} Ibn Dawud^{-as}, and the seal of Muhammad^{-saww}, blessings of Allah on him and his family, the chief of the Prophets, blessings of Allah^{-azwj} on Muhammad^{-saww} and his Ahl al-Bayt^{-asws}, the good, the pure. Remove from so-and-so, son of so-and so, every female jinn with a rebellious spirit, a jinn or demon or rebellious enchanter, or obstinate ruler or accursed devil. Remove from so-and-so, that which is seen and that which is unseen, and that which is seen by an eye, sleeping or awake, by the will of Allah^{-azwj}, the Gracious, the All-knowing. There is no way for you over him, nor over what is feared for him. Allah^{-azwj}, Allah^{-azwj}, Allah^{-azwj}, no partner has He^{-azwj}, and Allah^{-azwj} Bless Muhammad^{-saww} and his Ahl Al-Bayt^{-asws}.'

Invocation for Tuesday

بِسْمِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُ نَفْسِي بِاللَّهِ الْأَكْبَرِ رَبِّ السَّمَاوَاتِ الْقَائِمَاتِ وَ بِالَّذِي خَلَقَهَا فِي يَوْمَيْنِ وَ
قَضَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَ خَلَقَ الْأَرْضَ وَ قَدَّرَ فِيهَا أَقْوَاتَهَا وَ جَعَلَ فِيهَا جِبَالًا وَ جَعَلَهَا فِجَاجًا
سُبُلًا وَ أَنْشَأَ السَّحَابَ الثَّقَالَ وَ سَحَّرَهُ وَ أَجْرَى الْفَلَكَ وَ سَحَّرَ الْبَحْرَ وَ جَعَلَ فِي الْأَرْضِ رَوَاسِي
وَ أَنْهَارًا وَ مِنْ شَرِّ مَا يَكُونُ فِي اللَّيْلِ وَ النَّهَارِ وَ يَعْقِدُ عَلَى الْقُلُوبِ وَ تَرَاهُ الْعُيُونُ مِنَ الْجِنَّ وَ الْإِنْسِ
كَفَانَا اللَّهُ كَفَانَا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا.

'In the Name of Allah^{-azwj}, the Merciful, the Compassionate. I seek protection for myself in Allah^{-azwj}, the Great, the Lord of the upright heavens, and in Him^{-azwj} Who

Created them in two days and determined affairs throughout all of heaven, created the earth and determined in it its sustenance, made in it mountains and set in it ravines to serve as ways (21:31), produced the heavy clouds (13:12), (and) Made it subservient, made the ships sail, Made subservient the sea, and Made in the earth mountains and rivers, from the evil of what is in the night and the day and entangles the hearts, and which the eyes of jinn and mankind see. Allah^{-azwj} Protect us, Allah^{-azwj} Protect us, Allah^{-azwj} Protect us, there is no god but Allah^{-azwj}, Muhammad^{-saww} is Rasool Allah^{-saww}, Blessings of Allah^{-azwj} be on him^{-saww} and his^{-saww} family^{-asws}.¹⁰⁰

Invocation for Wednesday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُكَ يَا فُلَانُ بِنَ فُلَانَةَ بِالْأَحَدِ الصَّمَدِ مِنْ شَرِّ مَا نَفَثَ وَ عَقَدَ وَ مِنْ شَرِّ أَبِي مُرَّةٍ وَ مَا وَلَدَ أُعِيدُكَ بِالْوَّاحِدِ الْأَعْلَى مِمَّا رَأَتْ عَيْنٌ وَ مَا لَمْ تَرَ وَ أُعِيدُكَ بِالْفَرْدِ الْكَبِيرِ مِنْ شَرِّ مَا أَرَادَكَ [بِأَمْرِ الْمَلِكِ] عَسِيرٍ أَنْتَ يَا فُلَانُ بِنَ فُلَانَةَ فِي جِوَارِ اللَّهِ الْعَزِيزِ الْجَبَّارِ الْمَلِكِ الْقُدُّوسِ الْقَهَّارِ السَّلَامِ الْمُؤْمِنِ الْمُهَيِّمِ الْعَزِيزِ الْعَفَّارِ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ هُوَ اللَّهُ لَا شَرِيكَ لَهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

'In the Name of Allah^{-azwj}, the Merciful, the Compassionate, I seek protection for you, O so-and-so, son of so-and-so, in the One^{-azwj}, the Refuge, from the evil of what is blown on and knotted, and from the evil of Abu Mura [Satan] and what he has begotten. I seek protection for you in the One^{-azwj}, the Most High, from that which the eye sees and does not see. I seek protection for you in the Unequalled, the Great, from the evil of what it intends for you [by the decree of the Sovereign]. Go, O so-and-so, son of so-and-so, to the Protection of Allah^{-azwj}, the Mighty, the Omnipotent, the King, the Most Holy, the Subduer, the Perfect, the Faithful, the Guardian, the Mighty, the All-forgiving, the Knower of the unseen and the apparent, the Great, the Most High. He is Allah^{-azwj}, no partner has He^{-azwj}, Muhammad^{-saww} is Rasool of Allah^{-saww}, Blessings and Mercy of Allah^{-azwj} on him^{-saww} and his^{-saww} family^{-asws}.¹⁰¹

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Invocation for Thursday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أُعِيدُ نَفْسِي أَوْ فُلَانٍ بِنِ فُلَانَةَ بَرِّ الْمَشَارِقِ وَالْمَغَارِبِ مِنْ شَرِّ كُلِّ شَيْطَانٍ
 مَارِدٍ وَقَائِمٍ وَقَاعِدٍ وَحَاسِدٍ وَمُعَانِدٍ وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ
 رِجْزَ الشَّيْطَانِ وَيَلْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ارْزُقْ بِرِجْلِكَ هَذَا مُعْتَسِلٌ بَارِدٌ وَشَرَابٌ
 وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا أَلَا
 حَقَّفَ اللَّهُ عَنْكُمْ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ فَسَيَكْفِيكُمْ اللَّهُ وَهُوَ
 السَّمِيعُ الْعَلِيمُ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا غَالِبَ إِلَّا اللَّهُ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ تَسْلِيمًا.

'In the Name of Allah, the Merciful, the Compassionate, I seek protection for myself - or for so-and-so, son of so-and-so – in the Lord of the East and the West, from the evil of every rebellious, standing, sitting, envious, and refractory demon, and We send down on you water from heaven, to purify you thereby, to put away from you the defilement of Satan and to strengthen your hearts, and to make firm your feet (8:11). Stamp thy foot! This is a washing-place cool, for drinking (38:42). And We sent down from heaven pure water to revive a dead land, and give to drink of it what We created, many cattle and men (25:48). Now God has lightened it for you (8:66). That a lightning granted you by your Lord, and a mercy (2:178). God desires to lighten things for you . . . (4:28). God will suffice you for them (2:137). He is the All-hearer and the All-knower. There is no power except with Allah, no conqueror except Allah. God prevails in His purpose (12:21). There is no god but Allah^{-azwj}, Muhammad^{-saww} is Rasool Allah^{-saww}, Blessings of Allah^{-azwj} be on him^{-saww} and his^{-saww} family^{-asws}.'¹⁰²

Invocation for Friday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ وَالنَّبِيِّينَ
وَالْمُرْسَلِينَ وَ قَاهِرُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِينَ وَ خَالِقُ كُلِّ شَيْءٍ وَ مَالِكُهُ أَكْفِينِي بِأَسْهُمِهِمْ وَ أَعْمِ
أَبْصَارَهُمْ وَ قُلُوبَهُمْ وَ اجْعَلْ بَيْنَنَا وَ بَيْنَهُمْ حَرَساً وَ حُجَاباً وَ مَدْفِعاً إِنَّكَ رَبُّنَا لَا
حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ عَلَيْكَ تَوَكَّلْنَا وَ إِلَيْكَ أَنَبْنَا وَ أَنْتَ الْعَزِيزُ الْحَكِيمُ عَافِ فُلَانَانَ بَنَ فُلَانَةَ مِنْ
شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا وَ مِنْ شَرِّ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ كُلِّ سُوءٍ آمِينَ
يَا رَبَّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ وَ آلِهِ الطَّاهِرِينَ.

'In the Name of Allah^{-azwj}, the Merciful, the Compassionate. There is no might nor power except with Allah^{-azwj}, the Most High, the Mighty, Allah^{-azwj}, the Lord of of the angels and the Spirit, the Prophets^{-as} and the Messengers^{-as}, Subduer of those in the heavens and the earth, Creator of all things, and their King. Protect me from their might, and blind their sight and their hearts, and make between us and them a guard, and a barrier and a defence. Surely, You are our Lord^{-azwj}. There is no might nor power except with You^{-azwj}. In You^{-azwj} we trust and to You^{-azwj} we turn. You^{-azwj} are the Mighty, the Wise. Protect so-and-so, son of so-and-so, from the evil of every creature You^{-azwj} have taken by the forelock, and from the evil of what inhabits the night and day, and from the evil of every evil thing. Amen, O Lord of the Worlds, and Bless Muhammad^{-saww}, the Prophet of mercy and his^{-saww} pure family^{-asws}.¹⁰³

Invocation for the Ensnared and Bewitched

أَحْمَدُ بْنُ بَدْرٍ عَنْ إِسْحَاقَ الصَّخَّافِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: يَا صَخَّافُ قُلْتُ لَبَيْتِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ إِنَّكَ مَأْخُودٌ عَنْ أَهْلِكَ؟
قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ مُنْذُ ثَلَاثِ سِنِينَ قَدْ عَالَجْتُ بِكُلِّ دَوَاءٍ فَوَ اللَّهُ مَا نَفَعَنِي قَالَ يَا صَخَّافُ أَفَلَا أَعَلَّمْتَنِي؟ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ
وَ اللَّهُ مَا خَفِيَ عَلَيَّ أَنْ كُلَّ شَيْءٍ عِنْدَكُمْ فَرَجُهُ وَ لَكِنْ أَسْتَحْيِيكَ قَالَ وَجُحِكَ وَ مَا مَنَعَكَ الْحَيَاءَ فِي رَجُلٍ مَسْحُورٍ مَأْخُودٍ؟ أَمَا إِنِّي أَرَدْتُ أَنْ
أَفَاتِحَكَ بِذَلِكَ قُلْ.

Ahmad Ibn Badr narrated from Ishaq al-Sahhaf from

طب الأئمة عليهم السلام، ص: 44 103

He (the narrator says) Musa^{-asws} Ibn Jafar^{-asws} said: 'O Sahhaf.' I replied: 'At your^{-asws} service, O son of Rasool Allah^{-saww}.' He^{-asws} said: 'You have been ensnared (makhudh) from your wife.' I said: 'Yes indeed, O son of Rasool Allah^{-asws}. For three years I have used every remedy but, by Allah^{-azwj}, they have not benefited me.' He^{-asws} said: 'O Sahhaf, you did not tell me?' I said: 'O son of Rasool Allah^{-asws}, by Allah^{-azwj}, I know that with you^{-asws} is deliverance from everything but I was ashamed in a man bewitched (mashur) [and] ensnared? I wanted to speak to you about that. (Imam then said, recite):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَذْرُوكُمْ [أَذْرُوكُمْ] أَيُّهَا السَّحْرَةُ عَنْ فُلَانِ بْنِ فُلَانَةَ بِاللَّهِ الَّذِي قَالَ لِإِبْلِيسَ
 اخْرُجْ مِنْهَا مَذْمُومًا مَدْحُورًا اخْرُجْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ
 أَبْطَلْتُ عَمَلَكُمْ وَرَدَدْتُ عَلَيْكُمْ وَنَقَضْتُهُ بِإِذْنِ اللَّهِ الْعَلِيِّ الْأَعْلَى الْأَعْظَمِ الْقُدُّوسِ الْعَزِيزِ الْعَلِيمِ
 الْقَدِيمِ رَجَعَ سِحْرُكُمْ كَمَا لَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ كَمَا بَطَلَ كَيْدَ السَّحْرَةِ حِينَ قَالَ اللَّهُ تَعَالَى
 لِمُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ
 بِإِذْنِ اللَّهِ أَبْطَلَ سَحْرَةَ فِرْعَوْنَ أَبْطَلْتُ عَمَلَكُمْ أَيُّهَا السَّحْرَةُ وَنَقَضْتُهُ عَلَيْكُمْ بِإِذْنِ اللَّهِ الَّذِي أَنْزَلَ وَ
 لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ وَبِالَّذِي قَالَ وَ لَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ
 فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ وَقَالُوا لَوْ لَا أَنْزَلَ عَلَيْهِ مَلَكٌ وَ لَوْ أَنْزَلْنَا
 مَلَكًا لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ وَ لَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَ لَلْبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ وَ
 بِإِذْنِ اللَّهِ الَّذِي أَنْزَلَ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا فَانْتَمُتَحِرُونَ وَ لَا تَتَوَجَّهُونَ بِشَيْءٍ مِمَّا كُنْتُمْ
 فِيهِ وَ لَا تَرْجِعُونَ إِلَى شَيْءٍ مِنْهُ أَبَدًا قَدْ بَطَلَ بِحَمْدِ اللَّهِ عَمَلَكُمْ وَ حَابَ سَعْيِكُمْ وَ وَهَنَ كَيْدُكُمْ مَعَ
 مَنْ كَانَ ذَلِكَ مِنَ الشَّيَاطِينِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا غَلَبْتُكُمْ بِإِذْنِ اللَّهِ وَ هَزَمْتُ كَثْرَتَكُمْ بِجُنُودِ
 اللَّهِ وَ كَسَرْتُ قُوَّتَكُمْ بِسُلْطَانِ اللَّهِ وَ سَلَطْتُ عَلَيْكُمْ عَزَائِمَ اللَّهِ عَمِي بَصَرُكُمْ وَ ضَعَفْتُ قُوَّتَكُمْ وَ
 انْقَطَعَتْ أَسْبَابُكُمْ وَ تَبَرَّأَ الشَّيْطَانُ مِنْكُمْ بِإِذْنِ اللَّهِ الَّذِي أَنْزَلَ كَمَا مَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ أَكْفُرْ
 فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ فَكَانَ عَاقِبَتُهُمَا أَهْمَا فِي النَّارِ خَالِدِينَ
 فِيهَا وَ ذَلِكَ جَزَاءُ الظَّالِمِينَ وَ أَنْزَلَ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأَوْا الْعَذَابَ وَ تَقَطَّعَتْ
 بِهِمُ الْأَسْبَابُ وَ قَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأْنَا مِنْكَ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ

حَسْرَاتٍ عَلَيْهِمْ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ بِإِذْنِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
وَ لَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ إِلَى وَ هُوَ الْعَلِيُّ الْعَظِيمُ إِنَّ إِلَهُكُمْ لَوَاحِدٌ رَبُّ
السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا وَ رَبُّ الْمَشَارِقِ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بَرِيَّةَ الْكَوَاكِبِ وَ حِفْظًا
مِنْ كُلِّ شَيْطَانٍ مَارِدٍ لَا

يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَ يُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ دُخُورًا وَ لَهُمْ عَذَابٌ وَاصِبٌ إِلَّا مَنْ خَطِفَ
الْخُطْفَةَ فَاتَّبَعَهُ شَهَابٌ ثَاقِبٌ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ لآيَاتٍ
لِأُولِي الْأَلْبَابِ وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ الْآيَةَ إِلَى قَوْلِهِ لِقَوْمٍ يَعْقِلُونَ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَ تَصْرِيفِ الرِّيَّاحِ وَ السَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ إِلَى
آخِرِ السُّورَةِ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ
تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ
اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ
وَ هُوَ الْعَزِيزُ الْحَكِيمُ مَنْ أَرَادَ فَلَانَ بَنَ فَلَانَةَ بِسُوءٍ مِنَ الْجِنَّ وَ الْإِنْسِ أَوْ غَيْرِهِمْ بَعْدَ هَذِهِ الْعُودَةِ
جَعَلَ اللَّهُ مِمَّنْ وَصَفَهُمْ فَقَالَ أَوْلَيْكَ الَّذِينَ اشْتَرَوْا الضَّلَالَةَ بِالْهُدَى فَمَا رَجَحَتْ تِجَارَتَهُمْ وَ مَا كَانُوا
مُهْتَدِينَ مِثْلَهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلْمَاتٍ
لَا يُبْصِرُونَ صُمُّ بُكْمٌ عُمِّيٌّ فَهُمْ لَا يَرْجِعُونَ جَعَلَهُ اللَّهُ مِمَّنْ قَالَ وَ مِثْلَ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي
يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَ نِدَاءً صُمُّ بُكْمٌ عُمِّيٌّ فَهُمْ لَا يَعْقِلُونَ جَعَلَهُ اللَّهُ مِمَّنْ قَالَ وَ مَنْ يُشْرِكْ
بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ جَعَلَهُ اللَّهُ مِمَّنْ قَالَ
مِثْلَ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتَهُ
وَ مَا ظَلَمَهُمْ اللَّهُ وَ لَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ جَعَلَهُ اللَّهُ مِمَّنْ قَالَ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ

فَتَرَكَهُ صُلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ بِمَا كَسَبُوا وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ جَعَلَهُ اللَّهُ مِمَّنْ قَالَ وَ
 مَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ
 الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ أَمْ تَرَى إِلَى الَّذِينَ
 بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحْلَوْا قَوْمَهُمْ

دَارِ الْبُورِ جَهَنَّمَ يَصَلُّونَهَا وَ يَسِرُّ الْقَرَارُ جَعَلَهُ اللَّهُ مِمَّنْ قَالَ مَثَلُ الَّذِينَ كَفَرُوا أَعْمَاهُمْ كَسْرَابٌ بِقِيَعَةٍ
 يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَ وَجَدَ اللَّهُ عِنْدَهُ فَوْقَاهُ حِسَابَهُ وَ اللَّهُ سَرِيعُ الْحِسَابِ
 أَوْ كَظُلُمَاتٍ فِي بَحْرِ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ
 إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ اللَّهُمَّ فَاسْأَلْكَ بِصِدْقِكَ وَ
 عِلْمِكَ وَ حُسْنِ أَمْثَالِكَ وَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ مَنْ أَرَادَ فُلَانًا بِسُوءٍ أَنْ تَرُدَّ كَيْدَهُ فِي نَحْرِهِ وَ تَجْعَلَ خَدَّهُ
 الْأَسْفَلَ وَ تَرْكَسَهُ لِأَمِّ رَأْسِهِ فِي حُفْرَةٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ ذَلِكَ عَلَيْكَ يَسِيرٌ وَ مَا كَانَ ذَلِكَ
 عَلَى اللَّهِ بِعَزِيزٍ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ
 اللَّهِ وَ بَرَكَاتُهُ ثُمَّ تَفَرَّأْ عَلَى طِينِ الْقَبْرِ وَ تَحْتَمُ وَ تُعَلِّقُهُ عَلَى الْمَأْخُودِ وَ تَفَرَّأْ هُوَ اللَّهُ الَّذِي أَرْسَلَ رَسُولَهُ
 بِالْهُدَى وَ دِينَ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ وَ كَفَى بِاللَّهِ شَهِيدًا وَ بَطَلَ مَا كَانُوا
 يَعْمَلُونَ فَعَلُّبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ

'Say: "In the Name of Allah, the Merciful, the Compassionate, I remove you, O enchanters, from so-and-so, son of so-and-so, with Allah^{-azwj}, who said to Satan Go thou forth from it, despised and banished (7:13). Get thee down out of it. It is not for thee to wax proud here. So go thou forth. Surely thou art among the humbled (7:13). I neutralize your action and drive it back to you and nullify it by the will of Allah^{-azwj}, the Most High, the Mightiest, the Most Holy, the Exalted, the All-knowing, the Eternal. Your enchantment is reverted just as evil devised by the magicians was neutralized when Allah^{-azwj}, the Exalted said: **Cast thy staff. And lo, it forthwith swallowed up their lying invention. So the truth came to pass, and false was proved what they were doing (7:117).** By the Will of Allah^{-azwj}, the Pharaoh's magicians were thwarted.

"I neutralize your action, O magicians, and nullify it by the Will of Allah, Who revealed: **Be not as those who forgot God, and so He caused them to forget their souls (59:19);** and by Him^{-azwj} Who said: **Had We sent down on thee a Book on parchment and so they**

touched it with their hands, yet the unbelievers would have said, This is naught but manifest spells. Why has an angel not been sent down on him? They say: Yet had We sent down an angel, the matter would have been determined, and then no respite would be given them. And had We made him an angel, yet assuredly We would have made him a man, and confused for them the thing which they themselves are confusing (6:7-9); by the will of Allah, Who revealed: So the two of them ate of it, and their shameful parts were revealed to them (20:121). You are confused and not accomplishing any of your affairs. You will never return to it.

“Praise be to Allah, your action has been neutralized, your effort has failed and your plot has weakened, along with the demons who were part of it-Surely the guile of Satan is ever feeble (4:76). I have overcome you by the will of Allah, defeated your multitude with the armies of Allah^{-azwj}, shattered your strength with the Sovereignty of Allah, and set up over you the decree of Allah. Your sight has been blinded, your strength has been weakened, your ties have been broken, and Satan has absolved himself of you, by the will of Allah, Who revealed: Like Satan, when he said to man, Disbelieve; then, when he disbelieved, he said, Surely, I am free of you. Surely I fear God^{-azwj}, the Lord of all Being. Their end is that both are in the Fire, there dwelling forever. That is the recompense of the evildoers (59:16-17).

“And He^{-azwj} revealed: When those that were followed disown their followers, and they see the chastisement, and their cords are cut asunder, and those that followed say, O if only we might return again and disown them, as they have disowned us! Even so God shall show them-their works. O bitter regrets for them! Never shall they issue from the Fire (2:166-7).

“By the will of Allah there is no god but He, the Living, the Everlasting. Slumber seizes Him not, neither sleep; to Him belongs all that is in the heavens and the earth. . . . He is the All-high, the All-glorious (2:255). Surely your God is One, Lord of the heavens and the earth, and of what between them is, Lord of the Easts. We have adorned the lower heaven with the adornment of the stars and to preserve against every rebel demon. They listen not to the High Council, for they are pelted from every side, rejected. Theirs is an everlasting chastisement, except such as snatches a fragment, and he is pursued by a piercing flame (37:4-10). Surely in the creation of the heavens and earth and in the alternation of night and day there are signs for men possessing of minds (3:190). And the water God sends down from heaven therewith reviving the earth after it is dead and His scattering abroad in it all manner of crawling thing, and the turning about of the winds and the clouds compelled between heaven and earth-surely there are signs for people having understanding . . . (2:164).

““Surely your Lord is God, who created the heavens and the earth in six days-then sat Himself upon the Throne, covering the day with the night it pursues urgently-and the sun, and the moon, and the stars subservient, by His command. Verily, His are the creation and the command. Blessed be God, the Lord of all Being (7:54). He is God; there is no god but He. He is the knower of the Unseen and the Visible; He is the All-merciful, the All-compassionate. He is God; there is no god but He. He is the

King, the All-holy, the All-peaceable, the All-faithful, the All-preserver, the All-mighty, the All-compeller, the All-sublime. Glory be to God, above that they associate! He is God, the Creator, the Maker, the Shaper. To Him belong the Names Most Beautiful. All that is in the heavens and the earth magnifies Him; He is the All-mighty, the All-wise (59:22-4).

“Whoever of the jinn or men or any others wish evil for **so-and-so, son of so-and-so**, after this invocation, Allah^{-azwj} has made him of those about whom He said: They are those who have purchased error at the price of guidance. Their commerce has not profited them, and they are not right-guided. ***The likeness of them is as the likeness of a man who kindled a fire, and when it lit all about him Allah took away their light, and left them in darkness, unseeing, deaf, blind-so they shall not return (2:16-18).***

“Allah has made him of those of whom He said: The likeness of those who disbelieve is as the likeness of one who shouts to that which hears nothing, save a call and a cry; deaf and blind-they do not understand (2:171). Allah has made him of those of whom He said: Whosoever associates with Allah anything, it is as though he has fallen from heaven and the birds snatch him away, or the wind sweeps him headlong into a place far away (22:31). Allah has made him of those of whom He said: The likeness of what they expend in this present life is as the likeness of a freezing blast that smites the tillage of a people who wronged themselves, and it destroyed that. Allah wronged them not, but themselves they wronged (3:117). Allah has made him of those about whom torrent smites it, and leaves it barren. They have no power over anything that they have earned. Allah guides not the people of the unbelievers (2:264). Allah^{-azwj} has Made him of those of whom He said: The likeness of a corrupt word is as a corrupt tree-uprooted from the earth, having no establishment. Allah^{-azwj} Confirms those who believe with the firm word, in the present life and in the world to come. Allah^{-azwj} Leads astray the oppressors. Allah^{-azwj} Does what He will. ***Hast thou not seen those who exchanged the bounty of Allah with unthankfulness, and caused their people to dwell in the abode of ruin?-Hell, wherein they are roasted; an evil stablishment! (14:26-9).***

“Allah has made him of those of whom He said: And as for the unbelievers, their works are as a mirage in a spacious plain, which the thirsty man supposes to be water, until, when he comes to it, he finds it is nothing. There indeed he finds God, and He pays him his account in full, and God is swift at the reckoning. ***Or, they are as shadows upon a sea obscure covered by a billow above which is a billow, above which are clouds, shadows piled one upon another. When he puts forth his hand, wellnigh he cannot see it. To whomsoever God assigns no light, no light has he (24:39-40).***

“O Allah^{-azwj}, so I ask You by Your Truth and Your Knowledge and the excellence of Your examples, and by the right of Muhammad^{-saww} and his family^{-asws}, for whoever wishes evil on so-and-so, that You revert his plot back on to him, and make him low, and turn him over on his head in a pit. ***Surely You are Powerful over all things, and that is easy for You; and that is surely no great matter of Allah (14:20).*** There is no god but Allah^{-azwj}, Muhammad^{-saww} is the Messenger of Allah^{-azwj}, blessings of Allah^{-azwj} be on him and his family.”

“Then recite the following over the soil (al-tin) of the grave and seal and fasten it on to the enchanted person: **He is Allah who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above every religion, though the unbelievers be averse (9:33). And God^{azwj} Suffices as a witness (48:28). False was proved what they were doing. So they were vanquished there and they turned about, humbled (7:118-19).**¹⁰⁴

What is allowed from the Amulet (Taweez), and the *Ruqya* (Quranic Chant), and the Talisman (Numerical drawings):

إِبْرَاهِيمُ بْنُ مَأْمُونٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ عَيْسَى عَنْ شُعَيْبِ الْعَقْرَقُوفِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: لَا بَأْسَ بِالرُّقَى مِنَ الْعَيْنِ وَ الْحَمَى وَ الضَّرْسِ وَ كُلِّ ذَاتِ هَامَةٍ لَهَا حَمَةٌ إِذَا عَلِمَ الرَّجُلُ مَا يَقُولُ لَا يُدْخِلُ فِي رُقِيَّتِهِ وَ عُوذَتِهِ شَيْئاً لَا يَعْرِفُهُ.

Ibrahim Bin Ma'moun said, 'Hammad Bin Isaa narrated to us from Shuayb Al-Aqarqufy, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with the *Ruqya* (Quranic chant) (to protect) from the (evil) eye, and the fever, and the toothache, and every (sting of a) vermin having a fever for it, when the man knows what he is saying, not including in his *Ruqya* (Quranic chant), and his amulet (Taweez), anything he does not recognise'.¹⁰⁵

مُحَمَّدُ بْنُ يَزِيدَ بْنِ سُلَيْمِ الْكُوفِيِّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رُقِيَّةِ الْعُثْرِبِ وَ الْحَيَّةِ وَ النَّشْرَةِ وَ رُقِيَّةِ الْمَجْنُونِ وَ الْمَسْحُورِ الَّذِي يُعَذِّبُ قَالَ يَا ابْنَ سِنَانَ لَا بَأْسَ بِالرُّقِيَّةِ وَ الْعُوذَةِ وَ النَّشْرَةِ إِذَا كَانَتْ مِنَ الْقُرْآنِ وَ مَنْ لَمْ يَشْفِهِ الْقُرْآنَ فَلَا شِفَاءَ لِلَّهِ وَ هَلْ شَيْءٌ أُنْبِغُ فِي هَذِهِ الْأَشْيَاءِ مِنَ الْقُرْآنِ أَلَيْسَ اللَّهُ جَلَّ جَلَالُهُ يَقُولُ وَ نُنزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ أَلَيْسَ يَقُولُ تَعَالَى ذِكْرُهُ وَ جَلَّ ثَنَاؤُهُ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعاً مُتَصَدِّعاً مِنْ حَشْيَةِ اللَّهِ سَلَوْنَا نَعْلَمُكُمْ وَ نُوفِّقُكُمْ عَلَى قَوَارِعِ الْقُرْآنِ لِكُلِّ دَاءٍ

Muhammad Bin Yazeed Bin Suleym Al-Kufy who said, 'Al Nazr bin Suweyd narrated to us, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a *Ruqya* (Quranic chant) (to protect from) the scorpion and the snake, and the Talisman and the *Ruqya* (Quranic chant) for (curing) the insane and the one under a spell who is in excruciating pain. He^{asws} said: 'O Ibn Sinan! There is no problem with the *Ruqya* (Quranic chant) and the Talisman when it was from the Quran; and the one whom the Quran does not heal, so Allah^{azwj} does not Heal him; and is there anything more reaching (in achievement) with regards to these things than the Quran? Is not Allah^{azwj}, Majestic is His^{azwj} Majesty, Saying [17:82]

طب الأنمة عليهم السلام، ص: 46 104

طب الأنمة عليهم السلام، ص: 48 105

And We Reveal from the Quran that which is a Healing and a Mercy for the Believers. Is He^{-azwj} not Saying, Exalted is His^{-azwj} Mention and Majesty [59:21] **Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah.** Ask us^{-asws}, we^{-asws} will teach you all and we^{-asws} will pause you to show you the hidden cures of the Quran for every disease'.¹⁰⁶

Certain Charms are Traps:

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ [مُحَمَّدًا] الْبَاقِرَ عَ أَنْ تَنْعَوِّدُ شَيْءَ [بِشَيْءٍ] مِنْ هَذِهِ الرُّقَى؟ قَالَ إِلَّا مِنَ الْقُرْآنِ فَإِنَّ عَلِيًّا كَانَ يَقُولُ: إِنَّ كَثِيرًا مِنَ الرُّقَى وَ التَّمَائِمِ مِنَ الْإِشْرَاقِ.

Ahmad Ibn Mohammed Ibn Muslim said:

I asked Abu Jafar Al-Baqir^{-asws}: Should I seek protection by using some of these charms? He replied: Only those from the Quran, for Ali^{-asws} would say that many of charms and Amulates (al-tamaim) are traps (of disbelief). And (Imam) Sadiq^{-asws} said: 'إِنَّ كَثِيرًا مِنَ التَّمَائِمِ : : إِنَّ كَثِيرًا مِنَ التَّمَائِمِ ' Many Amulates are 'Shirk'¹⁰⁷

Cure in the Water of Zamzam:

الْجَارُودُ بْنُ أَحْمَدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْجَعْفَرِيُّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع يَقُولُ: مَاءُ زَمْزَمَ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَأَطْنُهُ قَالَ كَاتِبًا مَا كَانَ لِأَنَّ رَسُولَ اللَّهِ ص قَالَ: مَاءُ زَمْزَمَ لِمَا شَرِبَ لَهُ.

Al-Jarud Ibn Ahmad narrated from Mohammed Ibn Jafar Al-Jafari, from Mohammed Ibn Sinan, from Ismail Ibn Jabir, who said:

I heard Abu Abd Allah Al-Sadiq^{-asws} say: The water of Zamzam is a healing for every illness. And I think he^{-asws} said: Whatever it may be, for Rasool Allah^{-saww} would recommend the water of the Zamzam whenever he^{-saww} drank it.¹⁰⁸

106 48 طب الأئمة عليهم السلام، ص:

107 48 طب الأئمة عليهم السلام، ص:

108 52 طب الأئمة عليهم السلام، ص:

Cure in the Soil of the Grave of Al-Hussain^{-asws}:

الجَارُودُ بْنُ أَحْمَدَ عَنِ الْجَعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفْضَلِ بْنِ عُمَرَ الْجَعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ أَبِي زَيْنَبٍ عَنْ جَابِرِ بْنِ يَزِيدَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع يَقُولُ: طِينُ قَبْرِ الْحُسَيْنِ ع شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ أَمَانٌ مِنْ كُلِّ خَوْفٍ وَ هُوَ لِمَا أُخِذَ لَهُ.

Al-Jarud Ibn Ahmad narrated from Al-Jafari, from Mohammed Ibn Sinan, from Mufaddal Ibn Umar Al-Jufi, from Mohammed Ibn Ismail Ibn Abu Zaynab, from Jabir Ibn Yaid Al-Jufi, who said:

I heard Abu Jafar Mohammed^{-asws} Ibn Ali^{-asws} said: The soil of the grave of Al-Hussain^{-asws} is a healing for every illness and a protection for every fear, when it is taken.¹⁰⁹

What Should Be Recited Before Eating the Dust of the Grave of Al-Hussain^{-asws}:

حَدَّثَنِي أَبِي رَهَ وَ جَمَاعَةٌ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَصْرِيِّ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ طِينُ قَبْرِ الْحُسَيْنِ ع شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ إِذَا أَكَلْتَهُ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْهُ رِزْقًا وَاسِعًا وَ عِلْمًا نَافِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

My father narrated to me from Sad ibn 'Abdillah, from Mohammed ibn Isa ibn 'Ubayd, from Mohammed ibn Isma'il Al-Basri, from some of his scholars, who said:

Abi' Abdullah^{-asws} (Imam Sadiq^{-asws}) said: 'The clay of the grave of Hussain^{-asws} is a cure for every disease. When you eat it, recite (the following):'

بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْهُ رِزْقًا وَاسِعًا وَ عِلْمًا نَافِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(I start) in the name of Allah^{-azwj} and by Allah^{-azwj}. O Allah^{-azwj}! Make it (the cause of) extensive sustenance and beneficial knowledge (for me) and make it my cure from every disease. Verily, You^{-azwj} have power on all things.¹¹⁰

قَالَ وَ رَوَى لِي بَعْضُ أَصْحَابِنَا بِعَنِي مُحَمَّدَ بْنَ عَيْسَى قَالَ نَسِيتُ إِسْنَادَهُ قَالَ إِذَا أَكَلْتَهُ

¹⁰⁹ طب الأئمة عليهم السلام، ص: 52

¹¹⁰ Kamil Al-Ziyarah, Ch. 94, h, 1

My father narrated to me from Sa'd ibn 'Abdillah, from Mohammed ibn 'Isa, who narrated the following through a chain which he had forgotten:

When you eat the clay of the grave of Hussain^{-asws} you should say:

اللَّهُمَّ رَبَّ هَذِهِ التُّرْبَةِ الْمُبَارَكَةِ وَ رَبِّ هَذَا الْوَصِيِّ الَّذِي وَارَثَهُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْهُ
عِلْمًا نَافِعًا وَ رِزْقًا وَاسِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ

O Lord^{-azwj} of this blessed dust! And O Lord^{-azwj} of this Successor who is buried in it! Send Your blessing on Mohammed^{-saww} and the family of Mohammed^{-asws} and make it (the cause of) beneficial knowledge and extensive sustenance (for me) and my cure from every disease.¹¹¹

حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا
أَخَذْتَ مِنْ تُرْبَةِ الْمَظْلُومِ وَ وَضَعْتَهَا فِي فِيكَ فَقُلْ

Hassan ibn 'Abdillah ibn Mohammed ibn 'ISsa narrated to me from his father, from Hassan ibn Mahbub, from Malik ibn 'Atiyah, from his father, who said:

Abi' Abdullah^{-asws} (Imam Sadiq^{-asws}) said: When you take from the clay of the Oppressed One (Imam Hussain^{-asws}) and place it in your mouth, recite (the following):

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذِهِ التُّرْبَةِ وَ بِحَقِّ الْمَلِكِ الَّذِي قَبَضَهَا وَ النَّبِيِّ الَّذِي حَضَنَهَا وَ الْإِمَامِ الَّذِي
حَلَّ فِيهَا أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ لِي فِيهَا شِفَاءً نَافِعًا وَ رِزْقًا وَاسِعًا وَ أَمَانًا
مِنْ كُلِّ خَوْفٍ وَ دَاءٍ

Allah^{-azwj}! I ask You^{-azwj} through the right of this dust, through the right of the angel^{-as} who held it, through the right of the Prophet^{-saww} who embraced it, and through the right of the Imam^{-asws} who is buried in it to send Your^{-azwj} blessing on Mohammed^{-saww} and the family of Mohammed^{-asws}, and to allow it to be a beneficial cure and an extensive sustenance for me, and (allow it) to be my protection against any fear and disease.

فَإِنَّهُ إِذَا قَالَ ذَلِكَ وَهَبَ اللَّهُ لَهُ الْعَافِيَةَ وَ شِفَاءَهُ

¹¹¹ Kamil Al-Ziyarah, Ch. 94, h, 2

Verily, if you recite this, Allah^{-azwj} will cure you and bestow you with good health.¹¹²

Adhan and Iqama on the Shirt of one Suffering from Fever

مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَرْمِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ أَبُو عَبْدِ اللَّهِ السِّنَانُ قَالَ: حَدَّثَنَا يُونُسُ بْنُ زَبْيَانَ عَنْ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع: أَنَّهُ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ مَوَالِيهِ وَ قَدْ وُعِكَ وَ قَالَ لَهُ مَا لِي أَرَاكَ مُتَغَيِّرَ اللَّوْنِ؟ فَقَالَ جُعِلْتُ فِدَاكَ وَ وُعِكَتُ وَ عَكَأَ شَدِيداً مُنْذُ شَهْرٍ ثُمَّ لَمْ تَنْقَلِعِ الْحُمَّى عَنِّي وَ قَدْ عَالَجْتُ نَفْسِي بِكُلِّ مَا وَصَفَهُ لِي الْمَتَرَفِعُونَ فَلَمْ أَنْتَفِعْ بِشَيْءٍ مِنْ ذَلِكَ فَقَالَ لَهُ الصَّادِقُ ع حُلِّ أَرْزَارَ قَمِيصِكَ وَ ادْخُلِ رَأْسَكَ فِي قَمِيصِكَ وَ ادِّنْ وَ أَقِمْ وَ اقْرَأْ سُورَةَ الْحَمْدِ سَبْعَ مَرَّاتٍ قَالَ فَفَعَلْتُ ذَلِكَ فَكَأَنَّمَا نَشَطْتُ مِنْ عِقَالٍ.

Muhammad Ibn Jafar al-Bursi narrated from Muhammad Ibn Yahya al-Armani from Muhammad Ibn Sinan Abu Abd Allah al-Sinan from Yunus Ibn Zabyan from al-Mufaddal Ibn 'Umar from

Jafar^{-asws} Ibn Muhammad Al-Sadiq^{-asws} asked from one of his^{-asws} followers, who was unwell called on him. He^{-asws} asked to him: 'Why is it that I^{-asws} see your colour has changed?' He replied: 'May I be your^{-asws} sacrifice; I have been feeling very unwell for a month. The fever has not subsided and I have treated myself with all the remedies prescribed by the learned, but have not benefited from any of that.'

Al-Sadiq^{-asws} said to him: 'Undo the buttons of your shirt and put your head in it. Recite the Adhan (the call of prayer) and the Iqama (the introduction to prayer), and recite the Sura Al-Hamd (1) seven times.'

The man said: 'I did that and recovered as quickly as a camel loosened from its cord.'¹¹³

Cure from Apple:

عَنْهُ عَنْ أَبِيهِ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي التُّفَّاحِ مَا دَاوَوْا مَرَضَاهُمْ إِلَّا بِهِ.

From him, from his father, from Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'If the people knew what was in the apple, they would not cure their sick ones except by it'.

¹¹² Kamil Al-Ziyarah, Ch. 94, h, 3

¹¹³ طب الأئمة عليهم السلام، ص: 52

قَالَ وَ رَوَى بَعْضُهُمْ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَطْعِمُوا مَحْمُومِيكُمْ التُّفَّاحَ فَمَا مِنْ شَيْءٍ أَنْفَعَ مِنَ التُّفَّاحِ .

He (the narrator) said, 'And some of them have reported from Abu Abdullah^{-asws} having said: 'Feed the apple to your feverish ones, for there is none from the things more beneficial than the apple'.¹¹⁴

Cure from Apple and Cold Water:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الْقَيْصِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) يَمْرُضُ مِنَّا الْمَرِيضُ فَيَأْمُرُ الْمَعَالِجُونَ بِالْحَمِيَةِ فَقَالَ لَكِنَّا أَهْلُ بَيْتٍ لَا نَحْتَمِي إِلَّا مِنَ التَّمْرِ وَ نَتَدَاوَى بِالتُّفَّاحِ وَ الْمَاءِ الْبَارِدِ قُلْتُ وَ لِمَ نَحْتَمُونَ مِنَ التَّمْرِ قَالَ لِأَنَّ نَبِيَّ اللَّهِ حَمَى عَلَيَّ (عليه السلام) مِنْهُ فِي مَرَضِهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Hammaad, from Muhammad Bin Is'haq, from Muhammad Bin Al-Fayz who said, who has narrated the following:

I said to Abu Abdullah^{-asws}, 'When one of us becomes ill, the healers order us to go on a diet'. So he^{-asws} said: 'But, the People^{-asws} of the Household, we^{-asws} do not stay away except from the dates, and we^{-asws} cure by the apple and the cold water'. I said, 'And why do you^{asws} keep away from the dates?' He^{-asws} said: 'Because the Prophet^{saww} of Allah^{-azwj} kept Ali^{asws} away from it during his^{-asws} illness'.¹¹⁵

عَنْهُ عَنْ أَحْمَدَ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنِ الْحَلْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا تَنْفَعُ الْحَمِيَةُ لِمَرِيضٍ بَعْدَ سَبْعَةِ أَيَّامٍ.

From him, from Ahmad, from Ibn Mahboub, from Ibn Ra'ib, from Halby who said:

I heard Abu Abdullah^{-asws} saying: 'Dieting is not beneficial to the sick after seven days'.¹¹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ لَيْسَ الْحَمِيَةُ أَنْ تَدَعَ الشَّيْءَ أَصْلًا لَا تَأْكُلُهُ وَ لَكِنَّ الْحَمِيَةَ أَنْ تَأْكُلَ مِنَ الشَّيْءِ وَ تُخَفِّفَ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al-Hakam, from Musa Bin Bakr, who has narrated the following:

Abu Al-Hassan Musa^{-asws} has said: 'Dieting is not leaving something which you originally did not eat, but the dieting is to eat from the thing but at a reduced level'.¹¹⁷

¹¹⁴ Al Kafi – V 6 – The Book of Foodstuffs Ch 102 H 10

¹¹⁵ Al-Kafi, Vol. 8, H. 14889

¹¹⁶ Al-Kafi, Vol. 8, H. 14890

¹¹⁷ Al-Kafi, Vol. 8, H. 14891

Cure from Sure Al-Hamd:

الْحَضِرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا الْحَوَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ عَنْ أَحَدِهِمْ ع: مَا قَرَأْتُ الْحَمْدَ سَبْعِينَ مَرَّةً إِلَّا سَكَنَ وَإِنْ شِئْتُمْ فَجَرِّبُوا وَلَا تَشْكُوا.

Al-Khidr Ibn Mohammed narrated from Al-Hawarini, from Mohammed Ibn Al-Abbas, from Abd Allah Ibn Al-Fadle Al-Nawfali that:

One of the Imams^{-asws} have said: I have not read the Sura of Al-Hamd (1) 70 times without (the illness) abating. So try it and you will not suffer.¹¹⁸

محمد بن يحيى، عن احمد بن محمد، عن محمد بن سنان، عن سلمة بن محرز قال: سمعت ابا جعفر عليه السلام يقول: من لم يبرأه الحمد لم يبرأه شيء.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Salmat Bin Mahraz who said:

'I heard from Abu Ja'far^{-asws} saying: **'One who did not get free (from illness) with Al-Hamd will not get healthy by anything'**.¹¹⁹

(أماي الشيخ) بإسناده، قال: قال الصادق (عليه السلام): «من نالته علة، فليقرأ الحمد في جيبه سبع مرات، فإن ذهب، وإلا فليقرأها سبعين مرة، و أنا الضامن له العافية».

Amaaly of Al-Shaykh – by his chain, said:

'Al-Sadiq^{-asws} said: 'The one who has been defeated by an illness, so he recites 'Al-Hamd' upon himself seven times, and if it goes away, or else he recites it seventy times, and I^{-asws} would be a guarantor for his good health'.¹²⁰

عن اسمعيل بن أبان يرفعه إلى النبي صلى الله عليه وآله قال: قال رسول الله صلى الله عليه وآله لجابر بن عبد الله: يا جابر ألا أعلمك أفضل سورة انزلها الله في كتابه؟ قال: فقال جابر: بلى بأبي أنت وامى يا رسول الله علمنيها، قال: فعلمه الحمد لله ام الكتاب، قال: ثم قال له: يا جابر الا اخبرك عنها؟ قال: بلى بابى أنت وامى فاخبرني، قال: هي شفاء من كل داء الا السام يعنى الموت

From Ismail Bin Aban, with an unbroken chain going up to the Prophet^{-saww}, said, 'The Rasool Allah^{-saww} said to Jabir Bin Abdullah: 'O Jabir! Shall I^{-saww} teach you the most preferred Chapter which Allah^{-azwj} Revealed in His^{-azwj} Book?' Jabir said, 'Yes, may my father (be sacrificed for) you^{-saww} as well as my mother, O Rasool Allah^{-saww}, teach it to me'. He (the narrator) said, 'So, he^{-saww} taught him Al-Hamd, Mother of the Book, then said: 'O Jabir!

¹¹⁸ طب الأئمة عليهم السلام، ص: 52

¹¹⁹ Tafseer Noor Al Saqalayn CH 1 – H 7

¹²⁰ Tafseer Al Burhan – H 248 (.290 :1 (الأمالي)

Shall I-saww inform you about it?' He said, 'Yes, may my father (be sacrificed for) you-saww as well as my mother, inform me'. He-saww said: **'It is a healing from every illness except for the poison, meaning the death'**.¹²¹

عن علي بن ابراهيم عن ابيه عن ابن ابي عمير عن معوية بن عمار عن ابي عبد الله عليه السلام قال: لو قرأت الحمد على ميت سبعين مرة ثم ردت فيه الروح ما كان ذلك عجبا

Ali Bin Ibrahim, from his father, from Abu Umeyr, from Muawiya Bin Amaar, from Abu Abdullah-asws having said: 'If Sura *Al-Hamd* is recited seventy times over a dead body, and then **if the soul comes back into it that would not be a surprise**'.¹²²

Cure for Phlegm:

حَرِيْزُ بْنُ أَيُّوبَ الْجُرْجَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَصِيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمَّارِ النَّوْفَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع يَرْفَعُهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قِرَاءَةُ الْقُرْآنِ وَالسِّيَّوَاكُ وَاللَّبَّانُ مَنَقَةٌ لِلْبَلْغَمِ.

Hariz Ibn Ayyub Al-Jurjani has narrated from Mohammed Ibn Abu Nusayr from Mohammed Ibn Ishaq, from Ammar AlNawfali, who says:

Abu Abd Allah-asws, who attributed it to Amir-ul-Momineen-asws, who said: Recitation of the Quran and Al-Siwak (twig of a particular tree) and storax (al-luban) are purifiers of Phlegm.¹²³

وَ يُرْوَى عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ دَخَلَ الْحَمَّامَ عَلَى الرَّيْقِ أَنْقَى الْبَلْغَمَ وَ إِنْ دَخَلْتَهُ بَعْدَ الْأَكْلِ أَنْقَى الْمِرَّةَ وَ إِنْ أَرَدْتَ أَنْ تَزِيدَ فِي لَحْمِكَ فَادْخُلِ الْحَمَّامَ عَلَى شَبْعِكَ وَ إِنْ أَرَدْتَ أَنْ يَنْقُصَ فِي لَحْمِكَ فَادْخُلْهُ عَلَى الرَّيْقِ.

It is narrated from Imam Al-Sadiq-asws that he said: Whoever enters a steam bath on an empty stomach purifies the phlegm. Whoever enters it after eating, purifies the bile. If you wish to put on weight, enter the bath when you are full; and if you wish to lose weight, enter it on an empty stomach.¹²⁴

25- سن، المحاسن أبو القاسم و أبو يوسف عن القندي عن ابن سنان و أبي بصير عن أبي عبد الله ع قال: السِّيَّوَاكُ وَ قِرَاءَةُ الْقُرْآنِ مَنَقَةٌ لِلْبَلْغَمِ.

¹²¹ Tafseer Al Ayyashi

¹²² Tafseer Noor Al Saqalayn – CH 1 – H 8

¹²³ طب الأئمة عليهم السلام، ص: 66

¹²⁴ طب الأئمة عليهم السلام، ص: 66

(The book) 'Al Mahasin' – Abu Al Qasim, and Abu Yusuf, from Al Qindy, from Ibn Sinan, and Abu Al Bakhtary,

'From Abu Abdullah^{asws} having said: 'Brushing the teeth and reciting the Quran are terminators of the phlegm'.¹²⁵

Induced Vomiting:

جَعْفَرُ بْنُ مَنْصُورِ الْوَدَاعِيِّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ يَفْطِينٍ عَنْ مُحَمَّدِ بْنِ فَضْلِ بْنِ حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع قَالَ: مَنْ تَقَيَّأَ قَبْلَ أَنْ يُتَقَيَّأَ كَانَ أَفْضَلَ مِنْ سَبْعِينَ دَوَاءً وَ يُخْرِجُ الْقَيْءَ عَنْ هَذَا السَّبِيلِ كُلِّ دَاءٍ وَ عِلِيلَةٍ [عَلَّةً].

Jafar Ibn Mansur Al-Widai narrated from Al-Hussain Ibn Ali Ibn Yaqtin, from Mohammed Ibn Fadl, from Hamza Al-Thumali, who says:

Abu Jafar Al-Baqir^{asws} has said: Whoever induced vomit before he vomits, it is better for him than seventy kinds of medications. In this way vomit expels every disease and illness.¹²⁶

Dripping Urine:

مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْعَلَوِيِّ قَالَ: حَدَّثَنَا فَضَالَةُ عَنْ مُحَمَّدِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِيهِ قَالَ: شَكَأَ عَمْرُو الْأَفْرَقِيُّ إِلَى الْبَاقِرِ ع تَقْطِيرَ الْبَوْلِ فَقَالَ خُذِ الْحَرْمَلَ وَ اغْسِلْهُ بِالْمَاءِ الْبَارِدِ سِتِّ مَرَّاتٍ وَ بِالْمَاءِ الْحَارِّ مَرَّةً وَاحِدَةً ثُمَّ يُجَمَّفُ فِي الظِّلِّ ثُمَّ يُلْتَبُ بِدُهْنِ جِلِّ خَالِصٍ ثُمَّ يُسْتَنْفَى عَلَى الرِّبْقِ سَفَاً فَإِنَّهُ يَمُطِّعُ التَّقْطِيرَ بِإِذْنِ اللَّهِ تَعَالَى.

Mohammed Ibn Ibrahim Al-Alawai has narrated from Faddala from Mohammed Ibn Abu Basir, from this father, who says:

Amr Al-Afraaq complained to (Imam) Al-Baqir^{asws} of dripping urine (taqtir al-bawl). He^{asws} said; Take wild rue and wash it six times in cold water and once in hot water. Then dry it in the shade and mix it with pure and clear oil. Eat it on an empty stomach and it will stop the dripping, Allah^{azwj} Willing.¹²⁷

¹²⁵ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 23 H 25

طب الأئمة عليهم السلام، ص: 67 ¹²⁶

طب الأئمة عليهم السلام، ص: 68 ¹²⁷

Healing in the Combing:

تَمِيمُ بْنُ أَحْمَدَ السَّيْرَافِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الْبَرْقِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ التُّعْمَانِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ وَ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ ع: تَسْرِيخُ الْعَارِضِينَ تَشُدُّ الْأَضْرَاسَ وَ تَسْرِيخُ اللَّحْيَةِ يَذْهَبُ بِالْوَبَاءِ وَ تَسْرِيخُ الدُّوَابَّتَيْنِ يَذْهَبُ بِبَلَابِلِ الصَّدْرِ وَ تَسْرِيخُ الْحَاجِبِينَ أَمَانٌ مِنَ الْجُدَامِ وَ تَسْرِيخُ الرَّاسِ يَقْطَعُ الْبَلْعَمَ.

Tamim Ibn Ahmad al-Sayrafi narrated from Muhammad Ibn Khalid al-Barqi from 'Ali Ibn al-Numan from Dawud Ibn Farqad and Mualla Ibn Khunays, who both said:

'Abu Abd Allah^{-asws} said: "Combing the hair on the cheeks strengthens the teeth (al-adras); combing the beard dispels infectious diseases (al-waba); combing loose locks of hair dispels anxieties in the chest (al-sadr); combing the eyebrows is a safeguard against leprosy (al-judham); and combing the head stops phelgm."¹²⁸

On Blood Vessels Throbbing in Joints:

مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَرْمِينِيُّ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ ظَبْيَانَ عَنْ أَبِي زَيْنَبٍ قَالَ: بَيْنَا أَنَا عِنْدَ جَعْفَرِ بْنِ مُحَمَّدٍ ع إِذْ أَتَاهُ سِنَانُ بْنُ سَلَمَةَ مُضْفَرَّ الْوَجْهِ فَقَالَ لَهُ مَا لَكَ؟ فَوَصَفَ لَهُ مَا يَقَاسُهُ [يُقَاسِيهِ] مِنْ شِدَّةِ الضَّرْبَانِ فِي الْمَفَاصِلِ فَقَالَ لَهُ وَنَحْكَ فُلَانٌ

Mohammed Ibn Jafar Al-Bursi has narrated from Mohammed Ibn Yahya Al-Armani, from Yunus Ibn Zabyan, from Abu Zaynab, who has said:

While I was with Jafar^{-asws} Ibn Mohammed^{-asws}, there came to him Sinan Ibn Sulama looking pale faced. He^{-asws} asked him: What is the matter with you? He described to him the severe throbbing (al-darban) that he suffered from in his joints (al-Mafasil). He^{-asws} said to him rub and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ وَ بَرَكَاتِكَ وَ دَعْوَةِ نَبِيِّكَ الطَّيِّبِ الْمُبَارَكِ الْمَكِينِ عِنْدَكَ ص وَ بِحَقِّهِ وَ بِحَقِّ ابْنَتِهِ فَاطِمَةَ الْمُبَارَكَةِ وَ بِحَقِّ وَصِيِّهِ أَمِيرِ الْمُؤْمِنِينَ وَ حَقِّ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ إِلَّا أَذْهَبَتْ عَنِّي شَرٌّ مَا أَحَدٌ بِحَقِّهِمْ بِحَقِّهِمْ بِحَقِّكَ يَا إِلَهَ الْعَالَمِينَ

Ya Allah^{-azwj}, I ask You^{-azwj} by Your^{-azwj} Names and Your^{-azwj} Blessings, and the call of Your^{-azwj} noble, blessed Prophet^{-saww}, who has influence with You^{-azwj}, and by his^{-saww} right and the right of his^{-saww} daughter Syeda Fatima^{-asws}, the blessed, and by the right of his trustee^{-asws} (Wasi), Amir-ul-Momineen^{-asws}, and the right of the Chiefs^{-asws} of the Youth of the people

of Paradise (Al-Hassan^{-asws} and Al-Hussain^{-asws}), to remove from me the evil of what I suffer from, by their^{-asws} right, by their^{-asws} right, by their^{-asws} right. By Your^{-azwj} Right, O Lord^{-azwj} of the all Worlds.

فَوَ اللَّهُ مَا قَامَ مِنْ مَجْلِسِهِ حَتَّى سَكَنَ مَا بِهِ.

By Allah^{-azwj}, he had not risen from his seat but his suffering abated.¹²⁹

Evil Wind which Strikes the Face (Bell's Palsy):

أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ رِيَّاحٍ قَالَ: حَدَّثَنَا الصَّبَّاحُ بْنُ مُحَارِبٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرِ بْنِ الرِّضَا عَ فَذَكَرَ أَنَّ شَبِيبَ بْنَ جَابِرٍ ضَرَبَتْهُ الرِّيحُ الحَبِيثَةُ فَمَالَتْ بوجهه وَ عَيْنَيْهِ فَقَالَ يُرْخَدُ لَهُ القَرْنُفُلُ حَمْسَةَ مَثاقِيلَ فَيُصَبِّرُ فِي قَيْنَةِ يَابِسَةٍ وَ يُضْمُ رَأْسَهَا ضَمًّا شَدِيداً ثُمَّ تُطَيَّنُ وَ تُوضَعُ فِي الشَّمْسِ قَدْرَ يَوْمٍ فِي الصَّبْفِ وَ فِي الشِّتَاءِ قَدْرَ يَوْمَيْنِ ثُمَّ تُخْرَجُ فَتَسْحَقُ سَحَقاً نَاعِماً ثُمَّ تُدَبِّقُهُ بِمَاءِ المَطَرِ حَتَّى يَصِيرَ بِمَنْزِلَةِ الحَلُوقِ ثُمَّ يَسْتَلْقِي عَلَى قَفَاهُ وَ يَطْلِي ذَلِكَ القَرْنُفُلَ المَسْحُوقَ عَلَى الشَّقِ المَائِلِ وَ لَا يَزَالُ مُسْتَلْقِياً حَتَّى يَجْفَ القَرْنُفُلُ فَإِنَّهُ إِذَا جَفَ رَفَعَ اللَّهُ عَنْهُ وَ عَادَ إِلَى أَحْسَنِ عَادَتِهِ بِإِذْنِ اللَّهِ تَعَالَى قَالَ فَأَبْتَدَرَ إِلَيْهِ أَصْحَابُنَا فَبَشَّرُوهُ بِذَلِكَ فَعَالَجَهُ بِمَا أَمَرَهُ بِهِ عَ فَعَادَ إِلَى أَحْسَنِ مَا كَانَ بِعَوْنِ اللَّهِ تَعَالَى.

Ahmad Ibn Ibrahim Ibn Riyah, has narrated from Al-Sabah Ibn Muharib, who said:

I was with Abu Jafar^{-asws} Ibn Al-Reza^{-asws}, he (the narrator) mentioned that Shabib Ibn Jabir was struck by the evil wind (al-rih al-Khabitha), which had pulled down his face and eyes (to one side). He^{-asws} said: Take five mithqal (appro. 4.25 grams) of cloves (al-qaranful) and put it in a dry bottle. Close the lid tightly and coat it with clay and place it in the sun for one day in the summer or two days in the winter. Then take out the cloves and grind it until fine. Mix it with rainwater until it becomes a thick liquid. Let him lie on his back and coat the ground clove on the side of the face that is pulled down. Let him remain lying down until the clove mixture dries. When it dries, Allah^{-azwj} will Remove it from him and restore him to his best condition, Allah^{-azwj} Willing. He (Al-Sabbah) said: Our companions hastened to him and gave him the good News of that. He treated himself as the Imam^{-asws} had instructed, and was restored to the best condition, with the help of Allah^{-azwj}.¹³⁰

Pain in the Head:

سَالِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الدَّيْلَمِيُّ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: حَضَرْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ عَ وَ قَدْ جَاءَهُ حُرَّاسَانِيٌّ حَاجٌّ فَدَخَلَ عَلَيْهِ وَ سَلَّمَ ثُمَّ سَأَلَهُ عَنْ شَيْءٍ مِنْ أَمْرِ الدِّينِ فَجَعَلَ الصَّادِقُ عَ يُفَسِّرُهُ ثُمَّ قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا زِلْتُ شَاكِيّاً مُنْذُ خَرَجْتُ مِنْ مَنْزِلِي مِنْ وَجَعِ الرَّأْسِ

طَبِّ الأئمة عليهم السلام، ص: 69 129

طَبِّ الأئمة عليهم السلام، ص: 70 130

فَقَالَ لَهُ فَمِنْ سَاعَتِكَ هَذِهِ فَادْخُلِ الْحَمَّامَ وَلَا تَبْتَدِئَنَّ بِشَيْءٍ حَتَّى تَصُبُّ عَلَى رَأْسِكَ سَبْعَةَ أَكْفِ مَاءٍ حَارًّا وَ سَمِّ اللَّهَ تَعَالَى فِي كُلِّ مَرَّةٍ فَإِنَّكَ لَا تَشْتَكِي بَعْدَ ذَلِكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

Salim Ibn Ibrahim narrated from Al-Daylami, who from Dawood Al-Raqqi, who said:

I was with Abu Abd Allah Al-Sadiq^{asws}, when a man from Khurasan who had performed the Hajj entered. He greeted him^{asws} and questioned him^{asws} on some points of religion. Al-Sadiq^{asws} began to explain it to him. Then the man said to him^{asws}: ‘O son of Rasool Allah^{asws}, since I left my house I have been suffering from a pain in the head. He^{asws} said to him: Go at once, enter the steam bath and do not do anything until you pour over your head seven handfuls of hot water and ‘وَسَمِّ اللَّهَ تَعَالَى’ say Allah^{azwj}’s Name each time, and you will not suffer (from it) after that, Allah^{azwj} Willing.¹³¹

Stones in the Kidneys:

الْحَضْرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا الْخَرَّازِيُّ قَالَ: دَخَلْتُ عَلَى أَحَدِهِمْ عَ فَسَلَّمْتُ عَلَيْهِ وَ سَأَلْتُهُ أَنْ يَدْعُو اللَّهَ لِأَخِي لِإِبْتِلِي بِالْحَصَاةِ لَا يَنَامُ فَقَالَ لِي ارْجِعْ فَخُذْ لَهُ مِنَ الْإِهْلِيلِجِ الْأَسْوَدِ وَ الْبِيلِجِ وَ الْأَمَلِجِ وَ خُذِ الْكُورَ وَ الْفُلْفُلَ وَ الدَّارْفُلْفُلَ وَ الدَّارِصِييَّ وَ زَنْجَبِيلَ وَ شَقَاقِلَ وَ وَجَّ وَ أَنَيْسُونَ وَ حَوْلَنْجَانَ أَجْزَاءً سَوَاءً يُدَقُّ وَ يُنْخَلُ وَ يُلْتِ بِسَمْنِ بَقَرٍ حَدِيثٍ ثُمَّ يُعْجَنُ جَمِيعُ ذَلِكَ بِوَزْنِهِ مَرَّتَيْنِ مِنْ عَسَلٍ مَنْزُوعِ الرَّغْوَةِ فَإِنَّهُ جَيِّدُ الشَّرْبَةِ مِنْهُ مِثْلُ الْبُنْدُقَةِ أَوْ عَفْصَةٍ.

Al-Khidr Ibn Mohammed narrated from Al-Kharrazi that he said:

I called on one of them (the Imams^{asws}). I greeted him^{asws} and asked him^{asws} to pray for my brother, who was suffering from stones (al-hasah) and could not sleep. He^{asws} said to me: ‘Return and take some black myrobalan (al-ihlij al-aswad - Terminalia chebula), beleric myrobalan (al-balilaj - Terminalia bellirica), and emblic myrobalan (al-amlaj) (Indian gooseberry). Take equal parts of blue bdellium (al-kur), pepper (al-filfil), long pepper, Chinese cinnamon, ginger, secacul (shaqaqul) sweet flag (wajj), anise (anisun), and galangal (khulanjan). Grind and sieve them and mix with the clarified butter from a cow (samn baqr). Then mix all of that with twice its weight of honey, which has had its froth (al-rughwa) removed. Drink of it the equivalent of a hazelnut or a gallnut (afsa).¹³²

طب الأنمة عليهم السلام، ص: 71 131

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Jaundice Treatment:

حَمَّادُ بْنُ مِهْرَانَ الْبَلْخِيُّ قَالَ: كُنَّا نَحْتَلِفُ إِلَى الرِّضَا ع بِحُرَّاسَانَ فَشَكَا إِلَيْهِ يَوْمًا مِنَ الْأَيَّامِ شَابٌّ مِنَّا الْبِرْقَانَ فَقَالَ خُذْ خِيَارَ بَادِرُنَجٍ فَمَشِّرْهُ ثُمَّ اطْبُخْ فُشُورَهُ بِالْمَاءِ ثُمَّ اشْرَبْهُ ثَلَاثَةَ أَيَّامٍ عَلَى الرَّبِيقِ كُلَّ يَوْمٍ مِقْدَارَ رَطْلٍ فَأَحْبَرْنَا الشَّابُّ بَعْدَ ذَلِكَ أَنَّهُ عَالَجَ بِهِ صَاحِبَهُ مَرَّتَيْنِ فَبَرَأَ بِإِذْنِ اللَّهِ تَعَالَى.

Hammad Ibn Mihran Al-Balkhi said:

We frequently visited (Imam) Al-Reza^{asws} in Khurasan. One day a youth among us complained of jaundice (al-yaraqan). He^{asws} said: Take cucumber (khiyar) and peel it. Cook the peel in water and drink one ratl (appro. 450 grams)¹³³ of it every day for three days, on an empty stomach. The youth informed us later that he treated a friend of his twice with the remedy and he recovered, by the Will of Allah^{azwj}.¹³⁴

Throbbing Ear Treatment:

عَبْدُ اللَّهِ بْنُ الْأَجَلَحِ الْمُؤَدِّدُ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْمُتَطَبِّبُ قَالَ: شَكَا رَجُلٌ مِنَ الْأَوْلِيَاءِ إِلَى بَعْضِهِمْ ع وَجَعَ الْأُذُنَ وَ أَنَّهُ يَسِيلُ مِنْهُ الْقَيْحُ وَ الدَّمُ قَالَ لَهُ خُذْ جُبْنًا عَتِيقًا أَعْتَقَ مَا تَقْدِرُ عَلَيْهِ فِدْقَهُ دَقًّا جَيِّدًا نَاعِمًا ثُمَّ اخْلِطْهُ بِلَبَنِ امْرَأَةٍ وَ سَخِّنْهُ بِنَارٍ لَيِّنَةٍ ثُمَّ صُبْ مِنْهُ قَطْرَاتٍ فِي الْأُذُنِ الَّتِي يَسِيلُ مِنْهَا الدَّمُ فَإِنَّهَا تَبْرَأُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

Abd Allah Ibn Al-Ajlah has narrated from Ibrahim Ibn Muhammad Al-Mutatabbib that he said:

One of the followers complained to one of them (Imams^{asws}) of a pain in the ear and of blood and pus (al-qaih) coming out of his ear. He^{asws} said to him: Take matured cheese (jibn atiq), as mature as possible, and grind it finely. Then mix it with the milk of a woman and warm it on a low fire. Put a few drops of it into the ear from which the blood flows. It will be healed, Allah^{azwj} Willing.¹³⁵

¹³³ See for example: <https://sites.google.com/site/islamicconomyuwo/weights-and-measurements/maghribnorth-africa/ratl>

طب الأئمة عليهم السلام، ص: 72 ¹³⁴

طب الأئمة عليهم السلام، ص: 73 ¹³⁵

<https://sites.google.com/site/islamicconomyuwo/weights-and-measurements/maghribnorth-africa/ratl>

Cure for Anxiety:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَائِ عَنِ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ صَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَتَّى قِيلَ مَا يُفْطِرُ ثُمَّ أَفْطَرَ حَتَّى قِيلَ مَا يَصُومُ ثُمَّ صَامَ صَوْمَ دَاوُدَ (عليه السلام) يَوْمًا وَ يَوْمًا لَا تُفْضَ عَلَى صِيَامِ ثَلَاثَةِ أَيَّامٍ فِي الشَّهْرِ قَالَ إِتْمَنَ يَغْدِلُنْ صَوْمَ الشَّهْرِ وَ يَذْهَبُنْ بِوَجْرِ الصَّدْرِ وَ الْوَجْرُ الْوَسْوَسَةُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'Rasool-Allah^{-saww} Fasted until it was said, 'He^{-saww} would not break'. Then he^{-saww} broke (did not Fast) until it was said, 'He^{-saww} will never Fast'. Then he^{-saww} Fasted the Fasts of Dawood^{-as}, one day, and one day not. Then he^{-saww} passed away upon Fasting three days during the month. These (three Fasts) equate to Fasting the (whole) month, and they remove Al-Wahr of the chest, and Al-Wahr is the anxiety'.

قَالَ حَمَّادٌ فُقُلْتُ وَ أَيُّ الْأَيَّامِ هِيَ قَالَ أَوَّلُ حَمِيسٍ فِي الشَّهْرِ وَ أَوَّلُ أَرْبَعَاءَ بَعْدَ الْعَشْرِ مِنْهُ وَ آخِرُ حَمِيسٍ فِيهِ فُقُلْتُ كَيْفَ صَارَتْ هَذِهِ الْأَيَّامُ الَّتِي تُصَامُ فَقَالَ إِنَّ مَنْ قَبَلْنَا مِنَ الْأُمَّمِ كَانَ إِذَا نَزَلَ عَلَى أَحَدِهِمُ الْعَذَابُ نَزَلَ فِي هَذِهِ الْأَيَّامِ فَصَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) هَذِهِ الْأَيَّامَ الْمَحْوْفَةَ .

Hammad (the narrator) said, 'So I said, 'And which days are these?' He^{-asws} said: 'The first Thursday in the month, and the first Wednesday after the ten (days) from it, and the last Thursday in it'. So I said, 'How did these days come to be the one in which is to be Fasting'. So he^{-asws} said: 'The ones before us from the communities, whenever the Punishment descended upon any one of these, descended during these days. Thus, Rasool-Allah^{-saww} Fasted during these days, out of fear (upon the Punishment on his^{-saww} community)'.¹³⁶

Anxiety, Excessive Thirst, and Dryness of the Mouth (Diabetes?):

إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ عَيْسَى عَنِ الْمُخْتَارِ عَنِ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: اشْتَكَى رَجُلٌ مِنْ إِخْوَانِنَا إِلَى أَبِي عَبْدِ اللَّهِ ع كَثْرَةَ الْعَطَشِ وَ يَبْسُ الْقَمِ وَ الرِّيقِ فَأَمَرَهُ أَنْ يَأْخُذَ سَقْمُونِيَاءَ وَ قَائِلَةً وَ سُبُلَةً وَ شَقَافِلَ وَ عُودَ الْبَلْسَانَ وَ حَبَّ الْبَلْسَانَ وَ نَارْمُشَكَ وَ سَلِيخَةَ مُفَشَّرَةً وَ عِلْكَ رُومِيٍّ وَ عَاقِرَ قَرَحَا وَ دَارِصِيئِيٍّ مِنْ كُلِّ وَاحِدٍ مِثْقَالَيْنِ يَدُقُّ هَذِهِ الْأَدْوِيَةَ كُلُّهَا وَ تُعْجَنُ بَعْدَ مَا تُنْخَلُ غَيْرَ السَّقْمُونِيَاءِ فَإِنَّهُ يَدُقُّ عَلَى حِدَةٍ وَ لَا يُنْخَلُ ثُمَّ يَخْلَطُ جَمِيعًا وَ يَأْخُذُ [يُؤَخَذُ] حَمْسَةً وَ ثَمَانِينَ مِثْقَالًا فَإِنَّهُ يَدُقُّ سَجْرِيَّ جَيِّدًا وَ يَذَابُ فِي الطَّبْخِينِ [الطَّنْجِيرِ] بِنَارٍ لَيِّنَةٍ وَ يَلْتُ بِهِ الْأَدْوِيَةَ ثُمَّ يُعْجَنُ ذَلِكَ كُلَّهُ بِعَسَلٍ مَنْزُوعِ الرَّغْوَةِ ثُمَّ يُرْفَعُ فِي قَارُورَةٍ أَوْ جَرَّةٍ خَضْرَاءَ فَإِنْ احْتَجَّتْ إِلَيْهِ فَخُذْ مِنْهُ عَلَى الرِّيقِ مِثْقَالَيْنِ بِمَا شِئْتَ مِنَ الشَّرَابِ أَوْ عِنْدَ مَنَامِكَ مِثْلَهُ.

¹³⁶ Al Kafi – V 4 – The Book of Fasts Ch 12 H 1

Ibrahim Ibn Abd Allah has narrated from Hamad Ibn Isa, from Al-Mukhtar from Ismail Ibn Jabir, who says:

One of our brothers complained to Abu Abd Allah^{-asws} of excessive thirst (al-atash) and of dryness of the mouth and saliva (al-riq). He^{-asws} instructed him to take two mithqal (appro. 4.25 grams) each of scammony (soghmoniya), cardamom, Indian nard (sunbula) Byzantine mastic, pyrethrum, and Chinese cinnamon. Grind and sieve them all except the scammony, which is ground separately and not sieved. Then mix them together. Take eighty-five mithqal of Sajzi Fanidh (sweet made of sugar candy and starch) and melt it in two pans on a low fire. Pour it over the rest of the ingredients, then mix it in a bottle or green earthenware jar. Whenever required, take two mithqal of it with whatever drink you wish, before breakfast or before bed.¹³⁷

On the Evil Eye and Ailments of the Belly:

عَبْدُ اللَّهِ بْنُ مُوسَى الطَّبْرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ السِّنَانِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: شَكَا رَجُلٌ مِنْ إِخْوَانِنَا إِلَى أَبِي عَبْدِ اللَّهِ عَ شَكَاةَ أَهْلِهِ مِنَ النَّظَرِ وَالْعَيْنِ وَالْبَطْنِ وَالسُّرَّةِ وَوَجَعَ الرَّأْسِ وَالشَّقِيقَةَ وَقَالَ يَا ابْنَ رَسُولِ اللَّهِ لَا تَزَالُ سَاهِرَةً تُصْبِحُ اللَّيْلَ أَجْمَعُ وَأَنَا فِي جَهْدٍ مِنْ بُكَائِهَا وَصُرَاخِهَا فَمَنْ عَلَيْنَا وَعَلَيْهَا بَعُوذَةٌ فَقَالَ الصَّادِقُ ع إِذَا صَلَّيْتَ الْفَرِيضَةَ فَابْسُطْ يَدَيْكَ جَمِيعاً إِلَى السَّمَاءِ ثُمَّ قُلْ بِخُشُوعٍ وَاسْتِكَانَةٍ.

Abd Allah Ibn Musa Al-Tabari narrated from Mohammed Ibn Ismail Ibn Mohammed Ibn Khalid Al-Barqi, from Mohammed Ibn Sinan Al-Sinani, from Al-Mufaddal Ibn Umar, who says:

One of our brothers complained to Abu Abd Allah^{-asws} of his wife who was afflicted with the evil eye (Al-nazar wa Al-ayn), ailments of the belly and navel, pain in the head, and migraine. The man said: O son of Rasool Allah, she is still sleepless, and cries out all night. I am in distress for her crying and shrieking, so favour us and her with an invocation. Al-Sadiq^{-asws} said: When you have performed the obligatory Salat (prayer), stretch out your hands together to the Heavens and say humbly and submissively:

أَعُوذُ بِجَلَالِكَ وَ قُدْرَتِكَ وَ بَهَائِكَ وَ سُلْطَانِكَ مِمَّا أَجِدُ يَا غَوْثِي يَا اللَّهُ يَا غَوْثِي يَا رَسُولَ اللَّهِ يَا غَوْثِي يَا أَمِيرَ الْمُؤْمِنِينَ يَا غَوْثِي يَا فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ أَعْنِي أَعْنِي

I take refuge in Your Sublimity, Your Power, Your Magnificence, and Your Sovereignty, from What I suffer. O my Succour, O Allah^{-azwj}, O my succour, O Rasool Allah^{-saww}, O my succour, O Amir-ul-Momineen^{-asws}, O my succour, O Fatima^{-asws}, daughter of Rasool Allah^{-saww}, help me.

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تُمْ امْسَحْ بِيَدِكَ الْيُمْنَى عَلَى هَامَتِكَ وَ تَقُولُ

Then pass your right hand over your head (al-hama) and say:

يَا مَنْ سَكَنَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ سَكِنِ مَا بِي بِقُوَّتِكَ وَ قُدْرَتِكَ صَلِّ عَلَى مُحَمَّدٍ
وَ آلِهِ وَ سَكِنِ مَا بِي

O He^{-azwj} in Whose trust is what is in the Heavens and what is in the earth calm what is in me by Your^{-azwj} Strength and Your^{-azwj} Power; Bless Mohammed^{-saww} and his^{-saww} family^{-asws} and calm what is in me.¹³⁸

تَقْرَأُ وَ تَكْتُبُ وَ تُعَلِّقُ عَلَيْهِ سُورَةَ الْحَمْدِ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ وَ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْنِكَ تَوَكَّلْتُ وَ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ فَدَّ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ فَإِنْ تَوَلَّوْا فَعَلْنَا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ بِسْمِ اللَّهِ رَبِّ عَبَسَ عَابِسٍ وَ حَبَسَ حَابِسٍ وَ حَجَرَ يَابِسٍ وَ مَاءٍ فَارِسٍ وَ شَهَابٍ قَابِسٍ مِنْ نَفْسٍ نَافِسٍ وَ مِنْ عَيْنٍ أَعَانِي رَدَدْتُ عَيْنَ الْأَعَانِي عَلَيْهِ وَ عَلَى أَحَبِّ النَّاسِ إِلَيْهِ فِي كَبِدِهِ وَ كَلْبَتِهِ دَمَ رَقِيقٍ وَ شَحْمٍ وَ سِقِّقٍ وَ عَظْمٍ دَقِيقٍ فِي مَالِهِ يَلْبِقُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ كَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَ الْعَيْنَ بِالْعَيْنِ وَ الْأَنْفَ بِالْأَنْفِ وَ الْأُذُنَ بِالْأُذُنِ وَ السِّنَّ بِالسِّنِّ وَ الْجُزُوحَ قِصَاصًا وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا.

Recite, write, and fasten to him the sura al-Hamd (1), the two suras of taking refuge (al-Falaq (113) and al-Nas (114), the sura al-Ikhlās (112), and the verse of the Throne (2:255), and: ‘O Allah^{-azwj}, You^{-azwj} are my Lord, there is no god but You^{-azwj}. In You^{-azwj} I trust, and You^{-azwj} are the Lord of the Mighty Throne. There is no might nor power except with Allah^{-azwj}, the Most High, the Mighty. Sufficient for me is Allah^{-azwj}, and the best Protector Whatever Allah^{-azwj} has willed was, and whatever He^{-azwj} did not will was not. ***I witness that Allah^{-azwj} is Powerful over all things, and that Allah^{-azwj} encompasses everything in knowledge (65:12). He has numbered everything in numbers (72:28). O Allah^{-azwj} I take refuge in You^{-azwj} from the evil in myself and from every creature you take by the forelack (11:56).*** So if they turn their backs, say: God^{-azwj} is enough for me. ***There is no god but He^{-azwj}. In Him^{-azwj} I have put my trust. He^{-azwj} is the Lord of the Mighty Throne (9:129).***

In the Name of Allah^{-azwj}, the Lord of a frowning face and confining water and dry stone, I trust, and crushing water and searching meteor, from an envious eye and from the evil eye. I return the evil eye to him and to those most loved by him, in his liver (al-kabd) and his kidney, thin blood, heavily laden fat, delicate bone, in what he deserves. In the Name of

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Allah-azwj, the Merciful, the Compassionate, and therein **We wrote down for them: A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds retaliation (5:45).** Allah-azwj Bless our master Muhammad-saww and his family-asws.¹³⁹

An Invocation for the Evil Eye

مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ مِهْرَانَ قَالَ: حَدَّثَنَا زِيَادُ بْنُ هَارُونَ الْعَبْدِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَعْجَبَهُ شَيْءٌ مِنْ أَحِبِّهِ الْمُؤْمِنِ فَلْيَكْبِرْ عَلَيْهِ فَإِنَّ الْعَيْنَ حَقٌّ.

Muhammad Ibn Sulayman Ibn Mihran narrated from Ziyad Ibn Harun al-'Abdi from 'Abd Allah Ibn Muhammad al-Bajali from al-Halabi from

Abu 'Abd Allah-asws said: 'Whoever admires something of his fellow believer, let him say 'فَلْيَكْبِرْ عَلَيْهِ' "Allah-azwj is Great" over it, for the evil eye is a fact (haqq)."¹⁴⁰

مُحَمَّدُ بْنُ مَيْمُونِ الْمَكِّيِّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عَيْسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ قَالَ: لَوْ نُبِشَ لَكُمْ عَنِ الْقُبُورِ لَرَأَيْتُمْ أَنَّ أَكْثَرَ مَوْتَانِكُمْ بِالْعَيْنِ لِأَنَّ الْعَيْنَ حَقٌّ أَلَا إِنَّ رَسُولَ اللَّهِ ص قَالَ الْعَيْنُ حَقٌّ فَمَنْ أَعْجَبَهُ مِنْ أَحِبِّهِ شَيْءٌ فَلْيَدْكُرِ اللَّهَ فِي ذَلِكَ فَإِنَّهُ إِذَا دَكَرَ اللَّهَ لَمْ يَضُرَّهُ.

Muhammad Ibn Maumun al-Makki narrated from 'Uthman Ibn 'Isa from al-Hasan Ibn al-Mukhta from Safwan al-Jammal from

Abu 'Abd Allah Al-Sadiq-asws said: 'If the graves were laid open for you, you would see that most of your dead have the evil eye; for the evil is a fact. Surely, Rasool Allah-saww said: "The evil eye is a fact, so whoever admires something of his brother, let him invoke Allah-azwj concerning that. If he 'دَكَرَ اللَّهَ' invokes Allah-azwj, it will not harm him."¹⁴¹

An Invocation for Animals for the Evil Eye

أَحْمَدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرِ الصَّادِقِ ع عَنْ آبَائِهِ ع: فِي عُودَةِ الْحَيَوَانِ وَ قَالَ هِيَ مَحْفُوظَةٌ عِنْدَهُمْ

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Ahmad Ibn al-Harith narrated from Sulayman Ibn Jafar from

Abu al-Hasan Musa^{-asws} Ibn Jafar al-Sadiq^{-asws} from one of his forefathers^{-asws} that regarding the invocation for animals (al-hayawan) he^{-asws} said: ‘It is preserved with them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ حَرَجَ عَيْنُ السَّوْءِ مِنْ بَيْنِ لَحْمِهِ وَ جِلْدِهِ وَ عَظْمِهِ وَ عَصَبِهِ وَ عُرُوقِهِ فَلَقَبَهَا جَبْرَائِيلُ وَ مِيكَائِيلُ ص
فَقَالَا أَيْنَ تَذْهَبِينَ أَيَّتُهَا الْعَيْنَةُ؟ قَالَتْ أَذْهَبُ إِلَى الْجَمَلِ فَأَطْرُحُهُ مِنْ قَطَارِهِ وَ الدَّابَّةَ مِنْ مِقْوَدِهَا وَ الْحِمَارَ مِنْ آكَامِهِ وَ الصَّيِّ مِنْ حَجَرِ أُمِّهِ
وَ الْقَيِّ الرَّجُلَ الثِّبَابِ [الشَّابِ] الْمُمْتَلِيَّ مِنْ قَدَمَيْهِ فَقَالَا لَهَا أَذْهَبِي أَيَّتُهَا الْعَيْنَةُ إِلَى الْبَرِّيَّةِ فَتَمَّ حَيْثُ لَهَا عَيْنَانِ عَيْنٌ مِنْ مَاءٍ وَ عَيْنٌ مِنْ نَارٍ وَ
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى عَيْنِ السَّوْءِ وَ عَبَسَ حَابِسٌ [عَابِسٌ] وَ حَجَرَ يَابِسٌ وَ نَفْسٌ نَافِسٌ وَ نَارٌ قَابِسٌ رَدَدْتُ بِعَوْنِ اللَّهِ عَيْنَ السَّوْءِ إِلَى أَهْلِهِ
وَ فِي جَنَّتِيهِ وَ كَشْحِيهِ وَ فِي أَحَبِّ حُلَائِهِ إِلَيْهِ بِعَزِيمَةِ اللَّهِ وَ قَوْلِهِ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ جَعَلْنَا
مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَ فَلَا يُؤْمِنُونَ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَ هُوَ حَسِيرٌ وَ
صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

“In the Name of Allah^{-azwj}, the Merciful the Compassionate, In the Name of Allah^{-azwj}, and by Allah^{-azwj}, the evil eye (‘ayn al-su’) departed from between its flesh, skin, bones sinews, and blood vessels.” Then Jibrail^{-as} and Mikail^{-as} met it and said: “Where are you going. O evil eye?” It replied: “I am going to the camel. I will drive it away from its train, and the riding-beast from its rein, the donkey from its bridle, and the child from his mother’s lap. I will come upon the person fully dressed, from his feet.” They^{-as} [Jibrail and Mikail] said to it: “Go, O evil eye, to the open country, for there is a snake with two eyes, one of water and the other of fire. Thus does Allah^{-azwj} Put a seal on the evil eye and a frowning face that obstructs, and a dry stone, and an envious eye, and one seeking fire. I return the evil eye, with Allah^{-azwj}’s Help, to its people and within itself and to its side and to its most loving friends with the invocation of Allah^{-azwj} and His^{-azwj} words: **Have not the unbelievers then beheld that the heavens and the earth were a mass all sewn up, and then We unstitched them and of water fashioned every living thing? Will they not believe? (21:30). Return thy gaze; seest thou any fissure? Then return thy gaze again, and again, and thy gaze comes back to thee dazzled, awestruck (67:3-4).** And Allah^{-azwj} Bless our master Muhammad^{-saww} and his^{-saww} pure family^{-asws}.¹⁴²

Headaches:

مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ عَنْ أَبِي يَعْقُوبَ الزِّيَّاتِ عَنْ مُعَاوِيَةَ عَنْ عَمَّارِ الدُّهَيْيِّ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع ذَلِكَ
فَقَالَ إِذَا أَنْتَ فَرَعْتَ مِنَ الْفَرِيضَةِ فَصَعَّ سَبَابَتَكَ الْيُمْنَى عَلَى عَيْنَيْكَ وَ قُلْ سَبْعَ مَرَّاتٍ وَ أَنْتَ تُمْرِئُهَا عَلَى حَاجِبِكَ الْأَيْمَنِ

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Mohammed Ibn Ismail has narrated from Mohammed Ibn Khalid, from Yaqub Al-Zayyat from Muawiya from Ammar Al-Duhni, who says:

I complained to Abu Abd Allah^{-asws} of that (headache) and he^{-asws} said: When you complete your obligatory Salat, place your right index finger on your eyes and say seven times while passing your finger over your right eyebrow (al-hajib):

يَا حَنَّانُ اشْفِنِي.

O Compassionate^{-azwj}, Heal me.

ثُمَّ امْرُؤَهَا سَبْعَ مَرَّاتٍ عَلَى حَاجِبِكَ الْأَيْسَرِ وَ قُلْ

Then pass it seven times over your left eyebrow and say:

يَا مَنَّانُ اشْفِنِي

O Bountiful^{-azwj}, Heal me.

ثُمَّ صَعَّ رَاحَتَكَ الْيُمْنَى عَلَى هَامَتِكَ وَ قُلْ

Then place your right palm (al-raha) on your head and say:

يَا مَنْ سَكَنَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا [هُوَ] فِي الْأَرْضِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَكِّنْ مَا بِي

O He^{-azwj} in Whose Trust is what is in the Heavens and what is in the earth, Bless Mohammed^{-saww} and his^{-saww} family^{-asws} and calm what is in me.

ثُمَّ انْهَضْ إِلَى التَّطَوُّعِ

Then rise for the supererogatory prayer.¹⁴³

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Heart Palpitations (Flutter), Strengthening the Abdomen, Pain in the Waist, Increasing the Brightness of the Face and Removing the Yellowness:

أَنْ تَأْخُذَ مِنَ الرَّجْجِيلِ الْيَابِسِ اثْنَيْنِ وَ سَبْعِينَ مِثْقَالًا وَ مِنَ الدَّارِفُلِّ أَرْبَعِينَ مِثْقَالًا وَ مِنْ شِنَةِ [شَبَه] وَ سَادِحٍ وَ فُلْفُلٍ وَ إِهْلِيلِجٍ أَسْوَدٍ وَ قَاقُلَةٍ مُرِّيٍّ وَ جُوزْطَبِ وَ نَاقُوهٍ وَ حَبِّ الرُّمَّانِ الحُلُوِّ وَ شُونِيزٍ وَ كَمُونٍ كِرْمَانِيٍّ مِنْ كُلِّ وَاحِدٍ أَرْبَعٌ مِثْقَالِينَ يُدَقُّ كُلُّهُ وَ يُنْحَلُ ثُمَّ تَأْخُذُ سِتْمَانَةَ مِثْقَالٍ فَايْنِدٍ جَيِّدٍ فَتَجْعَلُهُ فِي بَرْنِيَّةٍ وَ تَصُبُّ فِيهِ شَيْئًا مِنْ مَاءٍ ثُمَّ تُوقِدُ تَحْتَهَا وَفُودًا لَيْتًا حَتَّى يَذُوبَ الْفَايْنِدُ ثُمَّ تَجْعَلُهُ فِي إِنَاءٍ نَظِيفٍ ثُمَّ تَدْر [تَدْرُ] عَلَيْهِ الْأَدْوِيَةَ الْمَدْقُوفَةَ وَ تَعْجِنُهَا بِهِ حَتَّى تَخْتَلِطُ ثُمَّ تَرْفَعُهُ فِي قَارُورَةٍ أَوْ جَرَّةٍ حَضْرَاءَ الشَّرْبَةِ مِنْهُ مِثْلَ جُوزَةِ فَإِنَّهُ لَا يُخَالِفُ أَصْلًا بِإِذْنِ اللَّهِ تَعَالَى.

The narrator says:

(Imam^{asws} said): Take seventy-two mithqal (appro. 4.25 grams) of dry ginger, forty of long pepper, and four each of heelweed (shina), cinnamon leaves (sadhaj), pepper, black myrobalan, preserved cardamom (qaqula murabban), walnut, bishop's weed, sweet-pomegranate (al-rumman al-hulw), seeds, fennel flower, and kirmani cumin (kammun). Grind and sieve them all. Then take six hundred mithqal of good '**fanidh**' and put it into a clay vessel and pour some water over it. Light a low fire under it so the '**fanidh**' melts. Then put it in a clean container and add to it the ground ingredients. Mix them well, then put it away in a bottle or green jar. Drink of it the equivalent of a walnut and it will not disagree (with you), Allah Willing.¹⁴⁴

For the Fulfilment in the Relationship:

قَالَ هَذَا عَجِيبٌ يُسَجِّنُ الْكُلْبَتَيْنِ وَ يُكَثِّرُ صَاحِبَهُ الْجَمَاعَ وَ يَذَهَبُ بِالْبُرُونِ [بِالْبُرُودَةِ] مِنَ الْمَفَاصِلِ كُلِّهَا وَ هُوَ نَافِعٌ لَوَجَعِ الحَاصِرَةِ وَ البَطْنِ وَ لِرِيَاحِ البَطْنِ وَ لِرِيَاحِ الْمَفَاصِلِ وَ لِمَنْ يَشْقُ عَلَيْهِ البَوْلُ وَ لِمَنْ لَا يَسْتَطِيعُ أَنْ يَحْسِرَ بَوْلَهُ وَ لِضَرْبَانِ الْفُؤَادِ وَ النَّفْسِ الْعَالِيِ وَ النَّفَخَةِ وَ الثُّخْمَةِ وَ الدُّودِ فِي البَطْنِ وَ يَجْلُو الْفُؤَادَ وَ يُشَهِّي الطَّعَامَ وَ يُسَكِّنُ وَجَعَ الصَّدْرِ وَ صُفْرَةَ الْعَيْنِ وَ صُفْرَةَ اللُّونِ وَ الْبِرْقَانَ وَ كَثْرَةَ الْعَطَشِ وَ لِمَنْ يَشْتَكِي عَيْنَهُ وَ لَوَجَعِ الرَّأْسِ وَ نُفْصَانِ الدِّمَاغِ وَ لِلْحَمَى النَّاقِصِ وَ لِكُلِّ دَاءٍ قَدِيمٍ وَ حَدِيثٍ جَيِّدٍ مُجْرَبٍ لَا يُخَالِفُ أَصْلًا الشَّرْبَةَ مِنْهُ مِثْقَالَانِ وَ كَانَ عِنْدَنَا مِثْقَالٌ فَغَيْرُهُ الْإِمَامُ ع تَأْخُذُ [تُؤَخَذُ] إِهْلِيلِجٍ أَسْوَدٍ وَ إِهْلِيلِجٍ أَصْفَرٍ وَ سَقْمُونِيَاءٍ مِنْ كُلِّ وَاحِدٍ سِتُّ مِثْقَالِينَ وَ فُلْفُلٍ وَ دَارِفُلِّ وَ رَجْجِيلٍ يَابِسٍ وَ نَاقُوهٍ وَ حَشْحَاشٍ أَحْمَرٍ وَ مَلْحٍ هِنْدِيٍّ مِنْ كُلِّ وَاحِدٍ أَرْبَعَةٌ مِثْقَالِينَ وَ نَارْمُشَكٌ وَ قَاقُلَةٌ وَ سُنْبُلٌ وَ شَقَاقِلٌ وَ عُودُ الْبَلْسَانِ وَ حَبِّ الْبَلْسَانِ وَ سَلْنَجَةٍ [سَلْبِيخَةٍ] مُقَشَّرَةٌ وَ عِلْكٌ رُومِيٍّ وَ عَاقِرُزَنْجَا وَ دَارِصِييٍّ مِنْ كُلِّ وَاحِدٍ مِثْقَالَيْنِ تُدَقُّ هَذِهِ الْأَدْوِيَةَ كُلُّهَا وَ تَعْجَنُ بَعْدَ مَا تُنْحَلُ غَيْرَ السَّقْمُونِيَاءِ فَإِنَّهُ يُدَقُّ عَلَى حَدِيثِهِ وَ لَا يُنْحَلُ ثُمَّ تُخَلَطُ جَمِيعًا وَ يُؤَخَذُ خَمْسَةٌ وَ ثَمَانِينَ مِثْقَالًا فَايْنِدُ سَجْرِيٍّ جَيِّدٍ وَ

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يَدَابُ فِي الطَّبْخِينَ [الطَّنَجِيرِ] بِنَارٍ لَيِّنَةٍ وَ يُلْتُ بِهِ الْأَذْوِيَّةُ ثُمَّ يُعْجَنُ ذَلِكَ كُلُّهُ بِعَسَلٍ مَنزُوعِ الرِّغْوَةِ ثُمَّ تُرْفَعُ فِي قَارُورَةٍ أَوْ جَرَّةٍ حَضْرَاءٍ فَإِذَا احْتَجَّتْ إِلَيْهِ فَخُذْ مِنْهُ عَلَى الرَّيْقِ مِثْقَالَيْنِ بِمَا شِئْتَ مِنَ الشَّرَابِ وَ عِنْدَ مَنْامِكَ مِثْلُهُ فَإِنَّهُ عَجِيبٌ لِجَمِيعِ مَا وَصَفْنَاهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

The narrator, who says:

He (a companion of an Imam^{asws}) narrates that this is a marvellous (remedy). It warms the kidneys (al-kulyatan), increases 'Al-Jima' (copulation) for the person who takes it, and removes 'Al-Barun' (pain/stiffness), from all of the joints. It is beneficial for pains of the waist (loin) and the belly, for wind (al-riyah) in the belly and in the joints for one who experiences difficulty in passing urine, for one not able to control his urine, for heart palpitations (darban al-fuad), difficulty in breathing, flatulence, indigestion, and worms in the belly. It clears the hearts, arouses an appetite for food, allays pains in the chest, yellowness of the eyes and yellowness of the colour, jaundice, and excessive thirst (diabetes). It is for the one who complains of his eyes, for pain in the head, deficiency in the memory, degenerative fever, and for every illness old and new. It is good, has been tried and will not disagree (with you). Drink two mithqal (appro. 4.25 grams) of it – it was one mithqal among us but the Imam^{asws} changed it (to two).

Take six mithqal each of black myrobalan, yellow myrobalan, and scammony; four mithqal each of pepper, long pepper, dry ginger, bishop's weed, red-poppy seeds, and Indian salt, two mithqal each of Cassia spuria, cardamom, Indian nard, secacul, balm seeds, cinnamon with its bark removed, Byzantine mastic, pyrethrum, and Chinese cinnamon. Grind all these ingredients and mix after having sieved the all, except the scammony, which is ground separately and not sieved. Mix them all together and take eighty-five mithqal of good quality Sajzi faniadh, and melt it in two pans on a low fire. Add the other ingredients to it and mix all that with honey, which has had its froth removed. Put it away in a bottle or green earthenware jar. Whenever required, take two mithqal of it before breakfast, and before sleeping, with whatever drink you wish. It is marvellous for all that we have described, Allah^{azwj} Willing.¹⁴⁵

Pain of the Belly and the Back:

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ مِنْ وُلْدِ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ أَبِي يَعْقُوبَ الرَّيَّانِيُّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: كُنَّا مَعَهُ فِي سَفَرٍ وَمَعَهُ إِسْمَاعِيلُ بْنُ الصَّادِقِ ع فَشَكَا إِلَيْهِ وَجَعَ بَطْنِهِ وَ ظَهْرِهِ فَقَالَ فَاذْرُكْ ثُمَّ أَلْقَاهُ عَلَى فَعَاهُ وَ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ بِصُنْعِ اللَّهِ الَّذِي أَنْفَعَنَّا كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ اسْكُنْ يَا رِيحُ بِاللَّيْلِ سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

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Mohammed Ibn Abd Allah of the family of al-Mualla Ibn Khunays, has narrated from Yaqub Ibn Abu Yaqub Al-Zayyat, from Mohammed Ibn Ibrahim from Al-Hussain Ibn Mukhtar from Al-Mualla Ibn Abu Abd Allah who says:

He (Mualla) says that we were with Imam Al-Sadiq^{asws} on a journey and Ismail Ibn Al-Sadiq^{asws} was with him^{asws}. He (Ismail) complained to him (Al-Sadiq^{asws}) of pain in his belly and his back. He dismounted and made him lie down and said:

In the Name of Allah^{azwj}, and by Allah^{azwj}, and by the Handiwork of Allah^{azwj}, Who has created everything very well. **He^{azwj} is Aware of the things you do (27:88).** Subside, O wind, by Him^{azwj} in Whose Trust is what is in the night and the day, and He^{azwj} is All-Hearing, All-Knowing.¹⁴⁶

Persistent Pain:

الحَسَنُ بْنُ الْحُسَيْنِ الدَّامَغَانِيُّ عَنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ فَضَالٍ عَنْ إِبرَاهِيمَ بْنِ أَبِي الْبِلَادِ يَرْفَعُهُ إِلَى مُوسَى بْنِ جَعْفَرِ الْكَاطِمِ ع قَالَ: شَكَا إِلَيْهِ عَامِلُ الْمَدِينَةِ تَوَاتُرَ الْوَجَعِ عَلَى ابْنِهِ قَالَ تَكْتُبُ لَهُ هَذِهِ الْعُودَةَ فِي رَقٍّ وَ تُصَبِّئُهَا فِي قَصَبَةٍ فَصَبَّةٍ وَ تُعَلِّقُ عَلَى الصَّبِيِّ يَدْفَعُ اللَّهُ عَنْهُ بِهَا بِكُلِّ عِلَّةٍ

Al-Hasan Ibn al-Hussain al-Damighani narrated from al-Hasan 'Ali Ibn Faddal from Ibrahim Ibn Abu al-Bilad, who attributed it to:

Musa^{asws} Ibn Jafar Al-Kazim^{asws}, peace be upon him, that he [Ibrahim] said: 'The governor of Medina complained to him (Musa^{asws} Ibn Jafar^{asws}) of his son's persistent pain. He^{asws} said: "Write for him this invocation on parchment, put it in a silver container, and fasten it on to the boy. Allah^{azwj} will Remove every illness through it:

بِسْمِ اللَّهِ أَعُوذُ بِوَجْهِكَ الْعَظِيمِ وَ عِزَّتِكَ الَّتِي لَا تُرَامُ وَ قُدْرَتِكَ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ مَا أَخَافُ فِي اللَّيْلِ وَ النَّهَارِ وَ مِنْ شَرِّ الْأَوْجَاعِ كُلِّهَا وَ مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ وَ مِنْ كُلِّ سُقْمٍ أَوْ وَجَعٍ أَوْ هَمٍّ أَوْ مَرَضٍ أَوْ بَلَاءٍ أَوْ بَلِيَّةٍ أَوْ مِمَّا عَلِمَ اللَّهُ أَنَّهُ خَلَقَنِي لَهُ وَ لَمْ أَعْلَمْهُ مِنْ نَفْسِي وَ أَعْدَنِي يَا رَبِّ مِنْ شَرِّ ذَلِكَ كُلِّهِ فِي لَيْلِي حَتَّى أَصْبَحَ وَ فِي نَهَارِي حَتَّى أُمْسِيَ وَ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا تَجَاوِزُهُنَّ [يُجَاوِزُهُنَّ] بَرٌّ وَ لَا فَاجِرٌ وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَعْرُجُ فِيهَا وَ مَا يَلْجُ فِي

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الأَرْضِ وَ مَا يُخْرِجُ مِنْهَا وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ يَا رَبِّ بِمَا سَأَلَكَ
 بِهِ مُحَمَّدٌ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ
 الْعَظِيمِ اخْتِمْ عَلَيَّ ذَلِكَ مِنْكَ يَا بَرُّ يَا رَحِيمُ بِاسْمِكَ اللَّهُمَّ الْوَاحِدِ الْأَحَدِ الصَّمَدِ صَلَّى اللَّهُ عَلَى
 مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ادْفَعْ عَنِّي سُوءَ مَا أَجِدُ بِقُدْرَتِكَ.

'In the Name of Allah^{-azwj}, I take refuge in Your^{-azwj} Exalted Face, and Your^{-azwj} Power, which nothing can resist, from the evil of what I fear in the night and the day from all the pains, and from the evil of this world and the next, and from every illness, pain, sorrow, sickness, affliction, or tribulation, or that which Allah^{-azwj} Knows He^{-azwj} Created me for and which I do not know myself. Protect me, O Lord, from the evil of all of that in my night until it is morning, and in my day until it is evening. By the Perfect Words of Allah^{-azwj}, which neither the righteous nor the ungodly can pass over, and from the evil of what comes down from the heavens, and what ascends it, and what enters into the earth and what comes out of it. Peace be upon the Messenger^{-saww} and praise be to Allah^{-azwj}, the Lord of the Worlds.

'I ask you, O Lord, by that with which Muhammad^{-saww} Blessings of Allah^{-azwj} on him and his Ahl Al-Bayt^{-asws}, asked you, God^{-azwj} is enough for me; there is no god but He^{-azwj}. **In Him I have put my trust. He is the Lord of the Mighty Throne (9:129).** Put a seal on that from You^{-azwj}, O Good, O Compassionate, with Your^{-azwj} Name, O Allah^{-azwj}, the Single, the One, the Refuge. Allah^{-azwj} Bless Muhammad^{-saww} and his^{-saww} family^{-asws} and repel from me the evil that I suffer, by Your^{-azwj} Power.¹⁴⁷

On Treatment for someone Afflicted with Falling Sickness (Epilepsy):

إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحُزَاعِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَبِي بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تُعَوِّدُ الْمَصْرُوعَ وَ تَقُولُ عَزْمْتُ عَلَيْكَ يَا رَبِّ
 [رَبِّعٌ] بِالْعَزِيمَةِ الَّتِي عَزَمَ بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ رَسُولُ اللَّهِ ص عَلَى جَنْ وَادِي الصَّبْرَةِ فَأَجَابُوا وَ أَطَاعُوا لَمَّا أُجِبَتْ وَ أَطَعَتْ وَ أُخْرِجَتْ
 عَنْ فُلَانٍ ابْنِ فُلَانَةَ السَّاعَةَ.

وَ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْحَنْظَلِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي هَاشِمٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: هَذِهِ
 الْعُوْدَةُ لِكُلِّ وَجَعٍ تَضَعُ يَدَكَ عَلَى فَيْكٍ مَرَّةً وَ تَقُولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ثَلَاثَ مَرَّاتٍ بِجَلَالِ اللَّهِ ثَلَاثَ مَرَّاتٍ بِكَلِمَاتِ اللَّهِ الثَّمَانَةِ ثَلَاثَ
 مَرَّاتٍ ثُمَّ تَضَعُ يَدَكَ عَلَى مَوْضِعِ الْوَجَعِ ثُمَّ تَقُولُ أَعُوذُ بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ مَا تَحْتَ يَدَيِ ثَلَاثَ مَرَّاتٍ فَإِنَّهَا تَسْكُنُ بِإِذْنِ
 اللَّهِ تَعَالَى.

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إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: دُھْنُ اللَّيْلِ يَجْرِي فِي الْعُرُوقِ وَ يُرِي الْبَشْرَةَ.

Ibrahīm Ibn al-Mundhir al-Khuzaa'i narrated from Ahmad Ibn Muhammad Ibn Abu Bishr from Abu Abd Allah^{-asws}, peace be upon him, who said: 'Invoke protection for the individual afflicted with the falling sickness (Al-Masroo or epileptic) and say: "I call on you, O possessing one, with an invocation with which "Ali^{-asws} ibn Abu Talib^{-asws}, peace be upon him, and the Messenger of Allah^{-saww}, blessings be on him^{-saww}, called on the jinn of the valley of al-Sabra, and they answered and obeyed, that you answer and obey and get out of so-and-so, son of so-and-so, at once."¹⁴⁸

Al-Husayn Ibn Mukhtar al-Hanzali narrated from "Abd al-Rahman Ibn Abu Hashim from Abo al-Jarood from Abu Jafar Muhammad^{-asws} Ibn Ali^{-asws}, peace be upon him, that he recited this invocation for every pain: 'Place your hand on your mouth once and say: "In the Name of Allah^{-azwj}, the Merciful, the Compassionate" three times; "By the Majesty of Allah^{-azwj}", three times; "By the Perfect Words of Allah^{-azwj}", three times. Then place your hand on the painful area and say three times: "I take refuge in the Might of Allah^{-azwj} and His^{-azwj} Power over what He^{-azwj} wills, from the evil that is under my hand." It will subside, Allah^{-azwj}, the Exalted, willing."¹⁴⁹

Ibrahim Ibn al-Hasan narrated from Ibn Mahbub from 'Abd Allah Ibn Sinan from Abu Hamza from Abu Jafar Al-Baqar^{-asws} who said: 'Oil [applied] at night passes into the blood vessels and nourishes the skin.'¹⁵⁰

A Medicine for All Diseases and Maladies:

مُحَمَّدُ بْنُ جَعْفَرِ بْنِ عَلِيِّ الرُّسَيْيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَرْمِينِيُّ وَكَانَ بَاباً لِلْمُفَضَّلِ بْنِ عُمَرَ وَكَانَ الْمُفَضَّلُ بَاباً لِأَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ مُحَمَّدُ بْنُ يَحْيَى الْأَرْمِينِيُّ حَدَّثَنِي مُحَمَّدُ بْنُ سِنَانِ السِّنَانِيُّ الرَّاهِرِيُّ أَبُو عَبْدِ اللَّهِ قَالَ الْمُفَضَّلُ بْنُ عُمَرَ قَالَ: حَدَّثَنِي الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع قَالَ: هَذَا الدَّوَاءُ دَوَاءُ مُحَمَّدٍ ص وَهُوَ شَبِيهُ بالدَّوَاءِ الَّذِي أَهْدَى جَبْرِئِيلُ الرُّوحِ الْأَمِينِ ع إِلَى مُوسَى بْنِ عِمْرَانَ ع إِلَّا أَنَّ فِي هَذَا مَا لَيْسَ فِي ذَلِكَ مِنَ الْعِلَاجِ وَ الزِّيَادَةِ وَ التَّنْقِصَانِ وَ إِنَّمَا هَذِهِ الْأَدْوِيَةُ مِنْ وَضْعِ الْأَنْبِيَاءِ ع وَ الْحُكَمَاءِ مِنْ أَوْصِيَاءِ الْأَنْبِيَاءِ فَإِنَّ زَيْدَ فِيهِ أَوْ نَقْصَ مِنْهُ أَوْ جُعَلَ فِيهِ فَضْلٌ حَبَّةٍ أَوْ نُقْصَانٌ حَبَّةٍ مِمَّا وَضَعَهُ انْتَقَضَ الْأَصْلُ وَ فَسَدَ الدَّوَاءُ وَ لَمْ يَنْجَحْ لِأَنَّهُمْ مَتَى خَالَفُوهُمْ حُولَفَ بِهِنَّ فَهَوُ أَنْ يَأْخُذَ مِنَ الثُّومِ الْمُقَشَّرِ أَرْبَعَةَ أَرْطَالٍ وَ يَصُبُّ عَلَيْهِ فِي الطَّنْجِيرِ أَرْبَعَةَ أَرْطَالٍ لَبَنٍ بَقْرٍ وَ يُوقَدُ تَحْتَهُ وَفُوداً لَيْتاً رَقِيقاً حَتَّى يَشْرِبَهُ ثُمَّ يَصُبُّ عَلَيْهِ أَرْبَعَةَ أَرْطَالٍ سَمَنَ بَقْرَةَ فَإِذَا شَرِبَهُ وَ نَضِجَ صَبَّ عَلَيْهِ أَرْبَعَةَ أَرْطَالٍ عَسَلٍ ثُمَّ يُوقَدُ تَحْتَهُ وَفُوداً رَقِيقاً ثُمَّ يَطْرُحُ عَلَيْهِ وَزَنَ دَرْهَمِينَ قِرَاصاً ثُمَّ اضْرِبْهُ ضَرْباً شَدِيداً حَتَّى يَنْعَقِدَ فَإِذَا انْعَمَدَ وَ نَضِجَ وَ اخْتَلَطَ بِهِ حَوْلَتُهُ وَ هُوَ حَارٌّ إِلَى بُسْتُوقَةٍ وَ شَدَدَتْ رَأْسَهُ وَ دَفَنْتُهُ فِي شَعِيرٍ أَوْ تُرَابٍ طَيِّبٍ

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مُدَّة أَيَّامِ الصَّيْفِ فَإِذَا جَاءَ الشِّتَاءُ أَحَدَتْ مِنْهُ كُلَّ عَدَاةٍ مِثْلَ الْجُوزَةِ الْكَبِيرَةِ عَلَى الرِّبْقِ فَهُوَ دَوَاءٌ جَامِعٌ لِكُلِّ شَيْءٍ ذَقَّ أَوْ جَلَّ صَغِيرٍ أَوْ كَبِيرٍ وَهُوَ مُجَرَّبٌ مَعْرُوفٌ عِنْدَ الْمُؤْمِنِينَ.

Muhammad Ibn Jafar Ibn 'Ali al-Bursi narrated from Muhammad Ibn Yahya al-Armani-and he was the means of access to al-Mufaddal Ibn 'Umar,

And Al-Mufaddal was the access to Abu 'Abd Allah Al-Sadiq^{asws} from Muhammad Ibn Sinan al-Sinani al-Zahiri Abu 'Abd Allah from al-Mufaddal Ibn 'Umar from Al-Sadiq, Ja'far^{asws} Ibn Muhammad^{asws}, who said: 'This is the medication of Muhammad^{saww} and it is similar to the medication which Jibra'il^{as}, the trusted Spirit, gave to Musa^{as} Ibn "Imran^{as} except that this has qualities of treatment and more and less compared to that (previous medicine). These medications are from the writings of the Prophets^{as} and the sages among the successors of the Prophets^{as}. If there is an increase or decrease in it, or if one grain is added or taken away from what has been stipulated, the original will be violated and the medication will be spoilt. It will not be successful, because when they contradict it they contradict them^{as} [the authorities].

'The medicine is: Put four *ratl* (appro. 450 grams) of peeled garlic in a saucepan and pour over it four *ratl* of cow's milk. Put it on a low fire until it absorbs the milk. Then pour over it four *ratl* of the clarified butter from a cow. When it [the garlic] absorbs it and is well cooked, pour over it four *ratl* of honey and put it on a low fire. Add to it the weight of two dirhams of *Henbane* [or herbaceous or a plant similar to watercress]¹⁵¹. Stir it vigorously until it thickens. When it thickens and is well cooked, and mixed, transfer it while hot to a container. Fasten its top and bury it in barley or clean earth (*turab*) for the summer. In winter, take of it the equivalent of a large walnut every day in the early morning before breakfast. It is a comprehensive medication for all things big and small, significant and insignificant, and has been tried and is well known among the believers.¹⁵²

For Every Illness and Fear:

مُحَمَّدُ بْنُ كَثِيرٍ الدِّمَشْقِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَفْطِينٍ عَنِ الرَّضَا ع قَالَ: أَخَذْتُ هَذِهِ الْعُوْدَةَ مِنَ الرَّضَا وَ ذَكَرَ أَنَّهَا جَامِعَةٌ مَانِعَةٌ وَ هِيَ جَرَزٌ وَ أَمَانٌ مِنْ كُلِّ دَاءٍ وَ خَوْفٍ

Muhammad Ibn Kathir Dimashqi narrated from al-Hasan Ibn 'Ali Ibn Yaqtin from

¹⁵¹ (1) - Henbane, which is the seed of the henbane when it dries up.(2) - A plant similar to watercress, it grows tall, has yellow flowers, and has leaves like watercress. It bears small red seeds. Camels like it. Its singular form is "Qurraasah".(3) - A herbaceous plant of the nightshade family, it has thorns shaped like a prickly pear. When touched by a person's hand, it causes a burning sap to flow from it, causing pain in the hand.

¹⁵² طب الأئمة عليهم السلام، ص: 128

He [Al-Hasan] said that: 'I took this invocation from (Imam) Al-Reza^{-asws}. He^{-asws} mentioned that it was a comprehensive preventative and a safeguard and protection from every illness and fear:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ اخْسَوْا فِيهَا وَ لَا تُكَلِّمُونِ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا وَ غَيْرَ تَقِيٍّ أَخَذْتُ بِسْمِ اللَّهِ وَ بَصَرِهِ عَلَى أَسْمَاعِكُمْ وَ أَبْصَارِكُمْ وَ بِقُوَّةِ اللَّهِ عَلَى قُوَّتِكُمْ لَا سُلْطَانَ لَكُمْ عَلَى فُلَانِ بْنِ فُلَانٍ وَ لَا عَلَى ذُرِّيَّتِهِ وَ لَا عَلَى مَالِهِ وَ لَا عَلَى أَهْلِ بَيْتِهِ سَتَرْتُ بَيْنَكُمْ وَ بَيْنَهُ بِسْتِرِ النَّبُوءَةِ الَّتِي اسْتَتَرُوا بِهَا مِنْ سَطَوَاتِ الْفِرَاعِنَةِ جِبْرَائِيلُ عَنْ أَيْمَانِكُمْ وَ مِيكَائِيلُ عَنْ يَسَارِكُمْ وَ مُحَمَّدٌ ص وَ أَهْلُ بَيْتِهِ أَمَامَكُمْ وَ اللَّهُ تَعَالَى مُظِلٌّ عَلَيْكُمْ يَمْنَعُهُ اللَّهُ وَ ذُرِّيَّتَهُ وَ مَالَهُ وَ أَهْلَ بَيْتِهِ مِنْكُمْ مِنَ الشَّيَاطِينِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ إِنَّهُ لَا يَبْلُغُ حِلْمُهُ أَنَاكَ مَا لَا يَبْلُغُهُ مَجْهُودٌ نَفْسِكَ فَعَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ نِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ حَرَسَكَ اللَّهُ وَ ذُرِّيَّتَكَ يَا فُلَانُ بِمَا حَرَسَ اللَّهُ بِهِ أَوْلِيَاءَهُ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

"In the Name of Allah, the Merciful, the Compassionate, In the Name of Allah, Go away (and sink) into it, and do not speak to me (23:108), I take refuge in the All-merciful from thee/ If thou fearest God ... (19:18) or do not fear God. I take hold, with the Hearing of Allah and His Sight, over your hearing and sight, and with the Might of Allah^{-azwj} over your might. No authority have you over so-and-so, son of so-and-so, or over his progeny, or his wealth, or his family. I draw down between you and him the veil of Prophethood, by which they concealed themselves from the assault of the Pharaohs, with Jibra'il^{-as} on your right, and Mika'il^{-as} on your left, and Muhammad^{-saww}, blessings be on him, and his Ahl al-Bayt^{-asws} before you, with Allah^{-azwj}, the Exalted, overshadowing you. Allah^{-azwj} Guards him, his progeny, his wealth, and his family from the demons (*al-shayatin*). Whatever Allah^{-azwj} has Willed, there is no might nor power except with Allah^{-azwj}, the Most High, the Mighty. O Allah^{-azwj}, his clemency will not attain Your patience as long as it does not attain the utmost degree of Your^{-azwj} Power. You^{-azwj} are the most excellent Master and the most excellent Helper. Allah^{-azwj} Guard you and your progeny, O so-and-so, by that with which He^{-azwj} Guarded his friends, Blessings of Allah^{-azwj} on Muhammad^{-saww} and his^{-saww} Ahl al-Bayt^{-asws}.

وَ تَكْتُوبُ آيَةَ الْكُرْسِيِّ إِلَى قَوْلِهِ وَ هُوَ الْعَلِيُّ الْعَظِيمُ ثُمَّ تَكْتُوبُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ دل سام في رأس للسماطا لسلسبيلها.

"Write the verse of the Throne (2:255) up to *And He is the Most High, the Mighty*. Then write: 'There is no might nor power except with Allah^{-azwj}, the Most High, the Mighty. There

is no refuge from Allah^{-azwj} except with Him^{-azwj}. Sufficient for us is Allah^{-azwj}, the most excellent protector.¹⁵³

For Every Ache:

مُحَمَّدُ بْنُ حَامِدٍ قَالَ: حَدَّثَنَا خَلْفُ بْنُ حَمَّادٍ عَنْ خَالِدِ الْعَبْسِيِّ قَالَ: عَلَّمَنِي عَلِيُّ بْنُ مُوسَى عَ هَذِهِ الْوَعْدَةَ وَ قَالَ عَلِمَهَا إِخْوَانِكَ مِنَ الْمُؤْمِنِينَ فَإِنَّهَا لِكُلِّ أَلَمٍ وَ هِيَ.

Muhammad Ibn Hamld narrated from Khalaf Ibn Hammad from Khalid al-'Abasi, who said:

"Ali^{-asws} Ibn Musa^{-asws} taught me this invocation and said: "Teach it to your brothers among the believers, for it is for every ache:

أُعِيدُ نَفْسِي بِرَبِّ الْأَرْضِ وَ رَبِّ السَّمَاءِ أُعِيدُ نَفْسِي بِالَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ أُعِيدُ نَفْسِي بِالَّذِي اسْمُهُ بَرَكَتٌ وَ شِفَاءٌ

'I seek protection for myself in, the Lord^{-azwj} of the earth and the Lord of the heavens. I seek protection for myself in Him^{-azwj} with Whose Name no disease causes harm. I seek protection for myself in Him^{-azwj} Whose Name is a blessing and a healing.'¹⁵⁴

An Invocation for Spells:

مُحَمَّدُ بْنُ جَعْفَرِ الْبُرَيْسِيِّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الْأَرْمِينِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَبَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع يَقُولُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص: إِنَّ جَبْرَيْلَ ع أتى النَّبِيَّ ص وَ قَالَ يَا مُحَمَّدُ قَالَ لَبَّيْكَ يَا جَبْرَيْلُ قَالَ إِنَّ فُلَانًا الْيَهُودِيَّ سَحَرَكَ وَ جَعَلَ السِّحْرَ فِي بَطْنِ بَنِي فُلَانٍ فَابْعَثْ إِلَيْهِ يَعْنِي إِلَى الْبَيْتِ أَوْتَقِ النَّاسَ عِنْدَكَ وَ أَغْظَمَهُمْ فِي عَيْنِكَ وَ هُوَ عَدِيلُ نَفْسِكَ حَتَّى يَأْتِيكَ بِالسِّحْرِ قَالَ فَبَعَثَ النَّبِيُّ ص عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ قَالَ انْطَلِقْ إِلَى بَيْتِ دَرَّوَانَ فَإِنَّ فِيهَا سِحْرًا سَحَرَنِي بِهِ لَبِيدُ بْنُ أَعْصَمِ الْيَهُودِيَّ فَأْتَنِي بِهِ قَالَ عَلِيُّ ع فَأَنْطَلَقْتُ فِي حَاجَةِ رَسُولِ اللَّهِ ص فَهَبَطْتُ فَإِذَا مَاءُ الْبَيْتِ قَدْ صَارَ كَأَنَّهُ مَاءُ الْحِيَاضِ مِنَ السِّحْرِ فَطَلَبْتُهُ مُسْتَعْجَلًا حَتَّى انْتَهَيْتُ إِلَى أَسْفَلِ الْقَلْبِ فَلَمْ أَطْفُرْ بِهِ قَالَ الَّذِينَ مَعِيَ مَا فِيهِ شَيْءٌ فَاصْعَدْ فَمُلْتُ لَا وَ اللَّهُ مَا كَذَبَ وَ مَا كَذِبْتُ وَ مَا نَفْسِي بِهِ مِثْلَ أَنْفُسِكُمْ يَعْنِي رَسُولَ اللَّهِ ص ثُمَّ طَلَبْتُ طَلَبًا بِلُطْفٍ فَاسْتَحْرَجْتُ حَقًّا فَأَتَيْتُ النَّبِيَّ ص فَقَالَ افْتَحْهُ فَفَتَحْتُهُ فَإِذَا فِي الْحَقِّ قِطْعَةٌ كَرَبِ النَّخْلِ فِي جَوْفِهِ وَتَرَّ عَلَيْهَا

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إِخْدَى وَ عِشْرُونَ عُقْدَةً وَ كَانَ جَبْرَيْلُ ع أَنْزَلَ يَوْمَئِذٍ الْمُعَوِّذَتَيْنِ عَلَى النَّبِيِّ ص فَقَالَ النَّبِيُّ ص يَا عَلِيُّ أَفْرَأَهَا عَلَى الْوَتْرِ فَجَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع كُلَّمَا قَرَأَهُ انْخَلَّتْ عُقْدَةٌ حَتَّى فَرَّغَ مِنْهَا وَ كَشَفَ اللَّهُ عَزَّ وَ جَلَّ عَنْ نَبِيِّهِ مَا سُحِرَ بِهِ وَ عَافَاهُ.

Muhammad Ibn Jafar al-Bursi narrated from Ahmad Ibn Yahya al-Armani from Muhammad Ibn Sayyar from Muhammad Ibn al-Fadl Ibn 'Umar from

Abu 'Abd Allah^{-asws} said: 'Amir-ul-Momineen^{-asws} said that Jibrail^{-as} came to the Prophet^{saw} and said: "O Muhammad^{-saww}: "Such-and-such a Jew has bewitched you^{-saww} and put a spell in the well of Banu so-and-so. Therefore, send to it the most trustworthy of people in your^{saww} opinion and the most important of them before you^{-saww} and the equal of you^{-saww}, so that he^{-asws} may bring you^{-saww} the spell. He^{-asws} (Abu 'Abd Allah^{-asws}) said: 'The Prophet^{-saww} sent 'Ali^{-asws} Ibn Abu Talib^{-asws} and said: "Go to the well of Dharwan, for in it is a spell with which the Jew Labid Ibn A'sam has bewitched me, and bring it to me^{-saww}."

'Ali^{-asws} said: "I set out at the request of Rasool Allah^{-saww}. I descended into it, and there was the spring water as if it were water in a cistern because of the spell. I searched for it hurriedly until I came to the bottom of the well but I did not obtain it. Those who were with me said: 'There is nothing in it.' So I went up. But then I^{-asws} said: 'No, by Allah^{-azwj}, he^{-saww} did not lie and nor do I^{-asws}, and I^{-asws} am not with him as you are,' meaning the Rasool Allah^{-saww}. I^{-asws} searched for it again carefully, and brought it out, in truth.

"I^{-asws} went to the Prophet^{-saww} and he^{-saww} said: 'Open it.' I opened it and there was, in truth, a piece of a palm branch inside it on which were tied twenty-one knots. Jibrail^{-as} had brought down that day to the Prophet^{-saww} the two suras of taking refuge (al-Falaq 113) and al-Nas (114). The Prophet^{-saww} said: 'O Ali^{-asws}, then recite over the string.' Whenever Amir-ul-Momineen^{-asws} recite it, a knot opened, until he^{-asws} finished with all of them and Allah^{-azwj} Removed the spell from His^{-azwj} Prophet^{-saww} and restored him^{-saww} to health.¹⁵⁵

Spells only Affect the Eye and the Genitals:

إِبْرَاهِيمُ الْبَيْطَارُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ وَ يُقَالُ لَهُ يُونُسُ الْمُصَلِّي لِكَثْرَةِ صَلَاتِهِ عَنْ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ: قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع: وَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع: فَقَالَ وَ السِّحْرُ حَقٌّ وَ مَا يُسَلِّطُ السِّحْرُ إِلَّا عَلَى الْعَيْنِ وَ الْفَرْجِ فَأَتَاهُ جَبْرَيْلُ ع فَأَخْبَرَهُ بِذَلِكَ فَدَعَا عَلِيًّا ع وَ بَعَثَهُ لِيَسْتَخْرِجَ ذَلِكَ مِنْ بَطْنِ دَرْوَانَ.

Ibrahim al-Baytar narrated from Muhammad Ibn 'Isa from Yunus Ibn 'Abd al-Rahman-and he is called Yunus al-Musalli because of the frequency of his prayers-from Ibn Muskan from Zarara, who said:

'Abu Jafar al-Baqir^{-asws} and Abu 'Abd Allah Al-Sadiq^{-asws}, have said 'spells' are a fact and they do not have power over anything except the eye and the genitals. Then Jibrail^{-as} came

طَبِ الْأَيْمَةَ عَلَيْهِمُ السَّلَامُ، ص: 113 155

to him^{-saww} and informed him^{-saww} of that, so he called 'Ali^{-asws} and sent him^{-asws} to bring that out of the well of Dharwan.¹⁵⁶

Spell Protection for the Bewitched:

سَهْلُ بْنُ مُحَمَّدِ بْنِ سَهْلٍ قَالَ: حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ أُرُومَةَ [أَوْرَمَةَ] عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ النَّشْرِ لِلْمَسْحُورِ فَقَالَ مَا كَانَ أَبِي عَ يَرَى بِهِ بَأْسًا.

وَ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: هَذِهِ الْعُودَةُ الَّتِي أَنْلَاهَا عَلَيْنَا أَبُو عَبْدِ اللَّهِ عَ يَذْكُرُ أَنَّهَا وَرَائَةٌ وَ أَنَّهَا تَبْطُلُ السِّحْرَ تُكْتَبُ عَلَى وَرَقٍ وَ مَا يُعَلَّقُ عَلَى الْمَسْحُورِ

Sahl Ibn Muhammad Ibn Sahl narrated from 'Abd Rabbihi Ibn Muhammad Ibn Ibrahim from Ibn Aruma from Ibn Muskan from Al-Halabi, who said:

'I asked Abu 'Abd Allah^{-asws} about the (protection from) spells (al-nashra) for the bewitched. He^{-asws} said: "My father^{-asws} did not see any harm in it."

For Muhammad Ibn Muslim who said: 'Abu 'Abd Allah^{-asws} dictated this invocation to us saying that it was an inheritance and that it would neutralize spells. "Write it on a paper and fasten it on to the bewitched person:

قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ وَ يُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ لَوْ كَرِهَ الْمُجْرِمُونَ أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكَهَا فَسَوَّاهَا الْآيَاتِ فَوَقَعَ الْحَقُّ وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ فَغَلَبُوا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ وَ أُلْقِيَ السَّحَرَةُ سَاجِدِينَ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَ هَارُونَ.

Musa said, What you have brought is spells. God will assuredly bring it to naught. God sets not right the work of those who do corruption. God verifies the truth by His words, though sinners be averse (10:81-2). What, are you stronger in constitution or the heaven He built? He lifted up is vault, and levelled it (79:28). So the truth came to pass, and false was proved what they were doing. So they were vanquished there, and they turned about, humbled. And the sorcerers were cast down, bowing

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themselves. They said, We believe in the Lord of all Being, the Lord of Musa and Harun (7:18-22).”¹⁵⁷

Invocation for One who Wishes to Visit the Ruler:

الأشعثُ بنُ عبدِ الله قال: حَدَّثَنِي مُحَمَّدُ بْنُ عِيسَى عَنْ أَبِي الْحَسَنِ الرِّضَا ع عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: لَمَّا طَلَبَ أَبُو الدَّوَانِيقِ أَبَا عَبْدِ اللَّهِ ع وَ هَمَّ بِقَتْلِهِ فَأَخَذَهُ صَاحِبُ الْمَدِينَةِ وَ وَجَّهَ بِهِ إِلَيْهِ وَ كَانَ أَبُو الدَّوَانِيقِ اسْتَعْجَلَهُ وَ اسْتَبَطَّ قُدُومَهُ حِرْصاً مِنْهُ عَلَى قَتْلِهِ فَلَمَّا مَثَلَ بَيْنَ يَدَيْهِ ضَحِكَ فِي وَجْهِهِ ثُمَّ رَحَّبَ بِهِ وَ أَجْلَسَهُ عِنْدَهُ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ وَ اللَّهُ لَقَدْ وَجَّهْتُ إِلَيْكَ وَ أَنَا عَارِضٌ عَلَى قَتْلِكَ وَ لَقَدْ نَظَرْتُ فَأَلْقَيْتَنِي إِلَى مَحَبَّةٍ لَكَ فَوَ اللَّهُ مَا أَجِدُ أَحَدًا مِنْ أَهْلِ بَيْتِي أَعَزَّ مِنْكَ وَ لَا آثَرَ عِنْدِي وَ لَكِنْ يَا أَبَا عَبْدِ اللَّهِ مَا كَلَامٌ يَبْلُغُنِي عَنْكَ تَهْنِئَةً [مُحْسِنًا] فِيهِ وَ تَذَكُّرًا بِسُوءِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا ذَكَرْتَنِي قَطُّ بِسُوءٍ فَتَبَسَّمَ أَيْضًا وَ قَالَ وَ اللَّهُ أَنْتَ أَصْدَقُ عِنْدِي مِنْ جَمِيعِ مَنْ سَعَى بِكَ إِلَيَّ هَذَا مَجْلِسِي بَيْنَ يَدَيْكَ وَ خَاتَمِي فَانْبَسِطْ وَ لَا تَحْشِي فِي جَلِيلِ أَمْرِكَ وَ صَغِيرِهِ فَلَسْتُ أُرَدُّكَ عَنْ شَيْءٍ ثُمَّ أَمَرَهُ بِالْانْصِرَافِ وَ حَبَاهُ وَ أَعْطَاهُ فَأَبَى أَنْ يَقْبَلَ شَيْئًا وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَمَا [أَنَا] فِي غَنَاءٍ وَ كِفَايَةٍ وَ حَيْرٍ كَثِيرٍ فَإِذَا هَمَمْتَ بِرِيِّ فَعَلَيْكَ بِالْمُتَحَلِّفِينَ مِنْ أَهْلِ بَيْتِي فَارْزَعْ عَنْهُمْ الْقَتْلَ قَالَ قَدْ قَبِلْتُ يَا أَبَا عَبْدِ اللَّهِ وَ قَدْ أَمَرْتُ بِمِائَةِ أَلْفِ دِرْهَمٍ فَفَرَّقَ بَيْنَهُمْ فَقَالَ وَصَلْتَ الرَّحْمَ يَا أَمِيرَ الْمُؤْمِنِينَ فَلَمَّا خَرَجَ مِنْ عِنْدِهِ مَسَى بَيْنَ يَدَيْهِ مَشَايخَ قُرَيْشٍ وَ شَبَابَهُمْ مِنْ كُلِّ قَبِيلَةٍ وَ مَعَهُ عَيْنٌ أَبِي الدَّوَانِيقِ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ نَظَرْتُ نَظْرًا شَافِيًا حِينَ دَخَلْتَ عَلَى أَمِيرِ الْمُؤْمِنِينَ فَمَا أَنْكَرْتُ مِنْكَ شَيْئًا غَيْرَ شَفْتِيكَ وَ قَدْ حَرَّكَتَهُمَا بِشَيْءٍ فَمَا كَانَ ذَلِكَ؟ قَالَ إِنِّي لَمَّا نَظَرْتُ إِلَيْهِ قُلْتُ

Al-Ash'ath Ibn 'Abd Allah narrated from Muhammad Ibn 'Isa from

Abu al-Hasan al-Reza^{-asws} from Musa^{-asws} Ibn Jafar^{-asws} said: 'When Abu al-Dawaniq [the caliph Abu Jafar al-Mansur (d.1366/754)] sent for Abu 'Abd Allah^{-asws} intending to kill him^{-asws}, the governor of Medina took him (Abu 'Abd Allah^{-asws}) to the caliph. Abu al-Dawaniq wanted him to be quick and, in his eagerness to kill him^{-asws}, found him slow to arrive.

'When he came before him, he laughed and greeted him^{-asws} and made him^{-asws} sit by his side. He said: "O son of Rasool Allah^{-asws}, by Allah^{-azwj}, I sent for you determined to kill you^{-asws}, but I looked at you and conceived a great affection for you^{-asws}. By Allah^{-azwj}, I have not found anyone from my family more beloved than you^{-asws}, nor one more likeable. But, O Abu 'Abd Allah^{-asws}, what is this I hear about you disparaging us and speaking badly of us?" He^{-asws} replied: "O amir-al-muminin [i.e. Abu al-Dawaniq], I^{-asws} have never spoken badly of you." He [the caliph] smiled and said: "By Allah^{-azwj}, you are more true, in my view, than all those who slander you concerning this. My seat is before you^{-asws}, and my ring. So be cheerful, and do not be afraid of me in your affairs, great and small, for I will not hold you back from anything."

'Then he commanded him^{-asws} to leave and gave him^{-asws} presents and gifts, but he (Abu 'Abd Allah^{-asws}) refused to accept anything and said: "O amir-al-muminin, I^{-asws} have wealth

and sufficiency and much good. But if you are going to free me^{-asws}, you must [do the same] for those of my family who are left behind: remove from them the sentence of death.” He replied: “I have accepted that; O Abu ‘Abd Allah^{-asws}, and I have given orders for 100,000 dirhams [for you], so distribute it among them.” He^{-asws} (Abu ‘Abd Allah^{-asws}) said: “You have made close the ties of kinship, O amir-al-muminin.”

‘When he^{-asws} left his presence, there walked before him the elders and the youth of the Quraysh from every tribe. With him was ‘Abu al-Dawaniq, who said to him: “O son of Rasool Allah^{-asws}, you gave a look of healing when you came into the presence of amir-al-muminin, and he did not reproach you^{-asws} for anything except that your^{-asws} lips were moving with something, so what was that?”

He^{-asws} replied: “When I^{-asws} looked at him, I said:

يَا مَنْ لَا يُضَامُ وَلَا يُرَامُ وَبِهِ تُوَصَّلُ الْأَرْحَامُ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَ أَكْفِنِي شَرَّهُ بِحَوْلِكَ وَ قُوَّتِكَ

‘O He^{-azwj} Who is not wronged and is Eternal, and with Him^{-azwj} is the making close of the ties of kinship, Bless Muhammad^{-saww} and his^{-saww} family^{-asws} and protect me from his evil by Your^{-azwj} Power and Your^{-azwj} Might.’

وَ اللَّهُ مَا زِدْتُ عَلَى مَا سَمِعْتُ قَالَ فَرَجَعَ الْعَيْنُ إِلَى أَبِي الدَّوَانِيقِ فَأَخْبَرَهُ بِقَوْلِهِ فَقَالَ وَ اللَّهُ مَا اسْتَمَّ مَا قَالَ ذَهَبَ مَا كَانَ فِي صَدْرِي مِنْ غَائِلَةٍ وَ شَرٍّ.

By Allah^{-azwj}, I did not add on [anything] to what you have heard.” Al-‘Ayn returned to Abu al-Dawaniq and informed him of his account. He [Abu al-Dawaniq] said: “By Allah^{-azwj}, he^{-asws} had not completed what he^{-asws} said when what was in my heart of evil wickedness was removed.¹⁵⁸

On Throbbing Blood-Vessels

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْجَارُودِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى عَنْ دَاوُدَ بْنِ رَزِينٍ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَ وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ ضَرَبَ عَلَيَّ الْبَارِحَةَ عِرْقٌ فَمَا بَدَأْتُ إِلَى أَنْ أَصْبَحْتُ فَأَتَيْتُكَ مُسْتَجِيرًا فَقَالَ ضَعْ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي ضَرَبَ عَلَيْكَ وَ قُلْ ثَلَاثَ مَرَّاتٍ

Ahmad Ibn Muhammad Ibn al-Jarud narrated from Muhammad Ibn ‘Isa from Dawud Ibn Razin, who said:

طَبِّ الْأَيْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 115 158

'I complained to Abu 'Abd Allah Al-Sadiq^{asws} said: "O son of Rasool Allah^{asws}, yesterday one of my blood vessels throbbed and I waited until it was morning and came to you seeking help." He^{asws} replied: "Put your hand on the place which is throbbing and **say three times:**'

اللَّهُ اللَّهُ اللَّهُ رَبِّي حَقًّا فَإِنَّهُ يَسْكُنُ فِي سَاعَتِهِ.

Allah^{azwj}, Allah^{azwj}, Allah^{azwj}, my Lord^{azwj} in truth', and it will abate at once.¹⁵⁹

وَعَنِ الْمُفَضَّلِ بْنِ عَمْرِو الْجَعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: خُذْ عَنِّي يَا مُفَضَّلُ عُوْدَةَ الْأَوْجَاعِ كُلِّهَا مِنَ الْعُرُوقِ الضَّارِبَةِ وَغَيْرِهَا قُلْ

From al-Mufaddal Ibn 'Umar al-Jufi from

Abu 'Abd Allah Al-Sadiq^{asws} who said: Learn from me^{asws}, O Mufaddal, an invocation for all pains from throbbing blood-vessels and other things. Say:

بِسْمِ اللَّهِ وَ بِاللَّهِ كَمْ مِنْ نِعْمَةٍ اللَّهِ فِي عِرْقٍ سَاكِنٍ وَ غَيْرِ سَاكِنٍ عَلَى عَبْدٍ شَاكِرٍ وَ غَيْرِ شَاكِرٍ

"In the Name of Allah^{azwj} in a blood vessel which is quiet (sakin) and one which is not (ghayr sakin), on a grateful servant and an ungrateful one."

وَ تَأْخُذُ لِحْيَتِكَ بِيَدِكَ الْيُمْنَى بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ وَ قُلْ ثَلَاثَ مَرَّاتٍ

Then take your beard (al-lihya) by your right hand after the obligatory prayer and **say three times:**

اللَّهُمَّ فَرِّجْ كُرْبَتِي وَ عَجِّلْ عَافِيَتِي وَ اكْشِفْ ضُرِّي

"O Allah^{azwj}, Remove my distress and Hasten my recovery and take away my injury."

وَ اجْهَدْ أَنْ يَكُونَ ذَلِكَ مَعَ دُمُوعٍ وَ بُكَاءٍ.

(And this) effort to accompany that with tears and weeping.¹⁶⁰

طب الأنمة عليهم السلام، ص: 115 159

طب الأنمة عليهم السلام، ص: 116 160

On Seeking Protection from the Jinn:

عَبْدُ اللَّهِ بْنُ يَحْيَى الْبَزَّازُ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْكَانَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُفَضَّلِ النَّوْفَلِيُّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: كَلِمَاتٌ إِذَا قُلْتُهُنَّ مَا أَتَابِي مِمَّنْ اجْتَمَعَ عَلَيَّ الْجِنُّ وَالْإِنْسُ

'Abd Allah Ibn Yahya al-Bazzaz narrated from 'Ali Ibn Muskan from 'Abd Allah Ibn al-Mufaddal al-Nawfali from his father from

Al- Hussain^{-asws} Ibn 'Ali^{-asws} said: 'When I say these words, I pay no attention to the jinn and human beings who gather against me.

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص اللَّهُمَّ اكْفِنِي بِقُوَّتِكَ وَ حَوْلِكَ وَ قُدْرَتِكَ شَرَّ كُلِّ مُغْتَالٍ وَ كَيْدِ الْفُجَّارِ فَإِنِّي أُحِبُّ الْأَبْرَارَ وَ أُوَالِي الْأَخْيَارَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ.

"In the Name of Allah^{-azwj} and by Allah^{-azwj}, and to Allah^{-azwj}, and in the Path of Allah^{-azwj}, and according to the creed of Rasool Allah^{-saww}, blessings be on him^{-saww}. Ya Allah^{-azwj}, Protect me by Your^{-azwj} Strength and Your^{-azwj} Might and Your^{-azwj} Power from the evil of every-doer, and the plot of the wicked. Surely, I love the righteous and chosen ones, and Allah^{-azwj} Bless Muhammad^{-saww}, the Prophet^{-saww} and his^{-saww} family^{-asws}.¹⁶¹

Loneliness Remedy:

عَلِيُّ بْنُ مَاهَانَ قَالَ: حَدَّثَنَا سِرَاجُ مَوْلَى الرِّضَا ع قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ دَيْلَمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَلْبِيِّ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ الصَّادِقِ ع إِنِّي إِذَا خَلَوْتُ بِنَفْسِي تَدَاخَلَنِي وَحْشَةٌ وَ هَمٌّ وَ إِذَا خَالَطْتُ النَّاسَ لَا أَحْسُ بِشَيْءٍ مِنْ ذَلِكَ فَقَالَ ضَعْ يَدَكَ عَلَى قُودِكَ وَ قُلْ

'Ali Ibn Mahan narrated from Sarraj, the client of Al-Reza^{-asws} from Jafar Ibn Daylam from Ibrahim Ibn 'Abd al-Hamid from al-Halabi, who said:

'A man said to Abu 'Abd Allah Al-Sadiq^{-asws} "When I am on my own, loneliness (al-wahsha) and anxiety come upon me but when I mix with the people, I feel nothing of that." He^{-asws} (al-Sadiq^{-asws}) said: "Place your hand on your heart and say:

طَبِّ الْأَيْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 116 161

بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ

'In the Name of Allah^{-azwj}, in the Name of Allah^{-azwj}, in the Name of Allah^{-azwj}.'

ثُمَّ امْسَحْ يَدَكَ عَلَى فُؤَادِكَ وَ قَلْبِكَ

Then pass your hand over your heart and say:

أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَلَالِ اللَّهِ وَ أَعُوذُ بِعِظَمَةِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ وَ أَعُوذُ
بِرَسُولِ اللَّهِ وَ أَعُوذُ بِأَسْمَاءِ اللَّهِ مِنْ شَرِّ مَا أَحْذَرُ وَ مِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي

'I take refuge in the Might of Allah^{-azwj}, I take refuge in the Exaltedness of Allah^{-azwj}, I take refuge in the Force of Allah^{-azwj}, I take refuge in Rasool Allah^{-saww}, I take refuge in the Names of Allah^{-azwj}, from the evil of what I fear and from the evil of what I am afraid of for myself.'

تَقُولُ ذَلِكَ سَبْعَ مَرَّاتٍ قَالَ فَفَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ عَنِّي الْوَحْشَةَ وَ أَبْدَلَنِي الْأُنْسَ وَ الْأَمْنَ.

Say **that seven times**." He [the man] said: "I did that and Allah^{-azwj} Removed from me the loneliness and Replaced it with tranquillity and security.¹⁶²

For Temptation

الْحُسَيْنُ بْنُ بَسْطَامٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَلْفٍ قَالَ: حَدَّثَنَا ابْنُ عَلِيٍّ بْنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: شَكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع كَثْرَةَ التَّمَنِّيِّ وَ الْوَسْوَسَةِ فَقَالَ أَمْرٌ يَدُوكَ إِلَى صَدْرِكَ ثُمَّ قُلْ

Al- Hussain Ibn Bistam narrated from Muhammad Ibn Khalaf from Ibn 'Ali Ibn al-Washsha from 'Abd Allah Ibn Sinan who said:

'A man complained to Abu 'Abd Allah^{-asws} of an abundance of desire (al-tammani) and temptation. He^{-asws} (Abu 'Abd Allah^{-asws}) said: "Pass your hand over your chest and say:

طَبِ الْأَيْمَةَ عَلَيْهِمُ السَّلَامُ، ص: 117 162

بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ امْسَحْ عَنِّي مَا
أَخَذْتُ

'In the Name of Allah-azwj, and by Allah-azwj, Muhammad-saww is Rasool Allah-azwj, and there is no power or strength except with Allah-azwj, the Most High, the Might. Ya Allah-azwj, Remove from me what I fear from.'

ثُمَّ امْرُزَ يَدَكَ عَلَى بَطْنِكَ وَ قُلْ ثَلَاثَ مَرَّاتٍ فَإِنَّ اللَّهَ تَعَالَى يَمْسَحُ عَنْكَ وَ يَصْرِفُ قَالَ الرَّجُلُ فَكُنْتُ كَثِيرًا مَا أَقَطَعُ صَلَاتِي بِمَا يُفْسِدُ عَلَيَّ
التَّمَنِّي وَ الْوَسْوَسَةَ فَفَعَلْتُ مَا أَمَرَنِي بِهِ سَيِّدِي وَ مَوْلَايَ ثَلَاثَ مَرَّاتٍ فَصَرَفَ اللَّهُ عَنِّي وَ عُوْفِيَتْ مِنْهُ فَلَمْ أُحْسَسْ بِهِ بَعْدَ ذَلِكَ.

Then pass your hand over your belly and **repeat it thrice**.

Allah-azwj, the Exalted, will Remove and Turn it Away from you.” The man said: “I would often break my prayer because of it being marred by desires and temptation. Then, I did as my lord-asws and master-asws instructed me, **three times**, and Allah-azwj Turned it Away from me and Cured me of it so that I did not experience it after that.¹⁶³

For Protection and Pain Relief:

عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ زَيْنُ الْعَابِدِينَ ع يُعَوِّذُ أَهْلَهُ بِهَذِهِ الْعُوْدَةِ وَ يُعَلِّمُهُ لِخَاصَّتِهِ تَضَعُ يَدَكَ عَلَى فَيْكٍ وَ تَقُولُ

From al-Mufaddal Ibn 'Umar from

Abu 'Abd Allah-asws said: 'Zayn Al-Abedin-asws would protect his-asws family with this invocation and teach it to his-asws intimates. "Place your hand on your mouth and say:

بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ وَ بِصُنْعِ اللَّهِ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ.

'In the Name of Allah-azwj, in the Name of Allah-azwj, in the Name of Allah-azwj, and by God's handwork, who has Created everything very well. **He is Aware of the things you do (27:88).**'

ثُمَّ تَقُولُ سَبْعَ مَرَّاتٍ

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Then say seven times:

اسْكُنْ أَيُّهَا الْوَجَعُ سَأَلْتُكَ بِاللَّهِ رَبِّي وَ رَبِّكَ وَ رَبِّ كُلِّ شَيْءٍ الَّذِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ
وَ هُوَ السَّمِيعُ الْعَلِيمُ

'Subside, O pain, I ask you by Allah^{-azwj}, my Lord^{-azwj} and your Lord^{-azwj} and the Lord of everything in Whom trust what is in the night and the day, and He^{-azwj} is the All-hearing, the All-knowing.¹⁶⁴

On Inflation of the Belly:

عُمَرُ بْنُ عُثْمَانَ الْخَزَّازُ عَنْ عَلِيِّ بْنِ عَيْسَى عَنْ عَمِّهِ قَالَ: شَكَوْتُ إِلَى مُوسَى بْنِ جَعْفَرٍ عَ رِيحِ الْبَحْرِ فَقَالَ قُلْ وَ أَنْتَ سَاجِدٌ

'Umar Ibn 'Uthman al-Khazzaz narrated from 'Ali Ibn 'Isa from his uncle, who said:

'I complained to Musa^{-asws} Ibn 'Jafar^{-asws} of inflation of the belly (rih al-bahr). He^{-asws} said: "Say, while prostrating:

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانَ يَا رَبَّ الْأَرْبَابِ يَا سَيِّدَ السَّادَاتِ يَا إِلَهَ الْأَلْهَةِ يَا مَالِكَ الْمُلْكِ يَا مَلِكَ
الْمُلُوكِ اشْفِنِي بِشِفَائِكَ مِنْ هَذَا الدَّاءِ وَ اصْرِفْهُ عَنِّي فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ أَتَقَلَّبُ فِي قَبْضَتِكَ

O Allah^{-azwj}, O Allah^{-azwj}, O Allah^{-azwj}, O Merciful^{-azwj}, O Lord^{-azwj} of lords, O Chief^{-azwj} of chiefs, O God^{-azwj} of gods, O Master^{-azwj} of masters, O King^{-azwj} of kings, Heal me with Your^{-azwj} Healing from this illness and Turn it Away from me, for I am Your^{-azwj} servant and the son of Your^{-azwj} servant; I turn about in Your^{-azwj} grasp."

فَانصَرَفْتُ مِنْ عِنْدِهِ فَوَ اللَّهُ الَّذِي أَكْرَمَهُمْ بِالْإِمَامَةِ مَا دَعَوْتُ بِهِ إِلَّا مَرَّةً وَاحِدَةً فِي سُجُودِي فَلَمْ أَحْسَ بِهِ بَعْدَ ذَلِكَ.

I left his^{-asws} presence, and by Allah^{-azwj}, Who honoured him^{-asws} with the Imamate, I prayed it only once in my prostration and did not experience it after that.¹⁶⁵

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Dandruff:

ابنُ الجَرِيرِي قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْوَلِيدِ بْنِ أَبِي عُبَيْدٍ عَنِ النَّعْمَانَ بْنِ يَعْلَى قَالَ: حَدَّثَنَا جَابِرُ الْجَعْفِيُّ قَالَ: شَكَوْتُ إِلَى أَبِي جَعْفَرٍ عَ وَسَخًا كَثِيرًا يُوسِّخُ ثِيَابِي فَقَالَ دُقَّ الْأَسَّ وَ اسْتَحْرَجْ مَاءَهُ وَ اضْرِبْهُ عَلَى حَلِّ حَمْرٍ أَجْوَدَ مَا تَقْدِرُ عَلَيْهِ ضَرْبًا شَدِيدًا حَتَّى يَزِيدَ ثُمَّ اغْسِلْ رَأْسَكَ وَ لِحْيَتَكَ بِهِ بِكُلِّ قُوَّةٍ ثُمَّ اذْهَبْ بَعْدَ ذَلِكَ بِدُهْنِ شَرِيحِ طَرِيٍّ فَإِنَّهُ يَقْلَعُهُ بِإِذْنِ اللَّهِ تَعَالَى.

Ibn al-Jariri narrated from Muhammad Ibn Isma'il from al-Walid Ibn Aban from al-Nu'man Ibn Ya'la from Jabir al-Ju'fi, who said:

'I complained to Abu Ja'far^{asws} of excessive dirt (*wasakh kathfir*) making my garment filthy. He^{asws} said: "Grind myrtle (*al-as*) and extract its water. Whisk it vigorously with the best wine vinegar available until it becomes foamy. Then wash your head and beard with it as vigorously as possible, after that oil it with fresh sesame oil. It will remove it [the dandruff], Allah^{azwj}, the Exalted, Willing."¹⁶⁶

Invocations for Inflammation of Eyes:

عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: الرَّجُلُ يَشْتَكِي عَيْنَهُ فَقَالَ أَيْنَ أَنْتَ عَنِ الْأَجْزَاءِ الثَّلَاثَةِ فَقَالَ لَهُ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ مَا الْأَجْزَاءُ الثَّلَاثَةُ فِدَاكَ أَبِي وَ أُمِّي قَالَ الصَّبِيرُ وَ الْمُرُّ وَ الْكَافُورُ.

The Narrator says:

Abu 'Abd Allah Al-Sadiq^{asws} said: 'A man complained about his eyes. He^{asws} (al-Sadiq^{asws}) said: "What about the three ingredients?" The man said to him^{asws}: "O son of Rasool Allah^{asws}, what are the three ingredients, may my father and mother be your^{asws} sacrifice?" He^{asws} replied: "Aloe (*al-sabir*), myrrh (*al-murr*), and camphor (*al-kajar*)."¹⁶⁷

مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرِ عَنِ الْبَاقِرِ ع قَالَ: كَانَ النَّبِيُّ ص إِذَا رَمَدَ هُوَ أَوْ أَحَدٌ مِنْ أَهْلِهِ أَوْ مِنْ أَصْحَابِهِ دَعَا بِهَذِهِ الدَّعَوَاتِ.

Muhammad Ibn Al-Muthanna narrated from Muhammad Ibn 'Isa from 'Amr Ibn Abu al-Miqdam from Jabir from

Al-Baqir^{asws} said: 'When the Prophet^{saww} or one of his^{saww} family^{asws}, or one of his^{saww} companions suffered from inflammation of the eyes, he^{saww} prayed this prayer:

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اللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي وَانصُرْنِي عَلَى مَنْ ظَلَمَنِي وَارِنِي فِيهِ ثَارِي

O Allah-azwj, Grant me my hearing and my sight and make them my heirs, and help me against the one who oppresses me, and give me my revenge of him." 168

وَعَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ قَالَ: الْكُحْلُ بِاللَّيْلِ يُطَيِّبُ الْفَمَ.

Abu 'Abd Allah Al-Sadiq-asws, said: '(Applying) kohl (Al-Kuhl) at night makes the mouth fragrant.' 169

عَنْ جَابِرِ بْنِ خِدَاشٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: كَانَ لِلنَّبِيِّ ص مَكْحَلَةٌ يَكْتَحِلُ مِنْهَا فِي كُلِّ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ فِي كُلِّ عَيْنٍ عِنْدَ مَنَامِهِ.

From Jabir Ibn Khaddash from 'Abd Allah Ibn Mayman al-Qaddah from:

Abu 'Abd Allah-asws from his-asws father-asws has said: 'The Prophet-saww had a container of kohl, and he-saww would apply three strokes of kohl from it on each eye every night before sleeping.' 170

Tuberculosis (Consumption):

جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ بَشَّارَةَ قَالَ: حَجَجْتُ فَأَتَيْتُ الْمَدِينَةَ فَدَخَلْتُ مَسْجِدَ الرَّسُولِ ص فَإِذَا أَبُو إِبْرَاهِيمَ جَالِسٌ فِي جَنْبِ الْمِنْبَرِ فَدَنَوْتُ فَقَبَّلْتُ رَأْسَهُ وَيَدَيْهِ وَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ وَ قَالَ كَيْفَ أَنْتَ مِنْ عَائِكَ؟ قُلْتُ شَاكِيًا بَعْدُ وَ كَانَ بِي السِّلُّ فَقَالَ خُذْ هَذَا الدَّوَاءَ بِالْمَدِينَةِ قَبْلَ أَنْ تَخْرُجَ إِلَى مَكَّةَ فَإِنَّكَ تُعَاقَى فِيهَا وَ قَدْ عُوِفِتَ بِإِذْنِ اللَّهِ تَعَالَى. فَأَخْرَجْتُ الدَّوَاءَ وَ الْكَاعَدَ وَ أَمَلَى عَلَيْنَا يُؤَخَذُ سُنْبُلٌ وَ قَاقِلَةٌ وَ زَعْفَرَانٌ وَ عَاقِرٌ وَ بَنَجٌ وَ حَرَبٌ أَبْيَضٌ أَجْزَاءً بِالسَّوِيَّةِ وَ إِبْرُفِيُّونَ جُرْزَيْنِ يَدُقُّ وَ يُنْحَلُ بِحَرِيرَةٍ وَ يُعْجَنُ بِعَسَلٍ مَنزُوعِ الرِّعْوَةِ وَ يُسَمَّى صَاحِبُ السِّلِّ مِنْهُ مِثْلُ الحِمَصَةِ بِمَاءٍ مُسْحَنٍ عِنْدَ النَّوْمِ وَ إِنَّكَ لَا تَشْرَبُ ذَلِكَ إِلَّا ثَلَاثَ لَيَالٍ حَتَّى تُعَاقَى مِنْهُ بِإِذْنِ اللَّهِ تَعَالَى فَفَعَلْتُ فَدَفَعَ اللَّهُ عَنِّي فَعُوِفْتُ بِإِذْنِ اللَّهِ تَعَالَى.

Ja'far Ibn Muhammad Ibn Ibrahim narrated from

Ahmad Ibn Bashara has narrated: 'When I went to perform the Hajj, I went to Medina. I entered the Masjid of Rasool Allah-saww and there was Abu Ibrahim-asws sitting by the side of the minbar. I approached him-asws and kissed his-asws head and hands and greeted him-asws. He-asws returned my greeting and said: "How is your illness?" I replied: 'I am still suffering

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from it." I had tuberculosis. He^{-asws} said: "Take this medication in Medina before you leave for Mecca and you will be restored to health^{-asws}, Allah^{-azwj}, the Exalted, Willing." I brought out an ink-well and paper and he^{-asws} dictated to us: "Take equal parts of Indian nard, cardamom, saffron, pyrethrum, henbane (*al-banji*), white hellebore (*kharbaq abyad*), and two parts of *abarfiyan*. Grind and sieve them in a piece of silk, and mix with honey which has had its froth removed. Give the person afflicted with tuberculosis the equivalent of a chick-pea with warm water to take before sleeping. You will not drink that for three nights without being cured, Allah^{-azwj}, the Exalted, Willing." I did that and Allah^{-azwj} Removed it from me and I was cured by the Will of Allah^{-azwj}, the Exalted.¹⁷¹

Coughing:

أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ قَالَ: دَخَلْتُ مَعَ جَمَاعَةٍ مِنْ أَهْلِ خُرَّاسَانَ عَلَى الرِّضَا ع فَسَلَّمْنَا عَلَيْهِ فَرَدَّ وَ سَأَلَ كُلُّ وَاحِدٍ مِنَّا حَاجَتَهُ فَقَضَاهَا ثُمَّ نَظَرَ إِلَيَّ فَقَالَ لِي وَ أَنْتَ تَسْأَلُ حَاجَتَكَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ ص أَشْكُو إِلَيْكَ السُّعَالَ الشَّدِيدَ فَقَالَ أ حَدِيثٌ أَمْ عَتِيقٌ فَقُلْتُ كِلَاهُمَا قَالَ خُذْ فُلْفُلًا أَبْيَضَ جُزْءًا وَ إِبْرَفِيُونَ جُزْءَيْنِ وَ خَرْتَقًا أَبْيَضَ جُزْءًا وَاحِدًا وَ مِنَ السُّنْبُلِ جُزْءًا وَ مِنَ الْقَافَلَةِ جُزْءًا وَاحِدًا وَ مِنَ الرَّغْفَرَانِ جُزْءًا وَ مِنَ الْبَنْجِ جُزْءًا وَ تُنْخَلُ بِحَرِيرَةٍ وَ تُعْجَنُ بِعَسَلٍ مَنْزُوعِ الرَّغْوَةِ مِثْلَ وَزْنِهِ وَ تُتَّخَذُ لِلْسُّعَالِ الْعَتِيقِ وَ الْحَدِيثِ مِنْهُ حَبَّةٌ وَاحِدَةٌ بِمَاءِ الرَّازِيَانِجِ عِنْدَ الْمَنَامِ وَ لِيَكُنِ الْمَاءُ فَاتِرًا لَا بَارِدًا فَإِنَّهُ يَقْلَعُهُ مِنْ أَصْلِهِ.

Ahmad Ibn Salih narrated from Muhammad Ibn 'Abd al-Salam, who said:

'I visited Al-Reza^{-asws} with a group of people from Khurasan. We greeted him^{-asws} and he^{-asws} responded. He^{-asws} asked each of us our request and fulfilled it. Then he^{-asws} looked at me and said: "And you, make your request." I said: "O son of Rasool Allah^{-saww}. I complain to you^{-asws} of a severe coughing." He^{-asws} asked: "Is it recent (*hadith*) or chronic (*atiq*)?" I replied: "Both." He^{-asws} said:

"Take one part of white pepper (*al-filfil al-abyad*), two parts of *abarfiyan*, and one part each of white hellebore, Indian nard, cardamom, saffron, and henbane. Sieve with a piece of silk and mix with an equal weight of honey which has had its froth removed. Take one grain (*habba*) with fennel water before sleeping, for chronic and recent coughs. Let the water be tepid (lukewarm) and not cold. It will remove it (the cough) completely."¹⁷²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ قَالَ شَكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) السُّعَالَ وَ أَنَا حَاضِرٌ فَقَالَ لَهُ خُذْ فِي رَاخَتِكَ شَيْئًا مِنْ كَاشِمٍ وَ مِثْلَهُ مِنْ سَكَّرٍ فَاسْتَفَّهُ يَوْمًا أَوْ يَوْمَيْنِ قَالَ ابْنُ أُذَيْنَةَ فَلَقِيْتُ الرَّجُلَ بَعْدَ ذَلِكَ فَقَالَ مَا فَعَلْتَهُ إِلَّا مَرَّةً وَاحِدَةً حَتَّى دَهَبَ.

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Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said:

A man complained to Abu Abdullah^{-asws} for the cough whilst I was present, so he^{-asws} said to him: 'At your convenience, take something from 'كاشيم' lovage (plant) and similar amount of sugar, swallow it for one or two days'. Ibn Azina (the narrator) said, 'I met the man after that, so he said, 'I did not do it but once and it went (cured)'.¹⁷³

Cold Affecting the Head:

عَلِيُّ بْنُ الْحُسَيْنِ الْحَنَّاظُ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ يَفْطِينٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا عِ ابْنِي أَجْدُ بَرْدًا شَدِيدًا فِي رَأْسِي حَتَّى إِذَا هَبَّتْ عَلَيَّ الرِّيحُ كِدْتُ أَنْ يُعْشَى عَلَيَّ فَكَتَبْتُ لِي عَلَيْكَ بِسُغُوطِ الْعَنْبَرِ وَالزَّنْبَقِ بَعْدَ الطَّعَامِ تُعَافَى مِنْهُ بِإِذْنِ اللَّهِ جَلَّ جَلَالُهُ.

'Ali Ibn Al-Husayn Al-Hannat narrated from Ali Ibn Yaqtin that he said:

'I wrote to Abu Al-Hasan Al-Reza^{-asws}, "I suffer from severe cold in my head so that when the wind blows I almost faint." He^{-asws} wrote to me: "You must inhale ambergris and jasmine (*al-zanbaq*) after eating. You will be cured of it, Allah^{-azwj}, the Sublime and Majestic, Willing."¹⁷⁴

Flatulence:

عَبْدُ اللَّهِ بْنُ زُهَيْرٍ الْعَابِدِ وَكَانَ مِنْ زُهَادِ الشَّيْخَةِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ الْمُفَضَّلُ التَّوْفَلِيُّ عَنْ أَبِيهِ قَالَ: شَكَا رَجُلًا إِلَى أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع فَقَالَ إِنَّ لِي صَبِيًّا رُبَّمَا أَحَدْتُهُ رِيحٌ أُمَّ الصَّبِيَّانِ فَأَيْسُرُ مِنْهُ لِشِدَّةِ مَا يَأْخُذُهُ فَإِنْ رَأَيْتَ يَا ابْنَ رَسُولِ اللَّهِ ص أَنْ تَدْعُو اللَّهَ عَزَّ وَجَلَّ لَهُ بِالْعَافِيَةِ قَالَ فَدَعَا اللَّهَ عَزَّ وَجَلَّ لَهُ ثُمَّ قَالَ أَكْتُبْ لَهُ سَبْعَ مَرَّاتٍ سُورَةَ الْحَمْدِ بِزَعْفَرَانٍ وَ مِسْكِ ثُمَّ اغْسِلْهُ بِالْمَاءِ وَ لِيَكُنْ شَرَابُهُ مِنْهُ شَهْرًا وَاحِدًا فَإِنَّهُ يُعَافَى مِنْهُ قَالَ فَفَعَلْنَا بِهِ لَيْلَةً وَاحِدَةً فَمَا عَادَتْ إِلَيْهِ وَ اسْتَرَاحَ وَ اسْتَرَخْنَا.

وَ عَنْهُ أَنَّهُ قَالَ: مَا قُرِئَ سُورَةُ الْحَمْدِ عَلَيَّ وَجِعَ مِنَ الْأَوْجَاعِ سَبْعِينَ مَرَّةً إِلَّا سَكَنَ بِإِذْنِ اللَّهِ تَعَالَى.

'Abd Allah Ibn Zuhayr al-Abid, one of the Shi'a ascetics, narrated from 'Abd Allah al-Mufaddal al-Nawfali from his father, who said:

'A man complained to Abu 'Abd Allah Al-Sadiq^{-asws} and said: "I have a son who is sometimes seized by the winds of flatulence (*rih umm al-sibyan*), and I give up all hope for him because of the severity of what seizes him. If you think it proper, O son of Rasool Allah^{-saww} pray to

¹⁷³ Al-Kafi, Vol. 8, H. 14675.

¹⁷⁴ طب الأئمة عليهم السلام، ص: 87

Allah-azwj, the Mighty and Sublime, that he be cured." , He [the narrator] said: 'He-asws (Al-Sadiq-asws) prayed for him and said:

"Write the Sura *Al-Hamd* (1) for him in saffron and musk seven times. Then wash it out with water and let him drink of it for one month. He will be cured of it."

He [the man] said: "We did that for one night and it did not recur. He was calm and we rested.

(And) From him (Al-Sadiq-asws) that he-asws said: 'The Sura *Al-Hamd* (1) is not read over any pain seventy (70) times without it subsiding, Allah-azwj, the Exalted, Willing.¹⁷⁵

Coldness of the Abdomen and palpitation of the Heart:

مُحَمَّدُ بْنُ عَلِيِّ بْنِ رَنْجَوَيْهِ الْمُتَطَبِّبُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ قَالَ: شَكَوْتُ إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى ع بَرْدَ الْمَعِدَةِ فِي مَعِدَتِي وَ حَقْفَانًا فِي فُؤَادِي فَقَالَ أَيْنَ أَنْتَ عَنْ دَوَاءِ أَبِي وَ هُوَ الدَّوَاءُ الْجَامِعُ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَا هُوَ؟ قَالَ مَعْرُوفٌ عِنْدَ الشَّيْبَعَةِ قُلْتُ سَيِّدِي وَ مَوْلَايَ فَأَنَا كَأَحَدِهِمْ فَأَعْطَنِي صِفَتَهُ حَتَّى أَعَالِجُهُ وَ أُعْطِيَ النَّاسَ قَالَ خذ [يُؤْخَذُ] زَعْفَرَانًا وَ عَاقِرْفَرِحًا وَ سُنْبُلًا وَ قَافَلَةً وَ بَنَجًا وَ حَرَبِقًا أَبْيَضًا وَ فُلْفُلًا أَبْيَضًا سَوَاءً وَ إِبْرُفِيُّونَ جُزْءَيْنِ يُدَقُّ ذَلِكَ كُلُّهُ دَقًّا نَاعِمًا وَ يُنْخَلُ بِحَرِيرَةٍ وَ يُعْجَنُ بِضِعْفِي وَزَنَّهُ عَسَلًا مَنزُوعَ الرَّغْوَةِ فَيَسْقَى مِنْهُ صَاحِبَ حَقْفَانِ الْفُؤَادِ وَ مَنْ بِهِ بَرْدُ الْمَعِدَةِ حَبَّةً بِمَاءٍ كَمُونٍ يُطْبَخُ فَإِنَّهُ يُعَاقَى بِإِذْنِ اللَّهِ تَعَالَى.

Muhammad Ibn Ali Ibn Ranjawayh al-Mutatabbib narrated from 'Abd Allah Ibn 'Uthman that he said:

'I complained to Abu Ja'far Muhammad-asws Ibn Ali-asws Ibn Musa-asws of coldness in my abdomen and of palpitation (*al-khafaqan*) in my heart. He-asws said: "What about the medication of my-asws father-asws, the 'comprehensive medication'?" I replied: "O son of Rasool Allah-asws, what is it?" He said: "It is well known among the Shi'a." I said: "My lord and master, I am one of them, so describe it to me so that I may use it as treatment and give it to people."

He-asws replied: "Take equal measures of saffron, pyrethrum, Indian nard, cardamom, henbane, white hellebore, and white pepper, and two parts of *abarfiyun*. Grind them all finely, sieve in a piece of silk, and mix with twice its weight of honey, which has had its froth removed. Give the one suffering from heart-fluttering and coldness in the abdomen one grain to drink with a decoction of cumin water. He will be cured, Allah, the Exalted, willing."¹⁷⁶

طب الأئمة عليهم السلام، ص: 88 175

طب الأئمة عليهم السلام، ص: 90 176

Spleen Pain:

عَبْدُ الرَّحْمَنِ سَهْلُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: دَخَلْتُ عَلَى الرَّضَا ع فَشَكَوْتُ إِلَيْهِ وَجَعًا فِي الطَّحَالِ أَبِيثُ مُسَهَّرًا مِنْهُ وَ أَظْلُ تَهَارِي مُتَلَبِّدًا عَنْ شِدَّةٍ وَجَعِهِ فَقَالَ أَيْنَ أَنْتَ مِنَ الدَّوَاءِ الْجَامِعِ يَعْنِي الْأَدْوِيَةَ الْمُتَمَدِّمَ ذَكَرَهَا غَيْرَ أَنَّهُ قَالَ خُذْ حَبَّةً مِنْهَا بِمَاءٍ بَارِدٍ وَ حُسْوَةَ حَلٍ فَفَعَلْتُ مَا أَمَرَنِي بِهِ فَسَكَنَ مَا بِي بِحَمْدِ اللَّهِ تَعَالَى.

'Abd al-Rahman Sahl Ibn Mukhlid narrated from his father, who said:

'I went to Ali Al-Reza^{-asws} and complained to him^{-asws} of a pain in my spleen, the severity of which kept me sleepless at night and confined to bed during the day. He^{-asws} said: "What about the 'comprehensive medication'?" - that is the previously mentioned ingredients. He^{-asws} said: "Take a grain of it with cold water and vinegar soup." I did as he^{-asws} instructed me and what was in me abated, praise be to Allah^{-azwj}, the Exalted. ¹⁷⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ اشْتَكَيْتُ غُلَامًا إِلَى أَبِي الْحَسَنِ (عليه السلام) فَسَأَلَ عَنْهُ فَقِيلَ إِنَّهُ بِهِ طَحَالًا فَقَالَ أَطْعَمُوهُ الْكُرَاتِ ثَلَاثَةَ أَيَّامٍ فَأَطْعَمْنَاهُ إِيَّاهُ فَفَعَدَ الدَّمُ ثُمَّ بَرَأَ.

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassaan, from Musa Bin Bakr who said:

A young boy complained to Abu Al-Hassan^{-asws}, so he^{-asws} asked about him, so they told him^{-asws} that the boy had the spleen trouble. So he^{-asws} said: 'Feed him leek for three days'. So we fed it to him, he excreted blood, then was free (cured)'.¹⁷⁸

Pain in the Side:

مُحَمَّدُ بْنُ كَثِيرٍ الْبُرُودِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ وَ كَانَ يَأْخُذُ عِلْمَ أَهْلِ الْبَيْتِ عَنِ الرَّضَا ع قَالَ: شَكَوْتُ إِلَى عَلِيِّ بْنِ مُوسَى الرَّضَا ع وَجَعًا بِجَنْبِي الْأَيْمَنِ وَ الْأَيْسَرِ فَقَالَ لِي أَيْنَ أَنْتَ مِنَ الدَّوَاءِ الْجَامِعِ فَإِنَّهُ دَوَاءٌ مَشْهُورٌ وَ عَنَى بِهِ الْأَدْوِيَةَ الَّتِي تَقَدَّمَ ذِكْرُهَا وَ قَالَ أَمَّا لِلْجَنْبِ الْأَيْمَنِ فَخُذْ مِنْهُ حَبَّةً وَاحِدَةً بِمَاءِ الْكُمُونِ يُطْبَخُ طَبْحًا وَ أَمَّا لِلْجَنْبِ الْأَيْسَرِ فَخُذْهُ بِمَاءِ أُصُولِ الْكَرْفَسِ يُطْبَخُ فَعَلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَخَذْتُ مِنْهُ مِثْقَالًا أَوْ مِثْقَالَيْنِ قَالَ لَا بَلْ وَزَنَ حَبَّةً وَاحِدَةً فَإِنَّكَ تُعَاقَبُ بِإِذْنِ اللَّهِ تَعَالَى.

Muhammad Ibn Kathir Al-Bazwadi narrated from Muhammad Ibn Sulayman,

Who studied the teachings of the Ahi Al-Bayt^{-asws} from Al-Reza^{-asws} that he said: 'I complained to 'Ali^{-asws} Ibn Musa Al-Reza^{-asws} of a pain on my right and left side (*janb*). He^{-asws} said: "What about the 'comprehensive medication', for it is a well-known medication" - meaning by it the medicine previously mentioned. He^{-asws} said: "As for the right side, take

طِبُّ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 90 177

178 Al-Kafi, Vol. 8, H. 14667.

one grain of it with a decoction of cumin. For the left side, take it with a decoction of celery root (*usul al-karafs*).” I said: "O son of Rasool Allah^{-asws}, shall I take one or two *mithqal* (appro. 4.25 grams) of it?" He^{-asws} replied: "No, rather take the weight of one grain and you will recover, Allah^{-azwj}, the Exalted, Willing."¹⁷⁹

Stones in (Kidney):

مُحَمَّدُ بْنُ حَكِيمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ النَّضْرِ مُؤَدَّبٌ وَوَلَدُ أَبِي جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُوسَى ع قَالَ: شَكَوْتُ إِلَيْهِ مَا أَجِدُ مِنَ الْحَصَاةِ فَقَالَ وَنَحْكَ أَيْنَ أَنْتَ عَنِ الْجَامِعِ دَوَاءِ أَبِي فَقُلْتُ سَيِّدِي وَ مَوْلَايَ أَعْطِنِي صِفَتَهُ فَقَالَ هُوَ عِنْدَنَا يَا جَارِيَةُ أَخْرَجِي الْبُسْتُوقَةَ الْخَضْرَاءَ قَالَ فَأَخْرَجَتِ الْبُسْتُوقَةَ وَ أَخْرَجَ مِنْهَا مِقْدَارَ حَبَّةٍ فَقَالَ اشْرَبْ هَذِهِ الْحَبَّةَ بِمَاءِ السَّدَابِ أَوْ بِمَاءِ الْفُجْلِ الْمَطْبُوحِ فَإِنَّكَ تُعَافَى مِنْهُ قَالَ فَشَرِبْتُهُ بِمَاءِ السَّدَابِ فَوَ اللَّهُ مَا أَحْسَسْتُ بِوَجْعِهِ إِلَى يَوْمِنَا هَذَا.

Muhammad Ibn Hakim narrated from:

Muhammad Ibn Al-Nadr, a teacher of the child of Abu Ja' far Muhammad^{-asws} Ibn 'Ali^{-asws} Ibn Musa^{-asws}, has said: 'I complained to him (Abu Ja'far^{-asws}) of my suffering from stones. He^{-asws} said: "Woe be to you, what about the 'comprehensive medication' of my^{-asws} father^{-asws}?" I said: "My lord and master, describe it for me." He^{-asws} said: "We have it. Girl, bring out the green container." 'He [Mubammad Ibn el-Nadr] said: 'She brought it out and he^{-asws} took out a grain of it and said: "Drink this grain with rue water or a decoction of radish (*al-fujl*), and you will be cured of it." He [al-Nadr] said: 'I took the grain with rue water and, by Allah^{-azwj}, I have not felt its pain until this day.'¹⁸⁰

For Young Boy - a Useful Invocation:

إِسْحَاقُ بْنُ حَسَّانَ الْعَلَّافُ الْعَارِفُ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ هُوَ يُعَوِّذُ ابْنًا لَهُ صَغِيرًا وَ هُوَ يَقُولُ

Ishaq Ibn Hassan al-'Allaf al-'Arif narrated from al-Husayn Ibn Mabbub from Jamil Ibn Salih from Dharih al-Muharibi, who said:

'I called on Aba 'Abd Allah^{-asws} and he^{-asws} was seeking protection for a young boy of his^{-asws}, saying:

طب الأئمة عليهم السلام، ص: 90 179

طب الأئمة عليهم السلام، ص: 91 180

بِسْمِ اللَّهِ أَعَزِّمُ عَلَيْكَ يَا وَجَعُ وَيَا رِيحُ كَائِنًا مَا كَانَتْ بِالْعَزِيمَةِ الَّتِي عَزَمَ بِهَا رَسُولُ اللَّهِ صَ وَ عَلَيَّ
 بِنَ أَبِي طَالِبٍ عَ عَلَيَّ جِنَّ وَادِي الصَّبْرَةِ فَأَجَابُوا وَ أَطَاعُوا لَمَّا أَجَبْتِ وَ أَطَعْتِ وَ خَرَجْتِ عَنِ ابْنِ
 فُلَانٍ ابْنِ فُلَانَةَ السَّاعَةَ السَّاعَةَ.

"In the Name of Allah-azwj, I adjure you, O pain and O wind, wherever it may be, with the invocation with which Rasool Allah-saww and Ali-asws Ibn Abu Talib-asws conjured the jinn of the valley of Al-Sabra, and they answered and obeyed, that you answer and obey and get out of so-and-so, son of so-and-so, at once, at once.'

حَتَّى قَالَهَا ثَلَاثَ مَرَّاتٍ

He-asws said that three times.¹⁸¹

A Comprehensive Invocation:

إِبْرَاهِيمُ بْنُ عَيْسَى الرَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَبِيبٍ الْحَارِثِيُّ وَ كَانَ مِنْ أَعْلَمِ أَهْلِ زَمَانِهِ وَ أَنْقَاهُمْ قَالَ: حَدَّثَنَا ابْنُ سِنَانٍ عَنِ الْمُفَضَّلِ
 بْنِ عُمَرَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع: إِنْ اسْتَطَعْتَ أَنْ لَا تَيْبِتَ حَتَّى تَتَعَوَّدَ بِالْأَحَدِ عَشَرَ حَرْفًا فَافْعَلْ فَقُلْتُ أَحْبَبْتَنِي بِهَا يَا ابْنَ رَسُولِ اللَّهِ قَالَ

Ibrahim Ibn 'Isa al-Zafarani narrated from Muhammad Ibn Habib al-Harithi-and he was the most knowledgeable and pious of the people of his time-from Ibn Sinan from al-Mufaddal Ibn 'Umar, who said:

'Abu 'Abd Allah-asws said: "If you are unable to pass the night until you have taken refuge in eleven ways, then do [that]." I said: "Inform me of them, O son of Rasool Allah-asws."

"He said: "Say:

قُلْ أَعُوذُ بِعِزَّةِ اللَّهِ أَعُوذُ بِقُدْرَةِ اللَّهِ أَعُوذُ بِجَلَالِ اللَّهِ أَعُوذُ بِجَمَالِ اللَّهِ أَعُوذُ بِسُلْطَانِ اللَّهِ أَعُوذُ بِدَفْعِ اللَّهِ
 أَعُوذُ بِمَنْ اللَّهِ أَعُوذُ بِجَمْعِ اللَّهِ أَعُوذُ بِمُلْكِ اللَّهِ أَعُوذُ بِرَحْمَةِ اللَّهِ أَعُوذُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ
 آلِهِ وَ عَلَى أَهْلِ بَيْتِهِ مِنْ شَرِّ مَا خَلَقَ وَ ذَرَأَ وَ بَرَأَ

'I take refuge in the Might of Allah-azwj, I take refuge in the Power of Allah-azwj, I take refuge in the Majesty of Allah-azwj, I take refuge in the Beauty of Allah-azwj, I take refuge in the Sovereignty of Allah-azwj, I take refuge in the Defense of Allah-azwj, I take refuge in the Grace

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of Allah-azwj, I take refuge in the Force of Allah-azwj, I take refuge in the Dominion of Allah-azwj, I take refuge in the Perfection of Allah-azwj, I take refuge in Rasool Allah-azwj, blessings of Allah-azwj on him-saww and his-saww family-asws and his-saww Ahl al-Bayt-asws, from the evil of what He-azwj Originated and Scattered and Created.'

وَتَتَعَوَّذُ بِهِ مِمَّا شِئْتَ فَإِنَّهُ لَا يَضُرُّكَ هَوَامٌ وَلَا جِنٌّ وَلَا إِنْسٌ وَلَا شَيْطَانٌ إِنْ شَاءَ اللَّهُ تَعَالَى.

Take refuge in Him-azwj from whatever you wish, for neither vermin (hawamm) or jinn, human or demon, will harm you if Allah-azwj, the Exalted, Wills.¹⁸²

Protection from Vermin:

وَعَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدٍ الْبَاقِرِ ع قَالَ: عَوَّذُ نَفْسِكَ مِنَ الْهَوَامِ بِهَذِهِ الْكَلِمَاتِ

From Abu Hamza Al-Thumali from Abu Jafar al-Baqir-asws that he-asws said: 'Take refuge for yourself from vermin with these words:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص أَعُوذُ بِعِزَّةِ اللَّهِ أَعُوذُ بِقُدْرَةِ اللَّهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ كُلِّ هَامَّةٍ تَدْبُ بِاللَّيْلِ وَالنَّهَارِ إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

"In the Name of Allah-azwj, the Merciful, the Compassionate, in the Name of Allah-azwj, and by Allah-azwj. Muhammad-saww is Rasool Allah-saww. I take refuge in the Might of Allah-azwj. I take refuge in the Power of Allah-azwj over what He-azwj Wills, from the evil of every vermin which creeps by night and day. Surely my Lord is on a Straight Path.¹⁸³

An Invocation for Wealth and Children:

صَالِحِ بْنِ أَحْمَدَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَبَلَةَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع: حَصِّنُوا أَمْوَالَكُمْ وَأَهْلِيكُمْ وَ احْرُزُوهُمْ بِهَذِهِ وَ قُولُوهَا بَعْدَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ

Salih Ibn Ahmad narrated from 'Abd Allah Ibn Jabala from al-Ala Ibn Razin from Muhammad Ibn Muslim, who said:

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'Abu 'Abd Allah^{-asws} said: "Protect your wealth and your family, and guard them with these words to recite over them after the final evening prayer (Salat Al-Isha):

أُعِيذُ نَفْسِي وَ ذُرِّيَّتِي وَ أَهْلَ بَيْتِي وَ مَالِي بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَ مِنْ كُلِّ عَيْنٍ لَامَّةٍ

'I seek refuge for myself, my offspring, my family, and my wealth, by the Perfect Words of Allah^{-azwj}, from every demon and vermin, and from every evil eye.'

وَ هِيَ الْعُودَةُ الَّتِي عَوَّذَ بِهَا جِبْرِئِيلُ عَ الْحَسَنِ وَ الْحُسَيْنِ ص.

And this is the invocation by which Jibrail^{-as} sought protection for Al-Hasan^{-asws} and Al-Hussain^{-asws}, Blessings of Allah^{-azwj} on them^{-asws}.¹⁸⁴

An Invocation against Thieves:

الْحَضِرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ بْنِ مُسْلِمٍ وَ مُحَمَّدُ بْنُ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ مَنْ قَالَ هَذِهِ الْكَلِمَاتِ وَ اسْتَعْمَلَ هَذِهِ الْعُودَةَ فِي كُلِّ لَيْلَةٍ ضَمِنْتُ لَهُ أَنْ لَا يَغْتَالَهُ مُغْتَالٌ مِنْ سَارِقٍ فِي اللَّيْلِ وَ النَّهَارِ يَقُولُ بَعْدَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ

Al-Khidr Ibn Muhammad narrated from [both] Ahmad Ibn 'Umar Ibn Muslim, and Muhsin Ibn Ahmad from Yunus Ibn Yaqub from

Abu 'Abd Allah^{-asws} said: 'Whoever says these words and uses this invocation every night, I^{-asws} guarantee him that no murdering thief (sariq) will kill him in the night or day. After the final prayer (Al-Isha) say:

أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِمَغْفِرَةِ اللَّهِ وَ أَعُوذُ بِرَحْمَةِ اللَّهِ وَ أَعُوذُ بِسُلْطَانِ اللَّهِ الَّذِي هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَعُوذُ بِكَرَمِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ مِنْ شَرِّ كُلِّ جَبَّارٍ عَنِيدٍ وَ شَيْطَانٍ مَرِيدٍ وَ كُلِّ مُغْتَالٍ وَ سَارِقٍ وَ عَارِضٍ وَ مِنْ شَرِّ السَّامَةِ وَ الْمُهَامَّةِ وَ الْعَامَّةِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ

صَغِيرَةٍ وَكَبِيرَةٍ بَلِيلٍ أَوْ نَهَارٍ وَ مِنْ شَرِّ فُسَّاقِ الْعَرَبِ وَ الْعَجَمِ وَ فُجَّارِهِمْ وَ مِنْ شَرِّ فَسَقَةِ الْجِنَّ وَ
الْإِنْسِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّي أَخَذُ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

“I take refuge in the Might of Allah^{-azwj}, I take refuge in the Power of Allah^{-azwj}, I take refuge in the Forgiveness of Allah^{-azwj}, I take refuge in the Mercy of Allah^{-azwj}, I take refuge in the Sovereignty of Allah^{-azwj} Who is Powerful over all things. I take refuge in the Nobility of Allah^{-azwj}, I take refuge in the Force of Allah^{-azwj}, from the evil of every obstinate tyrant (jabbar) and rebellious demon, and every murderer and thief and evil occurrence, from the evil of venomous vermin and the reptile and al-'amma, from the evil of every creature small and large, by night and day, from the evil of the ungodly, Arab and non-Arab (al-'ajam), and their immoral ones, from the evil of the ungodly jinn and men, and from the evil of every creature my Lord^{-azwj} has Seized by its forelock. Surely my Lord^{-azwj} is on a straight path.¹⁸⁵

Visiting the Sick:

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْكُوفِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَيْمُونٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع عَنْ آبَائِهِ
الطَّاهِرِينَ ع قَالَ: مَا مِنْ مُؤْمِنٍ عَادَ أَخَاهُ الْمُؤْمِنَ وَ هُوَ شَاكٍ فَقَالَ

Ahmad Ibn Muhammad Ibn 'Abd Allah, al-Kufi narrated from Ibrahim Ibn Maymun from Hammad Ibn 'Isa from Hariz from

Abu 'Abd Allah al-Sadiq^{-asws} from his^{-asws} pure forefathers^{-asws} has said: 'There is not a believer who visits his fellow believer suffering from an illness and says to him:

لَهُ أُعِيدُكَ بِاللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْكَرِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَفَّارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ

“I seek protection for you in Allah^{-azwj}, the Mighty, the Lord of the Noble Throne, from the evil of every swelling blood-vessel and from the evil of the heat of the fire”

فَكَانَ فِي أَجَلِهِ تَأْخِيرٌ إِلَّا خَفَّفَ اللَّهُ عَنْهُ.

Except that Allah^{-azwj} will Relieve of it, if there is a delay in his appointed time.¹⁸⁶

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The Prayer of the Distressed:

حَكِيمُ بْنُ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ يَفْطِينٍ عَنْ يُونُسَ بْنِ ابْنِ سِنَانٍ عَنْ حَفْصِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع: أَنَّهُ اسْتَكَى بَعْضُ وُلْدِهِ فَدَنَا مِنْهُ فَقَبَلَهُ ثُمَّ قَالَ يَا بُيَّيْ كَيْفَ تَجِدُكَ، قَالَ أَجِدُنِي وَجَعًا قَالَ قُلْ إِذَا صَلَّيْتَ الظُّهْرَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ فَإِنَّهُ لَا يَقُولُهَا مَكْرُوبٌ إِلَّا قَالَ الرَّبُّ تَبَارَكَ وَتَعَالَى لَكَيْتِكَ عَبْدِي مَا حَاجْتُكَ؟.

Hakim Ibn Muhammad Ibn Muslim narrated from al-Hasan Ibn 'Ali Ibn Yaqtin from Yunus from Ibn Sinan from Hafs Ibn 'Abd al-Hamid from Muhammad Ibn Muslim from

Abu Jafar Muhammad^{-asws} Ibn 'Ali^{-asws} that one of his children was ill. He^{-asws} went to him and kissed him and said: 'O my son, how do you find yourself?' He replied: 'I am suffering from a pain.'

He^{-asws} said: 'When you complete your afternoon prayer (salat al-zuhr) **say ten times:**

'O Allah, O Allah, O Allah,'

For a distressed person (makrub) does not say it without the Lord, Blessed and Exalted, saying: "Here I am, O my servant, what is your need?"¹⁸⁷

وَعَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: دُعَاءُ الْمَكْرُوبِ فِي اللَّيْلِ

From Abu 'Abd Allah^{-asws} said: 'The prayer of a distressed person in the night is:

يَا مُنْزِلَ الشِّفَاءِ بِاللَّيْلِ وَالنَّهَارِ وَ مُذْهِبَ الدَّاءِ بِاللَّيْلِ وَالنَّهَارِ أَنْزِلْ عَلَيَّ مِنْ شِفَائِكَ شِفَاءً لِكُلِّ مَا بِي مِنَ الدَّاءِ.

"O Revealer of healing by night and day and Remover of illness by night and day, bring down on me Your^{-azwj} Healing, a healing for all the illness in me."¹⁸⁸

الْقَاسِمُ بْنُ بَجْرَمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي إِسْحَاقَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ الْخُرَّاسَانِيِّ وَكَانَ مِنَ الْأَخْبَارِ قَالَ: حَضَرْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع مَعَ جَمَاعَةٍ مِنْ إِخْوَانِي مِنَ الْحُجَّاجِ أَيَّامَ أَبِي الدَّوَانِيْقِ فَسُئِلَ عَنْ دُعَاءِ الْمَكْرُوبِ فَقَالَ دَوَاءُ الْمَكْرُوبِ إِذَا صَلَّى صَلَاةَ اللَّيْلِ يَضَعُ يَدَهُ عَلَى مَوْضِعِ سُجُودِهِ وَ لِيُقَلَّنْ.

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Al-Qasim Ibn Bahram narrated from Muhammad Ibn 'Isa from Abu Ishaq from al- Hussain Ibn al-Hasan al-Khurasni-and he was among the chosen ones-who said:

'I visited Abu 'Abd Allah Al-Sadiq^{asws} in the days of Abu Al-Dawaniq, with a group of my brothers who had performed the Hajj. He^{asws} was asked about the prayer of the distressed. He^{asws} replied: "The prayer of the distressed is when one has completed the night prayer (salat al-layl). Put your hand on the place on which you perform the prostration and say:

بِسْمِ اللَّهِ بِسْمِ اللَّهِ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ إِمَامُ اللَّهِ فِي أَرْضِهِ عَلَى جَمِيعِ عِبَادِهِ اشْفِنِي يَا شَافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُعَادِرُ سُقْمًا مِنْ كُلِّ دَاءٍ وَ سُقْمٍ

'In the Name of Allah^{azwj}, in the Name of Allah^{azwj}, Muhammad^{saww} is Rasool Allah^{saww}, 'Ali^{asws} is the Imam of Allah^{azwj} on His^{azwj} earth, over all His^{azwj} servants. Heal me, O Healer. There is no healing but Yours^{azwj}. A healing which does not leave out any illness from among every disease and illness.'"

قَالَ الْخُرَّاسَانِيُّ لَا أَدْرِي أَنَّهُ قَالَ يَقُولُهَا ثَلَاثَ مَرَّاتٍ أَوْ سَبْعَ مَرَّاتٍ

Al-Khurasani said: 'I do not know whether he said to repeat **it three times or seven times**.'¹⁸⁹

وَعَنْهُ أَنَّهُ قَالَ: دُعَاءُ الْمَكْرُوبِ الْمَلْهُوفِ وَمَنْ قَدْ أَعْيَبَتْهُ الْحَيْلَةُ وَأَصَابَتْهُ بَلِيَّةٌ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ يَقُولُهَا لَيْلَةَ الْجُمُعَةِ إِذَا فَرَغَ مِنَ الصَّلَاةِ الْمَكْتُوبَةِ مِنَ الْعِشَاءِ الْآخِرَةِ وَقَالَ إِنِّي أَخَذْتُهُ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ الْبَاقِرِ ع قَالَ أَخَذْتُهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ذِي النُّفَعَاتِ أَخَذَهُ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ أَخَذَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَخَذَهُ عَنْ رَسُولِ اللَّهِ أَخَذَهُ عَنْ جَبْرِئِيلَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَخَذَهُ جَبْرِئِيلُ عَنِ اللَّهِ عَزَّ وَ جَلَّ.

From him (the narrator of the above Hadith), that he said: 'The prayer of the distressed and anxious,

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Those at their wits' end, **and those afflicted with of the oppressors (al-zalimin) (21:87)**. It should be recited on Thursday night when one has completed his obligatory evening prayer.' He said: 'I learnt it from Abu Jafar Al-Baqir^{asws} who said he took it from 'Ali^{asws} Ibn Al-Hussain^{asws} from Al-Hussain^{asws} Ibn 'Ali^{asws}, who said he took it from Amir-ul-Momineen'

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asws, who took it from Rasool Allah-saww, who learnt it from Jibrail-as, who learnt it from Allah-azwj, the Mighty and Sublime.¹⁹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ يَقُولُ عِنْدَ الْعِلَّةِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Adul Rahman Bin Abu Najran and Ibn Fazzal, from one of our companions,

(It has been narrated) from Abu Abdullah-asws, 'He-asws used to say during an illness:

اللَّهُمَّ إِنَّكَ عَيَّرْتَ أَقْوَاماً فَقُلْتَ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا فَيَا مَنْ لَا يَمْلِكُ كَشْفَ ضُرِّي وَلَا تَحْوِيلَهُ عَنِّي أَحَدٌ غَيْرُهُ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ اكْشِفْ ضُرِّي وَ حَوِّلْهُ إِلَى مَنْ يَدْعُو مَعَكَ إِيَّاهَا آخِرَ لَا إِلَهَ غَيْرُكَ

'O Allah-azwj! You-azwj have criticised certain nations saying: so You-azwj Said **[17:56] Say: Call on those whom you assume (to be gods) besides Him, so they shall not control the removal of distress from you nor change it.** So, O the One besides Whom non can control the Removal of my distress nor change it, apart from Him-azwj! Send *Salawāt* upon Muhammad-saww and the Progeny-asws of Muhammad-saww and Remove my distress and Change it to the ones who are calling to a god along with You-azwj. There is no god other than You-azwj'.¹⁹¹

On severe agonies of Death:

الأحوصُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نَجْرَانَ قَالَ: حَدَّثَنَا ابْنُ عَيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ السَّجِسْتَانِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ ع قَالَ: إِذَا دَخَلْتَ عَلَى مَرِيضٍ وَ هُوَ فِي النَّزْعِ الشَّدِيدِ فَقُلْ لَهُ ادْعُ بِهَذَا الدُّعَاءِ يُخَفِّفِ اللَّهُ عَنْكَ سَبْعَ مَرَّاتٍ

Al-Ahwas Ibn Muhammad narrated from 'Abd al-Rahman Ibn Abu Najran from Ibn 'Isa from Hariz Ibn 'Abd Allah al-Sijistani on the authority of

Abu Jafar Al-Baqir-asws said: 'When you visit a patient while he is suffering severe agonies of death, say to him: "Pray this prayer **seven times** and Allah-azwj will make it easy for you:

أَعُوذُ بِاللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْعَظِيمِ الْكَرِيمِ مِنْ كُلِّ عِرْقٍ نَقَّارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ

¹⁹⁰ طب الأئمة عليهم السلام، ص: 121

¹⁹¹ Al Kafi V 2 – The Book Of Supplication CH 56 H 1

'I take refuge in Allah^{-azwj}, the Mighty, Lord of the Mighty and the Noble Throne, from every swelling blood-vessel ('irq nifar) and from the evil of the heat of the fire.'

ثُمَّ لَقِنَهُ كَلِمَاتِ الْفَرَجِ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَا كَلِمَاتُ الْفَرَجِ قَالَ قُلْ لِيَقُلْ

Then teach him the words of deliverance (kalimat al-faraj).” I said: ‘O son of Rasool Allah^{-asws}, what are the words of deliverance?’ He^{-asws} replied: ‘Say:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“There is no god but Allah^{-azwj}, the Clement, the Noble. There is no god but Allah^{-azwj}, the Most High, the Mighty. Glory be to Allah^{-azwj}, the Lord of the seven heavens and the Lord of the seven earths, and what is under them, and the Lord of the Mighty Throne. Praise be to Allah^{-azwj}, the Lord of the Worlds.”

ثُمَّ حَوَّلْ وَجْهَهُ إِلَى مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي عَلَيْهِ فِيهِ فَإِنَّهُ يُخَفَّفُ عَنْهُ وَ يُسَهِّلُ أَمْرَهُ بِإِذْنِ اللَّهِ تَعَالَى .

Then move him on to the place in which he would pray. He will find relief and his affair will be made easy, Allah^{-azwj}, the Exalted, Willing.¹⁹²

On Severe Agony of Death:

الْحَضِرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ عَيْسَى عَنْ حَرِيزِ السَّجِسْتَانِيِّ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَبَجَاءَهُ رَجُلٌ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ أَحِي مُنْذُ ثَلَاثَةِ أَيَّامٍ فِي النَّزْعِ وَ قَدْ اشْتَدَّ بِهِ الْأَمْرُ فَادْعُ اللَّهَ لَهُ فَقَالَ اللَّهُ لَهُ فَقَالَ اللَّهُمَّ سَهِّلْ عَلَيْهِ سَكَرَاتِ الْمَوْتِ ثُمَّ أَمْرُهُ وَ قَالَ حَوْلُوا فِرَاشَهُ إِلَى مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ فَإِنَّهُ يُخَفَّفُ عَلَيْهِ إِنْ كَانَ فِي أَجَلِهِ تَأْخِيرٌ وَ إِنْ كَانَتْ مُدَّتُهُ [مَوْتُهُ] قَدْ حَضَرَتْ فَإِنَّهُ يُسَهِّلُ عَلَيْهِ إِنْ شَاءَ اللَّهُ تَعَالَى .

Al-Khidr Ibn Mohammed has narrated from Al-Abbas Ibn Mohammed from Hammad Ibn Isa, from Hariz Al-Sijistani, who said:

We were with Abu Abd Allah^{-asws} when a man came to him^{-asws} and said: O son of Rasool Allah^{-asws}, my brother has been suffering from the agony of death (al-naz) for three days and it has increased in severity, so pray to Allah^{-azwj}. He^{-asws} (the Imam) said: O Allah^{-azwj}, ease for him the agonies of death. Then he^{-asws} told the man: Move his mattress to the place in which he (used to) pray, and his suffering will be eased for him, if there is delay in his

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appointed time of death. (However) if his time has come, then it will be made easy for him (to go), Allah^{-azwj} Willing.¹⁹³

Supplication for the Ease in death:

و قال الصادق (عليه السلام): «من كتبها عند مريض يساق سهل الله عليه جدا، و إذا كتبت و علقت على امرأة مطلقة وضعت في عاجل بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'The one who writes it (Chapter 51) for the patient in the pangs¹⁹⁴ of death, Allah^{-azwj} would ease it for him. And if it is written and attached (Amulet) upon the divorced woman, she would be placed quickly, by the Permission of Allah^{-azwj}'.¹⁹⁵

Recitation at the Time of Death:

محمد بن يعقوب: عن محمد بن يحيى، عن موسى بن الحسن، عن سليمان الجعفري، قال: رأيت أبا الحسن (عليه السلام) يقول لابنه القاسم: «قم- يا بني- فاقراً عند رأس أخيك و الصَّافَاتِ صَفًّا حتى تستتمها» فقرأ، فلما بلغ: أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا قَضَى الْفَتَى، فلما سجي و خرجوا، أقبل عليه يعقوب ابن جعفر، فقال له: كنا نعهد الميت إذا نزل به الموت يقرأ عنده يس و الْقُرْآنِ الْحَكِيمِ فصرت تأمرنا بالصفات؟ فقال: «يا بني، لم تقرأ عند مكروب من موت قط إلا عجل الله راحته».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Suleyman Al-Ja'fary who said,

'I saw Abu Al-Hassan^{-asws} saying to his^{-asws} son Al-Qasim: 'Arise, O my^{-asws} son, arise and recite at the head of your brother [37] ***I swear by those who draw themselves out in ranks*** until you complete it'. So he started reciting it. When he reached [37:11] ***Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created. We Created them from sticky clay***, the youth passed away.

فلما سجي و خرجوا، أقبل عليه يعقوب ابن جعفر، فقال له: كنا نعهد الميت إذا نزل به الموت يقرأ عنده يس و الْقُرْآنِ الْحَكِيمِ فصرت تأمرنا بالصفات؟ فقال: «يا بني، لم تقرأ عند مكروب من موت قط إلا عجل الله راحته».

So when he was covered, and we went out, Yaqoub Ibn Ja'far met him^{-asws}, so he said to him^{-asws}, 'Whenever death descends upon one of us, we used to recite [36:1] ***Ya Seen*** [36:2] ***I swear by the Quran the Wise***, so are you^{-asws} (now) ordering us (to recite) ***Al-Saffaat***

193 طب الأئمة عليهم السلام، ص: 79

194 A sudden sharp spasm of pain

195 خواص القرآن 9: «مخطوط»

(Chapter 37)?' So he^{-asws} said: 'O my^{-asws} son! It does not get recited during the distress of death at all except that Allah^{-azwj} Hastens on its rest'.¹⁹⁶

Instructions to the Dying One:

مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَرْمِينِيُّ عَنْ مُحَمَّدِ بْنِ سِنَانَ الرَّاهِرِيِّ السِّنَانِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ وَفَضْلِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَبِي زَيْنَبٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع: إِذَا حَضَرْتُمْ الْمَيِّتَ فَلَقِّنُوهُ هَذَا الْأَمْرَ بِعِنْيَةِ كَلِمَةِ التَّوْحِيدِ وَ يُلْقَى فِي قُلُوبِهِمُ الرَّعْبُ فَإِذَا مَضَى عَلَى الْحَقِّ نَجَا.

Mohammed Ibn Jafar Al-Bursi narrated from Mohammed Ibn Yahya Al-Armani, from Mohammed Ibn Sinan Al-Zahiri Al-Sinani from Al-Mufaddal Ibn Umar and Fadle Allah, from Mohammed Ibn Abu Zaynab, who said:

Abu Abd Allah^{-asws} said: When you are present before a dying person, instruct him on this matter, that is (recitation of) the declaration of unity of Allah^{-azwj}. It strikes terror into their hearts (at that stage). If, (however), he has adhered to the Truth, he will be saved.¹⁹⁷

مُحَمَّدُ بْنُ جَعْفَرِ الْمَصِيبِيِّ قَالَ: حَدَّثَنَا الْقَدَّاحُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ص إِذَا حَضَرَ أَحَدًا مِنْ أَهْلِهِ عِنْدَ وَفَاتِهِ قَالَ لَهُ قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا بَيْنَهُمَا وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَإِذَا فَالَهَا الْمَرِيضُ قَالَ أَذْهَبَ فَلَيْسَ بِكَ بَأْسٌ.

Mohammed Ibn Jafar Al-Massisi has narrated from Al-Qaddah, who said:

Jafar^{-asws} Ibn Mohammed^{-asws} from his^{-asws} father^{-asws} has said: When Ali^{-asws} Ibn Abu Talib^{-asws} was with any member of his^{-asws} family at their death, he^{-asws} would say to him, say: There is no god but Allah^{-azwj}, the Clement, the Noble. Glory be to Allah^{-azwj}, the Lord^{-azwj} of the seven Heavens and the seven earths, and what is between the two, and what is in them, and what is under them, and the Lord of the Mighty Throne.

Praise be to Allah^{-azwj}, the Lord of the Worlds. When the patient had said that, he^{-asws} would say: Go there is no fear for you.

The Condition of a Dying Person:

مُحَمَّدُ بْنُ الْأَشْعَثِ مِنْ وُلْدِ الْأَشْعَثِ بْنِ قَيْسِ الْكِنْدِيِّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ: ثَقُلَ ابْنُ جَعْفَرِ بْنِ مُحَمَّدِ الصَّادِقِ ع فِي حَيَاةِ أَبِي جَعْفَرٍ وَ كَانَ جَعْفَرٌ جَالِسًا فِي نَاحِيَةِ الْبَيْتِ وَ الْعُلَامُ فِي النَّزْعِ فَكُلَّمَا دَنَا مِنْهُ إِنْسَانٌ قَالَ لَا تَمْسُهُ

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لَأَنَّهُ يَزِيدُ ضَعْفًا لِأَنَّ أضعفَ مَا يَكُونُ الْمَرِيضُ إِذَا كَانَ فِي هَذِهِ الْحَالَةِ فَكُلُّ مَنْ مَسَّهُ فَقَدْ أَعَانَ عَلَيْهِ فَلَمَّا قُبِضَ الْعُلَامُ أَمَرَ بِهِ فَأَغْمَضَ ثُمَّ قَالَ لَنَا إِنَّمَا الْجَزَعُ وَالْكَآبَةُ وَالْحُزْنُ مَا لَمْ يَنْزِلْ أَمْرُ اللَّهِ فَإِذَا نَزَلَ أَمْرُ اللَّهِ فَلَيْسَ إِلَّا التَّسْلِيمُ وَالرِّضَا ثُمَّ دَعَا بِدُهْنٍ فَادَّهَنَ وَ اِكْتَحَلَ وَ دَعَا بِطَعَامٍ فَأَكَلَ هُوَ وَ مَنْ مَعَهُ ثُمَّ قَالَ هَذَا هُوَ الصَّبْرُ الْجَمِيلُ الَّذِي وَعَدْنَا الْفَضْلَ عَلَيْهِ قَالَ اللَّهُ تَعَالَى أَوْلِيكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّكَ وَ رَحْمَةٌ وَ أَوْلِيكَ هُمْ الْمُهْتَدُونَ ثُمَّ أَمَرَ بِهِ فَعُغِصِلَ وَ لَبِسَ أَحْسَنَ ثِيَابِهِ وَ خَرَجَ فَصَلَّى عَلَيْهِ.

Mohammed Ibn Al-Ash'ath, one of the offspring of Al-Ash'ath Ibn Qays Al-Kindi, has narrated from Ali Ibn Al-Hakam, from Abd Allah Ibn Bukayr, from Zarara Ibn Ayan, who said:

A son of Jafar^{-asws} Ibn Mohammed Al-Sadiq^{-asws} was ill during the lifetime of Abu Jafar^{-asws}. Jafar^{-asws} was sitting in a corner of the room and the boy was in the agony of death. Whenever anyone came close to him (the boy), he^{-asws} said: 'Do not touch him, for his weakness will increase. A patient is at the weakest when he is in this condition, so whoever touches him makes him weaker. When the boy died, he^{-asws} gave instructions about him and the boy's eyes were closed. Then he^{-asws} said to us: 'Sadness and distress and grief are only as long as Allah^{-azwj}'s Command has not been revealed. When Allah^{-azwj}'s Command is Revealed, then there is nothing but submission and acceptance. Afterward, he^{-asws} called for oil and anointed himself^{-asws} and applied 'Al-kuhl' (Eye liner) around his^{-asws} eyes. He^{-asws} called for food, and he^{-asws} and those with him^{-asws} ate together. Then he^{-asws} said: **This is the sweet patience (12:18)** in which we^{-asws} were promised excellence. Allah^{-azwj} has Said: **Upon those rest blessings and mercy from their Lord and those – they are the truly-guided (2:157)**. Then he^{-asws} gave orders concerning him (the boy) and he was bathed. He^{-asws} dressed in his^{-asws} finest clothes and went out to pray over him.¹⁹⁸

وَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ قَالَ: مَا مِنْ أَحَدٍ يَحْضُرُهُ الْمَوْتُ إِلَّا وَكَلَّ بِهِ شَيْطَانٌ مِنْ شَيْطَانِيهِ يَأْمُرُهُ بِالْكَفْرِ وَ يُشَكِّكُهُ فِي أَمْرِهِ وَ دِينِهِ حَتَّى تَخْرُجَ نَفْسُهُ فَمَنْ كَانَ مُؤْمِنًا مُوَحَّدًا مُسْتَبْصِرًا لَمْ يَقْدِرْ عَلَيْهِ وَ مَنْ كَانَ ضَعِيفًا فِي دِينِهِ شَكَّكُهُ فِي أَمْرِهِ وَ دِينِهِ فَإِذَا حَضَرْتُمْ مَوْتَاكُمْ فَلَقِّنُوهُمْ كَلِمَةَ الْإِخْلَاصِ وَ هِيَ

From Abu Abd Allah Al-Sadiq^{-asws} that he^{-asws} said: There is not one who is about to die but that Satan assigns to him one of his demons to call him to disbelief and make him doubt his charge and his religion until his soul departs. He (the demon) will not have any power over whoever is an enlightened believer, declaring the unity of Allah^{-azwj}. He will make, whoever is weak in his religion, doubt his condition and his religion. So, when you are present with those (who are) about to die, instruct them to recite the declaration of sincerity, and it is:

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

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There is no god but Allah^{-azwj}, the Most High, the Mighty. There is no god but Allah^{-azwj}, the Clement, the Noble. Glory be to Allah^{-azwj}, the Lord of the seven Heavens and the Lord^{-azwj} of the seven earths and what is in them, and what is between them and what is under them, and the Lord^{-azwj} of the Mighty Thorne. Praise be to Allah^{-azwj}, the Lord^{-azwj} of the Worlds.¹⁹⁹

قَالَ: حَدَّثَنَا الْمُعَلَّى عَنْ أَحْمَدَ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: إِنَّ الْمُؤْمِنَ الْعَرِيبَ إِذَا حَضَرَهُ الْمَوْتُ فَالْتَفَتَ يَمَنَةً وَ يَسْرَةً فَلَمْ يَرَ أَحَدًا رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ عَبْدِي وَ وَلِيِّي إِلَى مَنْ تَلْتَفِتُ أ تَطْلُبُ حَمِيمًا أَوْ قَرِيبًا أَقْرَبَ إِلَيْكَ مِنِّي وَ عَزِّي وَ جَلَالِي لَنْ أَطْلُقُ عُقْدَتَكَ [و] لِأَصْبِرَنَّكَ إِلَى طَاعَتِي وَ لَنْ قَبَضْتُكَ إِلَيَّ [و] لِأَصْبِرَنَّكَ إِلَى كِرَامَتِي وَ إِلَى مُجَاوِرَةِ أَوْلِيَائِكَ وَ أَوْلَادِكَ.

He, the narrator says, that Al-Mualla has narrated from Ahmad Ibn Isa, from Ibrahim Ibn Mohammed from Ahmad Ibn Yusuf, who said:

Abu Abd Allah Al-Sadiq^{-asws} has said: When a believer who is a stranger is about to die, he turns to the right and the left but sees no one, raises his head to the Heavens. Then Allah^{-azwj} Says, My servant and my friend, to who do you turn? Do you seek a friend or a relative closer to you than Me^{-azwj}? By My Power and My Majesty, if I^{-azwj} Loosen your bond, I^{-azwj} will surely cause you to Worship Me^{-azwj}, but if I^{-azwj} Hold you to Me^{-azwj}, I^{-azwj} will surely Bring you to My^{-azwj} Magnanimity and into the proximity of your friends and loved ones.²⁰⁰

Prayer of a Mother for an Unwell son:

عَلِيُّ بْنُ مِهْرَانَ بْنِ الْوَالِدِ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَالِمٍ عَنِ الْأَرْقَطِ وَ هُوَ ابْنُ أُخْتِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: مَرَضْتُ مَرَضًا شَدِيدًا وَ أَرْسَلْتُ أُمِّي إِلَى خَالِي فَجَاءَ وَ أُمِّي خَارِجَةٌ فِي بَابِ الْبَيْتِ وَ هِيَ أُمُّ سَلَمَةَ بِنْتُ مُحَمَّدٍ بِنِ عَالِيٍّ وَ هِيَ تَقُولُ وَ أَسْبَابُهُ فَرَأَاهَا خَالِي فَقَالَ ضَمِّي عَلَيْكَ يَا بَابُكَ ثُمَّ ارْفَعِي فَوْقَ الْبَيْتِ ثُمَّ اكْشِفِي فَنَاعِكَ حَتَّى تَبْرُزِي شَعْرَكَ إِلَى السَّمَاءِ ثُمَّ قُولِي

'Ali Ibn Mihran Ibn al-Walid al-Askari narrated from Muhammad Ibn Salim from

Al-Arqat-he was the son of the sister of Abu 'Abd Allah al-Sadiq^{-asws} - who said: 'I was very ill and my mother sent for my maternal uncle. He came while my mother was outside the door of the house and she was Umm Salama^{sa} bint Muhammad^{-asws} Ibn 'Ali^{-asws} - saying: "Alas, my boy!" My uncle^{-asws} saw her and said: "Gather your dress around you and go up to the roof of the house. Then remove your veil (al-qina) so that you expose your hair to the sky and say:

طَبَّ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 80 199

طَبَّ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 80 200

رَبِّ أَنْتَ أَعْطَيْتَنِيهِ وَأَنْتَ وَهَبْتَهُ لِي اللَّهُمَّ فَاجْعَلْ هَبْتَكَ الْيَوْمَ جَدِيدَةً إِنَّكَ قَادِرٌ مُقْتَدِرٌ

'My Lord-azwj, You-azwj Gave me to him and You-azwj granted him to me, O Allah-azwj, Renew Your-azwj Grant today, surely You-azwj are Able and Powerful.'

ثُمَّ اسْجُدِي فَإِنَّكَ لَا تَرْفَعِينَ رَأْسَكَ حَتَّى يَبْرَأَ ابْنُكَ فَسَمِعَتْ ذَلِكَ وَفَعَلَتْهُ قَالَ فَقُمْتُ مِنْ سَاعَتِي فَخَرَجْتُ مَعَ خَالِي إِلَى الْمَسْجِدِ.

Then prostrate yourself and do not raise your head until your son is restored to health." She heard that and acted on it.' He [al-Arqat] said: 'I rose at once and went out with my maternal uncle-asws to the masjid.'²⁰¹

Potection from Whoever Wishes Evil to Others:

سَعْدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ قَيْسِ الْحَنَاطُ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ وَهُوَ وَالِدُ سَعِيدِ بْنِ مُحَمَّدِ بْنِ الشَّعْبِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ الصَّادِقِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: مَنْ أَرَادَهُ إِنْسَانٌ بِسُوءٍ فَأَرَادَ أَنْ يَحْجُرَ اللَّهَ بَيْنَهُ وَبَيْنَهُ فَلْيَقُلْ حِينَ يَرَاهُ

Saad Ibn Muhammad Ibn Said narrated from Musa Ibn Qays al-Hannat from Muhammad Ibn Said-he was the father of Said Ibn Muhammad-from al-Shairi from

Jafar-asws Ibn Muhammad Al-Sadiq-asws has narrated that Rasool Allah-saww said: "Whoever anticipate a person evil and that person wishes Allah-azwj to Make a barrier between the two of them, let him say when he sees him:

أَعُوذُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ مِنْ حَوْلِ خَلْقِهِ وَ قُوَّتِهِمْ وَ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ

'I take refuge in the Might of Allah and His Strength, from the Might of His creation and its strength. ***I take refuge with the Lord of the Daybreak, from the evil of what He created (113:1-2).***'"

ثُمَّ يَقُولُ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص

"Then say what Allah-azwj, the Mighty and Sublime, said to His-azwj Prophet-saww:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

طَبِ الْأَيْمَةَ عَلَيْهِمُ السَّلَامُ، ص: 122 201

So, if they turn their backs, say: God is enough for me. There is no god but He^{-azwj}. In Him^{-azwj} I have put my trust. He^{-azwj} is the Lord of the Mighty Throne (9:129).

صَرَفَ اللَّهُ عَنْهُ كَيْدَ كُلِّ كَايِدٍ وَ مَكْرَ كُلِّ مَآكِرٍ وَ حَسَدَ كُلِّ حَاسِدٍ وَ لَا يَقُولَنَّ هَذِهِ الْكَلِمَاتِ إِلَّا فِي وَجْهِهِ فَإِنَّ اللَّهَ يَكْفِيهِ بِحَوْلِهِ.

Allah^{-azwj} will Turn Away from him the plot of every plotter, the deception of every cunning person and the envy of every envier. Do not say these words except to his face and Allah^{-azwj} will Protect him by His^{-azwj} Might.²⁰²

For the lack of Children:

أَحْمَدُ بْنُ عِمْرَانَ بْنِ أَبِي لَيْلَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُجْرَانَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ الْأَوَّلِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع:

أَنَّ رَجُلًا شَكَأَ إِلَيْهِ قَلَّةَ الْوَلَدِ وَ أَنَّهُ يَطْلُبُ الْوَلَدَ مِنَ الْإِمَاءِ وَ الْحَرَائِرِ فَلَا يُرْزَقُ لَهُ وَ هُوَ ابْنُ سِتِّينَ سَنَةً فَقَالَ ع قُلْ ثَلَاثَةَ أَيَّامٍ فِي دُبُرِ صَلَاتِكَ الْمَكْتُوبَةِ صَلَاةِ الْعِشَاءِ الْآخِرَةِ وَ فِي دُبُرِ صَلَاةِ الْفَجْرِ

Ahmad Ibn 'Imran Ibn Abu Layla narrated from 'Abd al-Rahman, Ibn Abu Najran from Sulayman Ibn Jafar al-Jafari from

Abu Jafar^{-asws} the first, Al-Baqir^{-asws} Ibn 'Ali^{-asws} Ibn Al-Hussain^{-asws} Ibn 'Ali^{-asws} that a man complained to him^{-asws} of lack of children. He had tried for a child from bondmaids and free-born women (al-harair), but it was not granted to him and he was now sixty years old.

He^{-asws} [Imam Al-Baqir^{-asws}] said: 'For three days after your obligatory evening prayer and after the morning prayer, recite:

سُبْحَانَ اللَّهِ سَبْعِينَ مَرَّةً وَ أَسْتَغْفِرُ اللَّهَ سَبْعِينَ مَرَّةً وَ تَحْتِمُهُ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَ يُمِدِّدْكُمْ بِأَمْوَالٍ وَ بَيْنَ وَ بَيْنَ وَ يَجْعَلْ لَكُمْ جَنَّاتٍ وَ يَجْعَلْ لَكُمْ أَنْهَارًا

“Glory be to Allah^{-azwj},” **seventy times**; “I ask for forgiveness from Allah^{-azwj},” **seventy times**; and end it with the statement of Allah^{-azwj}, the Mighty and Sublime: **Ask forgiveness of your Lord^{-azwj}. Surely He^{-azwj} is ever All-forgiving, and He^{-azwj} will Loose heaven upon**

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you in torrents and will succour you with wealth and sons, and will appoint for you gardens, and will appoint for you rivers (71:10-12).

ثُمَّ وَقَعَ امْرَأَتِكَ اللَّيْلَةَ الثَّلَاثَةَ فَإِنَّكَ تُرَزَقُ بِإِذْنِ اللَّهِ ذَكَرًا سَوِيًّا قَالَ فَفَعَلْتُ ذَلِكَ وَ لَمْ يَحُول [يَحُل] الْحَوْلُ حَتَّى رُزِقْتُ فُرَّةً عَيْنٍ.

Then have intercourse with your wife on the third night and you will be blessed, Allah willing, with a healthy boy.' He [the man] said: 'I did that and the year was not over when I was blessed with a child.'²⁰³

Ants:

: تَدُقُّ الْكَرَاوِيَا وَ يُلْقَى فِي حَجَرٍ [جُحْر] النَّمْلِ وَ تَكْتُبُ فِي شَيْءٍ وَ تُعَلِّقُ فِي زَوَايَا الدَّارِ

Grind caraway (al-karawiya) and throw it into the hills of the ants (al-naml). Write [the following] on something and hand it at the corners of the house:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ بِالنَّبِيِّينَ وَ مَا أَنْزَلَ إِلَيْهِمْ فَأَسْأَلُكُمْ بِحَقِّ اللَّهِ وَ بِحَقِّ نَبِيِّكُمْ وَ نَبِيِّنَا وَ مَا أَنْزَلَ عَلَيْهِمَا إِلَّا تَحَوَّلْتُمْ عَنْ مَسْكِنِنَا.

'In the Name of Allah^{-azwj}, the Merciful, the Compassionate. If you believe in Allah^{-azwj} and the Last Day and the Prophets^{-as} and what has been revealed to them, then I ask you by the right of Allah^{-azwj}, and by the right of your Prophet^{-as} and our Prophet^{-saww}, and what has been revealed to them, to move away from our dwelling.'²⁰⁴

Common Cold:

سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى الْمُرَبِّيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكُوْتُ إِلَيْهِ الزُّكَامَ فَقَالَ صُنْعٌ مِنْ صُنْعِ اللَّهِ جُنْدٌ مِنْ جُنُودِ اللَّهِ بَعَثَهُ اللَّهُ إِلَى عَلَّةٍ فِي بَدَنِكَ لِيَقْلَعَهَا فَإِذَا قَلَعَهَا فَعَلَيْكَ بِوَزْنِ دَانِقِ شُونِيزٍ وَ نِصْفِ دَانِقِ كُنْدُسٍ يُدَقُّ وَ يُنْفَخُ فِي الْأَنْفِ فَإِنَّهُ يَذْهَبُ بِالزُّكَامِ وَ إِنْ أَمَكَنَّكَ إِلَّا تُعَالِجُهُ بِشَيْءٍ فَافْعَلْ فَإِنَّ فِيهِ مَنَافِعَ كَثِيرَةً.

Said Ibn Mansur narrated from Zakariyya Ibn Yahya Al-Muzni, from Ibrahim Ibn Abu Yahya, from

طَبِّ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 129 203

طَبِّ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 140 204

Ibrahim says that I complained to Abu Abd Allah^{-asws} about a common cold (al-zukam). He said: (It is) one of the workings of Allah^{-azwj} and one of the armies of Allah^{-azwj}. Allah^{-azwj} has Sent it to an illness in your body to remove it. When it has been removed, you must take one daniq weight (0.52 grames)²⁰⁵ of fennel flower and half a daniq weight of sneezewort (kundus). Grind it and inhale it all. It will get rid of the cold. If it is possible that you not treat it with something else, then do that, for it (the cold) has many benefits.²⁰⁶

Rumbling in the Belly

أَحْمَدُ بْنُ مُحَارِبِ السُّودَانِيِّ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى بْنِ يَحْيَى الْبَيْيَاقُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْجُهْمِ قَالَ: شَكَا دَرِيحُ الْمُحَارِبِيِّ قَرَارٍ فِي بَطْنِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَ تُوجِعُكَ؟ قَالَ نَعَمْ قَالَ مَا يَمْتَعُكَ مِنَ الْحَبَّةِ السَّوْدَاءِ وَالْعَسَلِ لَهَا؟.

Ahmad Ibn Muharib al-Sudani narrated from Safwan Ibn 'Isa Ibn Yahya al- Bayya from 'Abd al-Rahman Ibn al-Jahm that:

Dharir al-Muharibi complained to Abu 'Abd Allah^{-asws} of rumbling in his belly. He^{-asws} asked: "Does it cause you pain? He replied: 'Yes.' He^{-asws} said: 'What prevents you from taking black cumin (Kalonji) and honey for it?'"²⁰⁷

سَلَمَةُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عَيْسَى قَالَ: شَكَا رَجُلٌ إِلَى أَبِي الْحَسَنِ الْأَوَّلِ ع فَقَالَ إِنَّ بِي قَرْقَرَةً لَا تَسْكُنُ أَصْلًا وَ إِنِّي لِأَسْتَحْيِي أَنْ أَكَلِمَ النَّاسَ فَيَسْمَعَنَّ مِنْ صَوْتِ تِلْكَ الْقَرْقَرَةِ فَادْعُ لِي بِالشِّفَاءِ مِنْهَا فَقَالَ إِذَا فَرَعْتَ مِنْ صَلَاةِ اللَّيْلِ فُئِلْ.

Salama Ibn Muhammad al-Ash'ari narrated from 'Uthman Ibn 'Isa who said:

'A man complained to Abu Al-Hasan^{-asws}, the first (Musa Al-Kazim^{-asws}) and said: "I have a rumbling. It never subsides and I am ashamed of talking to the people for they will hear the sound of that rumbling. So pray for me to be cured of it."

He^{-asws} (Abu al-Hasan^{-asws}) replied: "When you finish your night prayer, say:

اللَّهُمَّ مَا عَلِمْتُ مِنْ خَيْرٍ فَهُوَ مِنْكَ لَا حَمْدَ لِي فِيهِ وَ مَا عَلِمْتُ مِنْ سُوءٍ فَقَدْ حَذَرْتَنِيهِ فَلَا عُذْرَ لِي فِيهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَتَكِلَ عَلَى مَا لَا حَمْدَ لِي عَلَيْهِ أَوْ آمَنْ مَا لَا عُذْرَ لِي فِيهِ

'O Allah^{-azwj}, whatever I know of good, it is from You^{-azwj}, there is no praise for me in it. Whatever I know of evil, You^{-azwj} have Warned me of it, so I have no excuse in it. O Allah^{-azwj}

²⁰⁵ https://en.wikipedia.org/wiki/Modern_gold_dinar and <http://www.everingham.com/family/data2/rec0034.html>

²⁰⁶ طب الأئمة عليهم السلام، ص: 64

²⁰⁷ طب الأئمة عليهم السلام، ص: 100

azwj, I take refuge in You-azwj from relying on that in which there is no praise for me, or trusting in that for which I have no excuse.’²⁰⁸

Stopping Flowing Blood (Menorrhagia):

الصَّبَّاحُ بْنُ مُحَمَّدٍ الْأَزْدِيُّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ خَالِدٍ قَالَ: كَتَبَتْ امْرَأَةٌ إِلَى الرِّضَا ع تَشْكُو دَوَامَ الدَّمِ بِهَا قَالَ فَكَتَبَ تَأْخُذِينَ كَفًّا مِنْ كُرْبُرَةٍ وَ مِثْلَهُ مِنْ سَمَاقٍ فَتَنْقَعِيهِ لَيْلَةً تَحْتَ التُّجُومِ ثُمَّ تُقَرِّبِيهِ بِالنَّارِ وَ تُصَفِّيهِ ثُمَّ تُشْرِبِينَ مِنْهُ قَدْرَ سُكَّرِجَةٍ يَسْكُنُ عَنْكَ الدَّمُ بِإِذْنِ اللَّهِ تَعَالَى.

Al-Sabbah Ibn Muhammad al-Azdi narrated from al-Husayn Ibn Khalid, who said:

‘A woman wrote to Al-Reza^{-asws} Complaining of a continuous flow of blood. He^{-asws} wrote to her: “Take one handful of coriander and one of sumac and soak it for one night in the open air. Then put it on the fire and sieve it. Drink a saucer of it and the blood will cease, Allah, the Exalted, Willing.”²⁰⁹

Gripes (Stomach Pain):

أَيُّوبُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنْ كَامِلٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجُعْفِيِّ قَالَ: شَكَا رَجُلٌ إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع مَعْصَاكَادَ يَمُتُّهُ وَ سَأَلَهُ أَنْ يَدْعُو اللَّهَ عَزَّ وَ جَلَّ لَهُ فَقَدْ أَعْيَاهُ كَثْرَةُ مَا يَتَّخِذُ لَهُ مِنَ الْأَدْوِيَةِ وَ لَيْسَ يَنْفَعُهُ ذَلِكَ بَلْ يَزْدَادُ عَلَيْهِ شِدَّةً قَالَ فَتَبَسَّمَ ص وَ قَالَ وَيْحَكَ إِنَّ دُعَاءَنَا مِنَ اللَّهِ بِمَكَانٍ وَ إِلَيَّ أَسْأَلُ اللَّهَ أَنْ يُخَفِّفَ عَنْكَ بِحَوْلِهِ وَ قُوَّتِهِ فَإِذَا اسْتَدَّ بِكَ الْأَمْرُ وَ التَّوَيْتَ مِنْهُ فَخُذْ جَوْزَةً وَ اطْرَحْهَا عَلَى النَّارِ حَتَّى تَعْلَمَ أَنَّهَا قَدِ اسْتَوَى مَا فِي جَوْفِهَا وَ غَيْرَتْ [عَيْرْتَهُ] النَّارُ فَشَرِّهَا [وَ] كُلَّهَا فَإِنَّهَا تَسْكُنُ مِنْ سَاعَتِهَا قَالَ فَوَّ اللَّهُ مَا فَعَلْتَ ذَلِكَ إِلَّا مَرَّةً وَاحِدَةً فَسَكَنَ عَنِّي الْمَعْصُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

Ayyub Ibn ‘Umar narrated from Muhammad Ibn Isa from Kamil from Muhammad Ibn Ibrahim al-Ju’fi who said:

‘A man complained to Abu Al-Hasan Al-Reza^{-asws} of gripes (al-maghs), the pains of which almost killed him. He asked him to pray to Allah, the Mighty and Sublime, for him, since the many medications he had taken for it had wearied him and had not benefited him. On the contrary, the severity [of the pain] had increased.

He^{-asws} (Al-Reza^{-asws}) smiled and said: “Woe be to you, our^{-asws} prayer to Allah^{-azwj} has weight, and I^{-asws} ask Allah^{-azwj} to Ease it for you with His^{-azwj} Power and His^{-azwj} Strength. When the affair [i.e. the pain] intensifies and you are in agony from it, take a walnut and

طَبِّ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 100 208

طَبِّ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 101 209

throw it on the fire until you know that its kernel has been roasted and the fire has altered all of its shell. It [the pain] will subside at once.”

He (the man) said: ‘By Allah^{-azwj}, I only did that once and the gripes subsided, by the Will of Allah^{-azwj}, the Mighty and Sublime.’²¹⁰

Vitiligo and Whiteness of the Eyes:

عَبْدُ الْعَزِيزِ بْنِ عَبْدِ الْجَبَّارِ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ يُونُسَ قَالَ: أَصَابَنِي بَيَاضٌ بَيْنَ عَيْنَيْ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَشَكَوْتُ ذَلِكَ إِلَيْهِ فَقَالَ تَطَهَّرْ وَصَلِّ رَكَعَتَيْنِ وَ قُلْ

‘Abd al-Aziz Ibn ‘Abd al-Jabbar narrated from Dawud Ibn ‘Abd al-Rahman from Yunus, who said:

‘I was afflicted with whiteness in my eyes, so I went to Abu ‘Abd Allah^{-asws} and complained of that to him^{-asws}. He^{-asws} said: “Purify yourself and pray two rakats and say:

يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَمِيعُ وَ يَا سَامِعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ أَعْطِنِي خَيْرَ الدُّنْيَا وَ خَيْرَ
الْآخِرَةِ وَ قِنِي شَرَّ الدُّنْيَا وَ شَرَّ الْآخِرَةِ وَ أذْهَبْ عَنِّي مَا أَجِدُ فَقَدْ غَاظَنِي الْأَمْرُ وَ أَحْزَنَنِي

O Allah^{-azwj}, O Merciful, O Compassionate, O All-hearing, O Hearer of supplications, O Bestower of blessings, Grant me the good of this world and the next, and protect me from the evil of this world and the evil of the next world, and remove from me my suffering, for the affair has vexed me and grieved me.”

قَالَ يُونُسُ فَقَعَلْتُ مَا أَمَرَنِي بِهِ فَأَذْهَبَ اللَّهُ عَنِّي ذَلِكَ وَ لَهُ الْحَمْدُ وَ عَنْهُ ص

Yunus said: ‘I did as he^{-asws} instructed me and Allah^{-azwj} Removed that from me, praise be to Him^{-azwj}.’²¹¹

أَنَّهُ قَالَ: ضَعْ يَدَكَ عَلَيْهِ وَ قُلْ

From him that he^{-asws} said: ‘Place your hand on it and say:

طَبِ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 101 210

طَبِ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 101 211

يَا مُنْزِلَ الشِّفَاءِ وَ مُذْهِبِ الدَّاءِ أَنْزِلْ عَلَيَّ مَا بِي مِنْ دَاءٍ شِفَاءً.

“O Bestower of healing and Remover of illness, bestow a cure on the illness that is in me.”²¹²

Shortness of Breath

إِبْرَاهِيمُ بْنُ سِرْحَانَ الْمُتَطَبِّبُ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَسْبَاطٍ عَنْ حَكِيمِ بْنِ مِسْكِينٍ عَنْ إِسْحَاقَ بْنِ إِسْمَاعِيلَ وَ بِشْرِ بْنِ عَمَّارٍ قَالَا: أَتَيْنَا أَبَا عَبْدِ اللَّهِ عَ وَ قَدْ خَرَجَ يُونُسُ مِنَ الدَّاءِ الْحَيْبِثِ قَالَ فَجَلَسْنَا بَيْنَ يَدَيْهِ فَقُلْنَا أَصْلَحَكَ اللَّهُ أَصْبْنَا مُصِيبَةً لَمْ نُصَبْ بِمِثْلِهَا قَطُّ قَالَ وَ مَا ذَاكَ فَأَخْبَرَنَا بِالْقِصَّةِ فَقَالَ لِيُونُسَ فَمَنْ فَتَطَهَّرْ وَ صَلَّى رُكْعَتَيْنِ ثُمَّ أَحْمَدِ اللَّهَ وَ أَثْنِ عَلَيْهِ وَ صَلَّى عَلَيَّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ثُمَّ قُلْ

Ibrahim Ibn Sirhan al-Mutatabbib narrated from 'Ali Ibn Asbat from Hakim Ibn Miskeen from Ishaq Ibn Ismail and Bishr Ibn 'Ammar, both of who said:

‘We came to Abu ‘Abd Allah^{-asws} and Yunus had been afflicted with a misfortune, the like of which has never afflicted us before.” He^{-asws} (Abu ‘Abd Allah) asked: “And what is that?” So we acquainted him^{-asws} with the story. He^{-asws} said to Yunus: “Raise and purify yourself. Pray two rakats, then praise Allah^{-azwj} and extol Him^{-azwj}, and bless Muhammad^{-saww} and his^{saww} Ahl al-Bayt^{-asws}. “Then say:

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانَ يَا رَحْمَانَ يَا رَحِيمُ يَا رَحِيمُ يَا رَحِيمُ يَا وَاحِدُ يَا وَاحِدُ يَا وَاحِدُ
يَا أَحَدُ يَا أَحَدُ يَا أَحَدُ يَا صَمَدُ يَا صَمَدُ يَا صَمَدُ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ
يَا أَقْدَرَ الْقَادِرِينَ يَا أَقْدَرَ الْقَادِرِينَ يَا رَبَّ الْعَالَمِينَ يَا رَبَّ الْعَالَمِينَ يَا رَبَّ الْعَالَمِينَ
يَا سَامِعَ الدَّعَوَاتِ يَا مُنْزِلَ الْبَرَكَاتِ يَا مُعْطِيَ الْخَيْرَاتِ صَلَّى عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي خَيْرَ
الدُّنْيَا وَ خَيْرَ الْآخِرَةِ وَ اصْرِفْ عَنِّي شَرَّ الدُّنْيَا وَ شَرَّ الْآخِرَةِ وَ أَذْهِبْ مَا بِي فَقَدْ غَاضَنِي الْأَمْرُ وَ
أَحْزَنَنِي

‘O Allah^{-azwj}, O Allah^{-azwj}, O Allah^{-azwj}; O Merciful, O Merciful, O Merciful; O Compassionate, O Compassionate, O Compassionate; O Single, O Single, O Single; O the One^{-azwj}, O the One^{-azwj}, O the One^{-azwj}; O Refuge, O Refuge, O Refuge; O Most Merciful of the merciful, O Most Merciful of the merciful, O Most Merciful of the merciful; O Most Powerful of the powerful, O Most Powerful of the powerful, O Most Powerful of the powerful; O Lord of the

طب الأئمة عليهم السلام، ص: 102 212

Worlds, O Lord of the Worlds, O Lord of the Worlds; O Hearer of supplications, O Revealer of blessings, O Bestower of favours, bless Muhammad^{-saww} and his^{-saww} family^{-asws} and Grant me the good of this world and the good of the Hereafter, and avert from me the evil of this world and the evil of the Hereafter. Remove what is in me, for the matter has distressed me and grieved me.'

قَالَ فَفَعَلْتُ مَا أَمَرَنِي بِهِ الصَّادِقُ عَ فَوَ اللَّهُ مَا خَرَجْنَا مِنَ الْمَدِينَةِ حَتَّى تَنَاطَرَ عَنِّي مِثْلُ النَّخَالَةِ.

He (Yunus) said: 'I did what Al-Sadiq^{-asws} instructed, and by Allah^{-azwj}, we had not left Medina when it was removed from me.'²¹³

Protection from Leprosy

إِبْرَاهِيمُ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ فَضَّالٍ وَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ يَظِينَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَ قَالَ: سَعَةُ الْجَنْبِ وَالشَّعْرُ الَّذِي يَكُونُ فِي الْأَنْفِ أَمَانٌ مِنَ الْجُدَامِ.

Ibrahim narrated from Al-Husayn Ibn 'Ali Ibn Faddal and al-Husayn Ibn 'Ali Ibn Yaqtin from Sadan Ibn Muslim from Ishaq Ibn Ammar from

Abu 'Abd Allah Al-Sadiq^{-asws} said: 'Amplitude of the side and [the profusion of] hair in the nose (al-anf) are a protection from leprosy.'²¹⁴

وَ عَنْ سَلَامَةَ بْنِ عُمَرَ الْهُمْدَانِيِّ قَالَ: دَخَلْتُ الْمَدِينَةَ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ عَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ اعْتَلَّتْ عَلَيَّ أَهْلِي بَيْتِي بِالْحَجِّ وَ أَتَيْتُكَ مُسْتَجِيرًا مِنْ أَهْلِ بَيْتِي مِنْ عِلَّةٍ أَصَابَتْني وَ هِيَ الدَّاءُ الْحَبِيثَةُ قَالَ أَقِمِّي فِي جِوَارِ رَسُولِ اللَّهِ صَ وَ فِي حَرَمِهِ وَ أَمْنِهِ وَ أَكْتُبْ سُورَةَ الْأَنْعَامِ بِالْعَسَلِ وَ اشْرَبْهُ فَإِنَّهُ يَذْهَبُ عَنْكَ.

From Salama Ibn 'Umar al-Hamdani, who said:

'I entered Medina and went to Abu 'Abd Allah^{-asws} and said: "O son of the Messenger of Allah^{-asws}, I brought the people of my house for the Hajj, and I have come to you to seek refuge for them from an illness which has afflicted me - it is the 'evil disease'." He^{-asws} (Abu 'Abd Allah^{-asws}) said: "Stand by the side of (the tomb of) Rasool Allah^{-saww}, blessings be on him^{-saww}, and in his sanctuary and protection. Write the sura al-Anam (6) with honey and drink it. It will be removed from you.'²¹⁵

وَ عَنْهُ عَ أَنَّهُ قَالَ: تُرَبُّةُ الْمَدِينَةِ مَدِينَةَ رَسُولِ اللَّهِ صَ تَنْفِي الْجُدَامِ.

213 طب الأئمة عليهم السلام، ص: 103

214 طب الأئمة عليهم السلام، ص: 105

215 طب الأئمة عليهم السلام، ص: 105

From him^{-asws} (Imam^{-asws} it is narrated) that he^{-asws} said: ‘The soil (al-turba) of Al-Medina, the city of the Messenger^{-saww} of Allah^{-azwj}, blessings of Allah^{-azwj} on him^{-saww} and his family^{-asws}, removes leprosy.’²¹⁶

An Invocation for Mental Disorder:

عُثْمَانُ بْنُ سَعِيدِ الْقَطَّانُ قَالَ: حَدَّثَنَا سَعْدَانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ: دَخَلَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ عَ وَ قَدْ عَرَضَ لَهُ حَبَلٌ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ ادْعُ بِهَذَا الدُّعَاءِ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ

‘Uthman Ibn Sa’id al-Qattan narrated from Sa’dan Ibn Muslim related from Muhammad Ibn Ibrahim, who said:

‘A man came to ‘ Abu Abd Allah^{-asws} said: “Recite this prayer when you go to bed:

بِسْمِ اللَّهِ وَ بِاللَّهِ آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِالْإِطَاعَاتِ اللَّهُمَّ احْفَظْنِي فِي مَنَامِي وَ يَقْظِي أَعُوذُ بِعِزَّةِ اللَّهِ وَ جَلَالِهِ مِمَّا أَجْدُ وَ أَخْذُرُ

‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, I believe in Allah^{-azwj}, and disbelieve in the idols. O Allah^{-azwj}, Protect me in my sleep and my waking. I take refuge in the Might of Allah^{-azwj} and His^{-azwj} Magnificence from that which I suffer and fear.’”

قَالَ الرَّجُلُ فَفَعَلْتُهُ فَعُوفِيْتُ بِإِذْنِ اللَّهِ تَعَالَى.

The man said: “I did it and was cured, by the Will of Allah^{-azwj}, the Exalted.”

وَ عَنْهُ عَ أَنَّهُ قَالَ: مَنْ أَصَابَهُ حَبَلٌ فَلْيُعَوِّذْ نَفْسَهُ لَيْلَةَ الْجُمُعَةِ بِهَذِهِ الْعُوذَةِ النَّافِعَةِ الشَّافِيَّةِ ثُمَّ ذَكَرَ نَحْوَ الْحَدِيثِ الْأَوَّلِ وَ قَالَ لَا تَعُوذُ إِلَيْهِ أَبَدًا وَ لِيُقْعَلَ ذَلِكَ عِنْدَ السَّحْرِ بَعْدَ الْإِسْتِغْفَارِ وَ فَرَاغِهِ مِنْ صَلَاةِ اللَّيْلِ.

From him^{-asws} (Imam) that he^{-asws} said: ‘Whoever is afflicted with a mental disorder, let him seek protection on Thursday night with this healing, beneficial invocation.’ Then he mentioned the like of the previous hadith and said: ‘It will not recur. Recite that at dawn after seeking forgiveness from Allah^{-azwj}, and after completing the night prayer.’²¹⁷

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طِبُّ الْأَنْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 105 217

For Panic

جَعْفَرُ بْنُ حَنَّانِ الطَّائِي قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْكَانِ الْحَلْبِيِّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِرَجُلٍ مِنْ أَوْلِيَائِهِ وَ قَدْ سَأَلَهُ الرَّجُلُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لِي بِنْتًا وَ أَنَا أَرِقُّ لَهَا وَ أَشْفِقُ عَلَيْهَا وَ إِهْمَا تَفْرَعُ كَثِيرًا لَيْلًا وَ نَهَارًا فَإِنْ رَأَيْتَ أَنْ تَدْعُو اللَّهَ لَهَا بِالْعَافِيَةِ قَالَ فَدَعَا لَهَا ثُمَّ قَالَ مُرَّهَا بِالْفَصْدِ فَإِنَّهَا تَنْتَفِعُ بِذَلِكَ.

Jafar Ibn Hannan al-Ta'i narrated from Muhammad Ibn 'Abd Allah Ibn Masud from Muhammad Ibn Muskan al-Halabi, who said:

'Abu 'Abd Allah^{-asws} said to one of his^{-asws} followers when the man had asked him: "O son of Rasool Allah^{-asws}, I have a daughter, and I am sorry and anxious for her since she is in a panic night and day. If you^{-asws} think it proper, pray to Allah^{-azwj} for her well-being." He [al-Halabi] said: 'He^{-asws} prayed for her, then said: "Instruct her to open a blood vessel (al-fasd), for she will benefit by that."²¹⁸

وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدٍ الْبَاقِرِ ع: أَنَّهُ سَكَا إِلَيْهِ رَجُلٌ مِنَ الْمُؤْمِنِينَ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لِي جَارِيَةً تَتَعَرَّضُ لَهَا الْأَرْوَاحُ فَقَالَ عَوِّدْهَا بِفَاتِحَةِ الْكِتَابِ وَ الْمَعْوِذَتَيْنِ عَشْرًا عَشْرًا ثُمَّ اسْتَبْهُ لَهَا فِي جَامٍ بِمِسْكِ وَ زَعْفَرَانٍ وَ اسْتَقِهَا إِيَّاهُ وَ يَكُونُ فِي شَرَابِهَا وَ وُضُوئِهَا وَ غُسْلِهَا فَفَعَلْتُ ذَلِكَ ثَلَاثَةَ أَيَّامٍ فَذَهَبَ اللَّهُ بِهِ عَنْهَا.

From Abu Jafar Muhammad Al-Baqir^{-asws} that a believer complained to him^{-asws} and said: 'O son of Rasool Allah^{-asws}, I have a bondmaid who is afflicted by winds (spirits).' He^{-asws} replied: 'Seek protection for her in the opening of the Book (the sura al-Fatiha (1) and the two suras of taking refuge (al-Falaq (113) and al-Nas (114) ten times. Then write it for her in a vessel in musk and saffron and give her to drink of it. Use it for her drinking, her ablution, and her washing. Do that for three days and Allah^{-azwj} will Remove it from her.'²¹⁹

Abscesses/Boils:

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مِهْرَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: إِنَّ هَذِهِ الدَّمَامِيلَ وَ الْقُرُوحَ أَكْثَرُهَا مِنْ هَذَا الدَّمِ الْمُحْتَرِقِ الَّذِي لَا يُخْرِجُهُ صَاحِبُهُ فِي إِبَانِهِ فَمَنْ عَلَبَ عَلَيْهِ شَيْءٌ مِنْ ذَلِكَ فَلْيُثْمَلْ إِذَا آوَى إِلَى فِرَاشِهِ

'Ali Ibn Muhammad Ibn Hilal narrated from 'Ali Ibn Mihran from Hammad Ibn 'Isa from Hariz Ibn 'Abd Allah from

Abu 'Abd Allah al-Sadiq^{-asws}, peace be upon him, who said: 'Most of these abscesses (al-damamil) and sores (al-quruh) are from this excessively heated blood (al-dam muhtariq)

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which a person does not take out at its time. Whoever is overcome by something of that, let him say when he goes to bed:

أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ وَكَلِمَاتِهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ كُلِّ ذِي شَرٍّ

“I take refuge in the Face of Allah^{-azwj}, the Mighty, and His^{-azwj} Perfect Words, which neither the righteous nor the ungodly pass by, from the evil of everything possessed of evil.”

فَإِنَّهُ إِذَا قَالَ ذَلِكَ لَمْ يُؤْذِهِ شَيْءٌ مِنَ الْأَرْوَاحِ وَغُوبِي فِيهَا بِإِذْنِ اللَّهِ تَعَالَى آخِرُ: يُكْتَبُ عَلَى كَاعِذٍ فَيَبْلُغُهُ صَاحِبُ الدَّمَامِيلِ لَا آلَاءَ إِلَّا الْأَوْكُ يَا اللَّهُ عَلِمْتُ بِهٖ مُحِبُّطٌ عَلِمْتُ بِهٖ كَهَلْسُونَ.

When he has said that, none of the jinn will harm him and he will be restored to health by it, Allah^{-azwj}, the Exalted, Willing. ‘Finally, write on a paper and make the person suffering from abscesses swallow it:’²²⁰

Warts:

سَعَدَوَيْهِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ التُّعْمَانِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع عَنْ آبَائِهِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ لِي ابْنًا مَرَجُوًّا وَ لَا يَكْمَنُهُ [بِمَكْنِهِ] أَنْ يُجَالِطَ النَّاسَ مِنْ كَثْرَةِ التُّغَالِيلِ الَّتِي بِهِ فَأَسْأَلُكَ يَا ابْنَ رَسُولِ اللَّهِ أَنْ تُعَلِّمَنِي شَيْئًا يَنْتَفِعُ بِهِ فَقَالَ خُذْ لِكُلِّ نَأْلُولٍ سَبْعَ شَعِيرَاتٍ وَ اقْرَأْ عَلَى كُلِّ شَعِيرَةٍ سَبْعَ مَرَّاتٍ إِذَا وَقَعَتِ الْوَاقِعَةُ إِلَى قَوْلِهِ فَكَانَتْ هَبَاءً مُنْبَثًّا وَ يَسْتَلُونَكَ عَنِ الْجِبَالِ فُقُلٌ يَنْسِفُهَا رَبِّي نَسْفًا فَيَذَرُهَا قَاعًا صَفْصَفًا لَا تَرَى فِيهَا عِوَجًا وَ لَا أَمْتًا ثُمَّ خُذْ شَعِيرَةً فَامْسَحْ بِهَا عَلَى التُّؤُولِ ثُمَّ صُرِّهَا فِي خِرْقَةٍ جَدِيدَةٍ وَ ارْبِطْ عَلَى الْخِرْقَةِ حَجْرًا وَ أَلْقِهَا فِي كَنِيْفٍ قَالَ فَفَعَلْتُ فَتَنَظَّرْتُ إِلَيْهِ وَ اللَّهُ يَوْمَ السَّابِعِ وَ الثَّامِنِ وَ هِيَ مِثْلُ رَاحَتِي وَ أَصْفَى.

و قال بعضهم ينبغي أن يعالج في محاق الشهر يعني إذا استتر الهلال و لم تره فإنه أبلغ للمعالجة و أفيد.

Sa'dawayh Ibn 'Abd Allah narrated from 'Ali Ibn al-Nu'man from Abu al-Hasan al-Rida, peace be upon him, from [one of his] forefathers, that *he* [al-Nu'man] said:

'I said to him [Al-Reza^{-asws}]: "May I be your^{-asws} sacrifice, I have a much-wanted son who is not able to mix with people because of the numerous warts *he* has. I ask you^{-asws}, O son of the Messenger of Allah^{-asws}, to teach me something that will benefit him." He^{-asws} replied: "For each wart, take seven barleycorns (Shai'raat) and recite over each one seven times: **When the Terror descends . . . until the verse: and become a dust scattered (56:1-6). They will question thee concerning the mountains. Say: My Lord will scatter them as ashes. Then He**

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will leave them a level hollow wherein thou wilt see no crookedness neither any curving (20:105-7).

"Then take a barleycorn and rub the center of the wart with it. Tie it in a new piece of cloth and fasten a stone on to it and throw it into a toilet (*kanfl*)." ' He [Ali Ibn al-Nauman] said: 'I did that and looked at him. By Allah^{-azwj}, on the seventh and eighth day *he* was like the palm of my hand and more clear!

'Some of them (the companions of Imam Al-Reza^{-asws}) say that it should be treated at the time of the *mutliq* of the month [from the 28th to the 30th of the month], that is, when the moon is hidden and cannot be seen. It is the most effective and beneficial time for treatment.'²²¹

On The Cyst

مُحَمَّدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ التَّفَفِيُّ عَنْ عَمَّارِ بْنِ عَيْسَى الْكِلَابِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَأ إِلَيْهِ رَجُلٌ مِنَ الشَّيْعَةِ سَلْعَةً ظَهَرَتْ بِهِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع صُمْ ثَلَاثَةَ أَيَّامٍ ثُمَّ اغْتَسِلْ فِي الْيَوْمِ الرَّابِعِ عِنْدَ زَوَالِ الشَّمْسِ وَ ابْرُزْ لِرَبِّكَ وَ لِيَكُنْ مَعَكَ خِرْقَةٌ نَظِيفَةٌ فَصَلِّ أَرْبَعَ رَكَعَاتٍ وَ اقْرَأْ فِيهَا مَا تَيْسَّرَ مِنَ الْقُرْآنِ وَ اخْضَعْ بِجُهِدِكَ فَإِذَا فَرَغْتَ مِنْ صَلَاتِكَ فَالِقِ ثِيَابَكَ وَ ابْرُزْ بِالْحِرْقَةِ وَ اَلْزِقْ حَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ ثُمَّ قُلْ

Muhammad Ibn 'Amir narrated from Muhammad Ibn 'Alim al-Thaqafi from 'Ammar Ibn 'Isa al-Kilabi from

'Abd Allah Ibn Sinan on the authority of Abu 'Abd Allah^{-asws} that he [Ibn Sinan] said: 'A man from the Shi'a complained to him^{-asws} (Abu 'Abd Allah^{-asws}) of a cyst (sila) that had appeared on him. Abu 'Abd Allah^{-asws} told him: "Fast for three days, then bathe on the fourth day at noon and go out in to the open plain to your Lord. Take with you a clean, patched, and ragged garment. Read four rak'as of prayer and recite in it whatever is easy of the QURAN, and be submissive in your endeavour. When you finish your prayer, cast off your clothes and put on the ragged garment, and put your right cheek on the earth.

Then say in supplication, humbly, and submissively:

بِإِتِهَالٍ وَ تَضَرُّعٍ وَ خُشُوعٍ يَا وَاحِدُ يَا أَحَدُ يَا كَرِيمُ يَا حَنَّانُ يَا جَبَّارُ يَا قَرِيبُ يَا مُجِيبُ يَا أَرْحَمَ الرَّاحِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اكشِفْ مَا بِي مِنْ مَرَضٍ وَ أَلْبِسْنِي الْعَافِيَةَ الْكَافِيَةَ الشَّافِيَةَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ ائْمَنْ عَلَيَّ بِتَمَامِ النِّعْمَةِ وَ أَذْهَبْ مَا بِي فَقَدْ آذَانِي وَ عَمَّنِي

‘O Single, O the One-^{azwj}, O Noble, O Compassionate, O Omnipotent, O Near, O Responder, O Most Merciful of the merciful, bless Muhammad-^{saww} and the family-^{asws} of Muhammad-^{saww}, and Remove what is in me of illness, and clothe me with well-being, sufficient and healing, in this world and the next. Bestow on me all the blessings and remove what is in me for it has troubled and distressed me.”

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَاعْلَمْ أَنَّهُ لَا يَنْفَعُكَ حَتَّى لَا يُخَالِجَ فِي قَلْبِكَ خِلَافُهُ وَتَعْلَمَ أَنَّهُ يَنْفَعُكَ قَالَ فَفَعَلَ الرَّجُلُ مَا أَمَرَهُ بِهِ جَعَفَ الصَّادِقُ ع قَالَ فَعُوِيَ مِنْهَا.

Then Abu ‘Abd Allah-^{asws} said to him: “Know that it will not benefit you until there is no conflict against it in your heart, and you know that it will benefit you.” He [Ibn Sinan] said: ‘The man did as Jafar al-Sadiq-^{asws} instructed him, and he was cured of it.’²²²

For a Swelling in the Body

مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ الْوَلِيدِ قَالَ: حَدَّثَنِي ابْنُ عَمِّي أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ الْوَلِيدِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ سَلِيمَانَ عَنْ مُبَسَّرِ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: إِنَّ هَذِهِ آيَةٌ لِكُلِّ وَرَمٍ فِي الْجَسَدِ يَخَافُ الرَّجُلُ أَنْ يَقُولَ إِلَى شَيْءٍ فَإِذَا قَرَأَهَا فَافْرَأَهَا وَ أَنْتَ طَاهِرٌ وَإِذَا أَغْدَدْتَ وَضُوءَكَ لِصَلَاةِ الْفَرِيضَةِ فَعَوِّذْ بِهَا وَرَمَكَ قَبْلَ الصَّلَاةِ وَ دُبْرَهَا وَ هِيَ

Muhammad Ibn Ishaq Ibn al-Walid narrated from his cousin Ahmad Ibn Ibrahim Ibn al-Walid from ‘Ali Ibn Asbat from al-Hakam Ibn Sulayman from Maysar from

Abu ‘Abd Allah Al-Sadiq-^{asws} has said: ‘This verse is for every swelling in the body for which a man is afraid to resort to anything [else]. When you are in a state of purity. When you have performed the ablution for the obligatory prayer, seek protection with it [the verse] from your swelling before the prayer and meditate on it. The verses are:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ {21}

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۗ هُوَ الرَّحْمَنُ الرَّحِيمُ {22}

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ
 سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {23}

هُوَ اللَّهُ الْخَالِقُ الْبَارِي الْمُصَوِّرُ ۗ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ
 الْعَزِيزُ الْحَكِيمُ {24}

If We had sent down this QURAN upon a mountain, thou wouldst have seen it humbled, split asunder out of the fear of God... until the end of the sura (59:21-4).

إِلَىٰ آخِرِ السُّورَةِ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ عَلَىٰ مَا حُدِّ لَكَ سَكَنَ الْوَرْمُ.

If you do that according to what has been mentioned to you, the swelling will subside.²²³

Panic during Sleep

أَبُو عُبَيْدَةَ بْنُ مُحَمَّدٍ بْنِ عُبَيْدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عُبَيْدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ مَيْسَرٍ عَنِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: إِنَّ رَجُلًا قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لِي جَارِيَةً يَكْثُرُ فَرَعُهَا فِي الْمَنَامِ وَرُبَّمَا اشْتَدَّ بِهَا الْحَالُ فَلَا تَهْدَأُ يَأْخُذُهَا حَزْرٌ [حَدْرٌ] فِي عَضُدِهَا وَفَدْرَاهَا بَعْضُ مَنْ يُعَالِجُ فَقَالَ إِنَّ بِهَا مَسًّا مِنْ أَهْلِ الْأَرْضِ وَ لَيْسَ يُمْكِنُ عِلَاجُهَا فَقَالَ ع مَرَّهَا بِالْفَصْدِ وَ حُدُّهَا مَاءَ الشَّبِثِ الْمَطْبُوحِ بِالْعَسَلِ وَ تُسْقَى ثَلَاثَةَ أَيَّامٍ فَإِنَّ اللَّهَ تَعَالَى يُعَافِيهَا قَالَ فَمَعَلْتُ ذَلِكَ فَعُوفِيَتْ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

Abu 'Ubayda Ibn Muhammad Ibn 'Ubayd narrated from Abu Muhammad Ibn 'Ubayd from Al-Nasr Ibn Suwayd from Maysar from

Abu 'Abd Allah al-Sadiq^{-asws} that a man said to him^{-asws}: 'O son of Rasool Allah^{-asws}, I have a bondmaid who is often in a panic during sleep. Sometimes the condition becomes more severe so that she does not calm down. An amulet (al-hirz) has been fastened to her arm and someone has seen her to cure her and said that she has been touched by the jinn and it is not possible to treat her.'

He^{-asws} [al-Sadiq] said: 'Instruct her to open a blood vessel and give her dill (al-shabath) water cooked with honey to drink for three days. Allah^{-azwj}, the Exalted will Restore her to

طَبِّ الْأَيْمَةِ عَلَيْهِمُ السَّلَامُ، ص: 110 223

health.’ He [the man] said: ‘I did that and she was cured, by the Will of Allah-^{azwj}, the Mighty and Sublime.’²²⁴

Insane and those Afflicted with the Falling Sickness:

مُحَمَّدُ بْنُ جَعْفَرِ بْنِ مِهْرَانَ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ حَمَّادٍ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع: أَنَّهُ وَصَفَ بُخُورَ مَرْيَمَ لِأُمِّ وَلَدِ 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 قَالَ لِنَاخِدِ لُبَانًا أَوْ سَنَدْرُوسًا وَ بُزَاقَ الْفَمِّ وَ كُورَ سَنْدَرِيٍّ وَ قُشُورَ الْحَنْظَلِ وَ مَرَّ مَرِيٍّ [بَرِيٍّ] وَ كَبْرِيَّتَ [كَبْرِيَّتًا] أَبْيَضَ كَسَّرْتَ دَاخِلَ الْمُقْلِ وَ سَعْدَ يَمَانِيٍّ وَ يَكْسِرَ [يَكْتُرُ] فِيهِ مَرٌّ وَ شَعْرَ قُنْفُذٍ مَشْبُوثٍ بِقَطْرَانِ شَامِيٍّ قَدَرِ ثَلَاثِ قَطْرَاتٍ تَجْمَعُ ذَلِكَ كَلَّهُ وَ يُصْنَعُ بُخُورًا فَإِنَّهُ جَيِّدٌ نَافِعٌ إِنْ شَاءَ اللَّهُ تَعَالَى.

Muhammad Ibn Jafar Ibn Mihran narrated from Ahmad Ibn Hammad from:

Abu Jafar al-Baqir-^{asws} that he-^{asws} had prescribed cyclamen (bukhur maryam) for his bondmaid and said that it was beneficial for everything caused by the spirits such as possession (al-mass), mental disorder, madness, the falling sickness, ensnarement, etc.. It is beneficial and has been proved, by the will of the Exalted.

He-^{asws} said: ‘Take storax or sanadarch (sandarus) and saliva (bazaq) from the mouth, Sandari false bdellium (kur sandari), the bark of the colocynth (qushur al-hanzal), marmari, white sulphur (kibrity abyad), a fragment inside the muql, and Yamani sweet cyperus (sud Yamani). Break into it three drops of myrrh and ‘porcupine hair’ (shar qanfadh) mixed with Syrian liquid pitch (qitranshami). Put it all together and create vapours (bukhar). It is good and beneficial, Allah-^{azwj} the Exalted Willing.’²²⁵

Cure for a Scared Person

و عن الصادق (عليه السلام): «من كتبها و جعلها في إناء زجاج ضيق الرأس نظيف، و جعلها في منزله كثر خير، و يرى الخيرات في منامه، كما يرى أهله في منزله، و إذا كتبت على حائط البيت منعت طوارقه و حرست ما فيه، و إذا شربها الخائف أمن بإذن الله تعالى».

And from Al-Sadiq-^{asws} having said: ‘The one who writes it (Chapter 19) and makes it to be in a clean glass container with a narrow head, and makes it to be in his house would get abundant goodness, and he would see goodness in his dreams, just as he sees his family in his home. And when it is written upon a wall of the house, it would prevent its violation

224 طب الأنمة عليهم السلام، ص: 110

225 طب الأنمة عليهم السلام، ص: 112

and fortify whatever is in it. And when it's (water) is drunk by the scared (person), he would be secure by the Permission of Allah^{-azwj}.²²⁶

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله)، أنه قال: «من قرأ هذه السورة أمن من عذاب الله تعالى، و سقاه الله من برد الشراب يوم القيامة، و من قرأها عند مواجهة أعدائه انخرفوا عنه و سلم منهم و لم يضره».

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (79), would be safe from the Punishment of Allah^{-azwj} the High, and would be quenched from a cold drink on the Day of Judgement. And the one who recites it during a confrontation with his enemies, they would divert themselves away from it, and he would be safe from them, and they will not harm him'.²²⁷

و قال الصادق (عليه السلام): «من قرأها و هو مواجه أعداءه لم يبصره، و انخرفوا عنه، و من قرأها و هو داخل على أحد يخافه نجا منه و أمن بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'The one who recites it (79), and he is in confrontation with his enemies will not be harmed from them, and they would divert away from him. And the one who recites it when he is coming up to anyone whom he fears, would be rescued from him, and would be safe by the Permission of Allah^{-azwj}'.²²⁸

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله) أنه قال: «من قرأ هذه السورة، كتب أنه ليس من المشركين بالله، و من قرأها في محاكمة بينه و بين أحد قواه الله على خصمه و ظفر به».

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said; 'The one who recites this Chapter (77), it would be written that he is not from those 'المشركين بالله' who associate others with Allah^{-azwj}. And the one who recites this in a trial between him and anyone, Allah^{-azwj} would Strengthen him against his opponent and Make him victorious'.²²⁹

و قال رسول الله (صلى الله عليه وآله): «من قرأها و هو في محاكمة عند قاض أو وال، نصره الله على خصمه».

And the Rasool-Allah^{-saww} said: 'The one who recites it whilst he is in the presence of a judge or a ruler, Allah^{-azwj} would Help against his opponent'.²³⁰

²²⁶ خواص القرآن: 44 (مخطوط)

²²⁷ Tafseer Al Burhan – H 11348

²²⁸ Tafseer Al Burhan – H 11350 (خواص القرآن: 28، 57 «مخطوط».)

²²⁹ Tafseer Al Burhan – H 11291

²³⁰ Tafseer Al Burhan – H 11292

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة دفع الله عنه موت الفجأة، و من قرأها و دخل على سلطان يخاف بأسه، كفاه الله شره».

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Surah (Al-Taghabun-chapter 64), Allah^{-azwj} would Repel from him the sudden death. The one who recites it and comes up to an authority and he is fearful of him and is distressed, Allah^{-azwj} would Suffice him from its evil'.²³¹

و قال رسول الله (صلى الله عليه و آله): «من كتبها و علقها عليه و هو في الحرب لم يصبه سهم و لا حديد، و كان قوي القلب في طلب القتال، و إن قرئت على موضع فيه حديد خرج من وقته من غير ألم».

And Rasool-Allah^{-saww} said: 'The one who writes it, and attaches it (Amulet), and he was in the war, neither an arrow nor iron would hit him, and he would be strong of heart in seeking the battle. And if it is recited upon a place in which there is iron (battle), he would come out immediately from the midst of the difficulty'.²³²

Prayers to Overcome Laziness:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ عَنْ بَعْضِ رِجَالِهِ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ يَدْعُو بِهَذَا الدُّعَاءِ فِي كُلِّ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ اللَّهُمَّ إِنَّ هَذَا شَهْرُ رَمَضَانَ وَ هَذَا شَهْرُ الصِّيَامِ وَ هَذَا شَهْرُ الْإِنَابَةِ وَ هَذَا شَهْرُ التَّوْبَةِ وَ هَذَا شَهْرُ الْمَغْفِرَةِ وَ الرَّحْمَةِ وَ هَذَا شَهْرُ الْعِتْقِ مِنَ النَّارِ وَ الْفُوزِ بِالْجَنَّةِ اللَّهُمَّ فَسَلِّمْهُ لِي وَ تَسَلِّمْهُ مِنِّي وَ أَعِنِّي عَلَيْهِ بِأَفْضَلِ عَوْنِكَ وَ وَفِّقْنِي فِيهِ لِطَاعَتِكَ وَ فَرِّغْنِي فِيهِ لِعِبَادَتِكَ وَ دُعَائِكَ وَ تِلَاوَةِ كِتَابِكَ وَ أَعْظِمْ لِي فِيهِ الْبِرَّةَ وَ أَحْسِنْ لِي فِيهِ الْعَاقِبَةَ وَ أَصِحِّ لِي فِيهِ بَدَنِي وَ أَوْسِعْ فِيهِ رِزْقِي وَ اكْفِنِي فِيهِ مَا أَمْنِي وَ اسْتَجِبْ لِي فِيهِ دُعَائِي وَ بَلِّغْنِي فِيهِ رَجَائِي اللَّهُمَّ أَذْهِبْ عَنِّي فِيهِ الشُّعْثَ وَ الْكَسَلَ وَ السَّأْمَةَ وَ الْفِتْرَةَ وَ الْفُسُوءَةَ وَ الْعُقْلَةَ وَ الْعَرَّةَ اللَّهُمَّ جَنِّبْنِي فِيهِ الْعِلَالَ وَ الْأَسْقَامَ وَ الْهُمُومَ وَ الْأَحْزَانَ وَ الْأَعْرَاضَ وَ الْأَمْرَاضَ وَ الْخَطَايَا وَ الذُّنُوبَ وَ اصْرِفْ عَنِّي فِيهِ الشُّوَاءَ وَ الْفَحْشَاءَ وَ الْجَهْدَ وَ الْبَلَاءَ وَ التَّعَبَ وَ الْعَنَاءَ إِنَّكَ سَمِيعُ الدُّعَاءِ اللَّهُمَّ أَعِزَّنِي فِيهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ هَمَزِهِ وَ لَمَزِهِ وَ نَفَحِهِ وَ وَسْوَاسِهِ وَ كَيْدِهِ وَ مَكْرِهِ وَ حِيلِهِ وَ أَمَانِيهِ وَ حُدْعِهِ وَ غُرُورِهِ وَ فِتْنَتِهِ وَ رَجْلِهِ وَ شِرْكِهِ وَ أَعْوَانِهِ وَ اتَّبَاعِهِ وَ أَخْدَانِهِ وَ أَشْيَاعِهِ وَ أَوْلِيَائِهِ وَ شُرَكَائِهِ وَ جَمِيعِ كَيْدِهِمْ اللَّهُمَّ ارْزُقْنِي فِيهِ تَمَامَ صِيَامِهِ وَ بُلُوعَ الْأَمَلِ فِي قِيَامِهِ وَ اسْتِكْمَالَ مَا يُرْضِيكَ فِيهِ صَبْرًا وَ إِيمَانًا وَ يَقِينًا وَ احْتِسَابًا ثُمَّ تَقَبَّلْ ذَلِكَ مِنَّا بِالْأَضْعَافِ الْكَثِيرَةِ وَ الْأَجْرِ الْعَظِيمِ اللَّهُمَّ ارْزُقْنِي فِيهِ الْجِدَّ وَ الاجْتِهَادَ وَ الْقُوَّةَ وَ النَّشَاطَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ الرَّغْبَةَ وَ الرَّهْبَةَ وَ الْجُرْعَ وَ الرِّقَّةَ وَ صِدْقَ اللِّسَانِ وَ الْوَجَلَ مِنْكَ وَ الرَّجَاءَ لَكَ وَ التَّوَكُّلَ عَلَيْكَ وَ التَّقِيَّةَ بِكَ وَ الْوَرَعَ عَنْ مَحَارِمِكَ بِصَالِحِ الْقَوْلِ وَ مَقْبُولِ

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232 خواص القرآن: 20، 53 «مخطوط»

السَّعْيِ وَ مَرْفُوعِ الْعَمَلِ وَ مُسْتَجَابِ الدُّعَاءِ وَ لَا تَحُلْ بَيْنِي وَ بَيْنَ شَيْءٍ مِنْ ذَلِكَ بَعْرَضٍ وَ لَا مَرَضٍ وَ لَا هَمٍّ وَ لَا غَمٍّ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Ahmad ibn Muhammad has narrated from Ali ibn al-Husayn from Ja'far ibn Muhammad from Ali ibn Asbat from 'Abd al-Rahman ibn Bashir from certain individuals of his people who has said:

(Imam) Ali^{-asws} Ibn Al-Husayn^{-saww} would say this prayer every day during the month of Ramadan:

'Our Allah^{-azwj}, this is the month of Ramadan and the month of fasting. It is the month of prayer and repentance. It is the month of forgiveness and mercy. It is the month of freedom from hellfire, and the month to gain Paradise. Our Allah^{-azwj}, Give it to me and accept it from me, Help me in it with the best of Your^{-azwj} Help. Grant me the opportunity during this month to obey You^{-azwj}. Provide me with time to worship You^{-azwj}, pray to You^{-azwj} and recite Your^{-azwj} Book. Grant me in this month great blessings, good consequences, good health to my body and abundant sustenance. (Our Allah^{-azwj}) Suffice me in what is important to me, Accept my prayers and make my wishes come true.

Our Allah^{-azwj}, remove from me during this month slumbering, laziness, lack of interest, lack of energy, hard heartedness, negligence and being deceived. Our Allah^{-azwj}, Protect me from illnesses, disease, anxiety, sadness, incidents, sicknesses, mistakes and sins. Keep away from me evil things, disgrace, strenuousness, misfortune, tiredness and exhaustion; You hear all prayers, Our Allah^{-azwj}, Grant me protection against Satan, the condemned one by stoning, and against his temptations and whispers, evil words and expressions, seductions, evil plans, cunning and wicked devices, false hopes, deceptions, misleading, chaotic deeds of his helpers on foot, his partners, helpers, followers, friends, his associates, friends, companions, and all of his evil plans. Our Allah^{-azwj}, Grant me the opportunity to complete fasting therein, to achieve my wishes to worship during the nights therein, to complete what will Please You^{-azwj}. Grant me patience, belief, certainty and expectation of good rewards from You^{-azwj} during this month. Accept this from us with many multiples and great reward. Our Allah^{-azwj}, Grant me the ability to strive, to work hard with energy and vitality, to pray wholeheartedly, to repent with interest and fear, to express great concerns tender heartedly with truthfulness and fear of You^{-azwj} and having hope in You^{-azwj}, to leave matters with You^{-azwj} and trust You^{-azwj}. (Our Allah^{-azwj}, Help us to) refrain (stay away from sins) from prohibited matters with virtuous words, accepted efforts, high degree deeds, and accepted prayers; do not allow anything to come between us and any such matters in the form of incidents, illnesses, anxieties, and sadness through Your^{-azwj} Mercy, Our most Merciful and most Beneficent."²³³

الْفَقِيهِ، بِإِسْنَادِهِ الصَّحِيحِ عَنْ حُفْصِ بْنِ الْبُخْتَرِيِّ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ كَانَ يَقُولُ بَعْدَ صَلَاةِ الْفَجْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْهَمِّ وَ الْحَزَنِ وَ الْعُجْزِ وَ الْكَسَلِ وَ الْبُخْلِ وَ الْجُبْنِ وَ ضَلَعِ الدِّينِ وَ غَلْبَةِ الرِّجَالِ وَ بَوَارِ الْأَيْمِ وَ الْعُقْلَةِ وَ الرَّئِةِ وَ الْقَسْوَةِ وَ الْعَيْلَةِ وَ

233 الكافي ج : 4 ص : 75 ، 7 H.

الْمَسْكَنَةِ وَ أَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ وَ مِنْ قَلْبٍ لَا يَخْشَعُ وَ مِنْ عَيْنٍ لَا تَدْمَعُ وَ مِنْ دُعَاءٍ لَا يُسْمَعُ وَ مِنْ صَلَاةٍ لَا تَنْفَعُ وَ أَعُوذُ بِكَ مِنْ امْرَأَةٍ تُشَيَّبِنِي قَبْلَ أَوَانِ مَشِيئِي وَ أَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رِبَاً وَ أَعُوذُ بِكَ مِنْ مَالٍ يَكُونُ عَلَيَّ عَدَاباً وَ أَعُوذُ بِكَ مِنْ صَاحِبِ خَدِيعَةٍ إِنْ رَأَى حَسَنَةً دَفَنَهَا وَ إِنْ رَأَى سَيِّئَةً أَفْشَاهَا اللَّهُمَّ لَا تَجْعَلْ لِفَاجِرٍ عَلَيَّ يَدًا وَ لَا مِنَّةً

It has been narrated through an authentic chain of narrators, by Hafas ibn Al-Bakhtari who says:

I heard Rasool Allah^{-saww} reciting after the dawn prayer:

Our Allah^{-azwj} I seek refuge with You^{-azwj} from the worries, the sadness, the inability, the laziness, the stinginess, the cowardice, the burden of debt, the suppression of the men, the lack of happiness and inattentiveness and the slip and the cruelty, the poverty, the stinginess and I seek refuge with you from a same that is not full and from a heart that doesn't submit and from an eye that doesn't shed tears and from a lack of prayer and from that prayer which is not heard and is wasted and I seek refuge with You^{-azwj} from a woman that ages before the time of my old age and I seek refuge by You^{-azwj} from a boy who rebels (the Instructions of my) Lord^{-azwj} and I seek refuge by You^{-azwj} from a money which (takes me to the path) of Punishment and I seek refuge with You^{-azwj} from a deceiver (owner of deception) who, when he sees goodness, buries it (Conceals it) and when sees vice, reveals it, O Lord^{-azwj} do not make a dissolute (licentious person) to have control and strength.²³⁴

Acidity:

عَنْهُ عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ بَعْضِ الْوَاسِطِيِّينَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) أَنَّهُ شَكَاَ إِلَيْهِ رُطُوبَةً فَأَمَرَهُ أَنْ يَسْتَفَّ السَّعْتَرَ عَلَى الرَّيْقِ .

From him, from Musa Bin Al-Hassan, from Ali Bin Suleyman, from some of the middle-men,

(It has been narrated) from Abu Al-Hassan^{-asws}, that he complained to him^{-asws} of moisture (acidity), so he^{-asws} ordered him that he should eat the thyme upon the empty stomach'.²³⁵

²³⁴ , H. 49.187 : ج : 83 ص : بحار الأنوار

²³⁵ Al Kafi – V 6 – The Book of Foodstuffs Ch 125 H 2

Cupping:

الْحَارِثُ مِنْ وُلْدِ الْحَارِثِ الْأَعْوَرِ الْهُمْدَانِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع: كَانَ النَّبِيُّ ص يَحْتَجِمُ فِي الْأَحْدَعَيْنِ فَأَتَاهُ جِبْرَائِيلُ عَ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى بِحِجَامَةِ الْكَاهِلِ.

Al-Harith, the son of Al-Harith Al-A'war Al-Hamdani, has narrated from Sa'id Ibn Mohammed, who from Abu Basir, who said:

Abu Abd Allah^{-asws} said: The Prophet^{-saww} would be cupped in the lateral parts of the neck (al-akhdaan), so Jibrail^{-as} brought him^{-saww} (the Message) from Allah^{-azwj}, regarding cupping at the base of the neck.²³⁶

الْحَضِرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا الْحَوَارِيُّ عَنْ أَبِي مُحَمَّدٍ الْبَرْزَعِيِّ قَالَ: حَدَّثَنَا صَفْوَانُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَحْتَجِمُ بِثَلَاثٍ وَاحِدَةً مِنْهَا فِي الرَّأْسِ يُسَمِّيهَا الْمُتَقَدِّمَةَ وَ وَاحِدَةً بَيْنَ الْكَتِفَيْنِ يُسَمِّيهَا النَّافِعَةَ وَ وَاحِدَةً بَيْنَ الْوَرَكَيْنِ يُسَمِّيهَا الْمُعِينَةَ.

In another Hadith, Imam Abu Abd Allah^{-asws} says: Rasool Allah^{-saww} would be cupped in three places; one of them is in the head, which he called the *'al-mutaqaddima'*; one between the shoulders, called *'al-nafa'* and one in the lower waist area called *'al-muayyana'*.²³⁷

أَحْمَدُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ بْنُ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيِّ الْبَاقِرِ يَقُولُ قَالَ رَسُولُ اللَّهِ ص: الْحِجَامَةُ فِي الرَّأْسِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ.

(Also from various narrators) or Ahmad bin Muhammad from abu Muhammad bin Khalid from Abdullah bin Bukair from Zurara bin A'yun who heard Imam Muhammad Baqir^{-asws} saying that Rasool Allah^{-saww} said: Cupping in the head is a healing for every illness except the poison.²³⁸

الحجامة تصح البدن و تشد العقل

(Amir-ul-Momineen^{-asws} says in his 400 golden rules for living) - Cupping²³⁹ recovers the body and strengthens the mind.²⁴⁰

توقوا الحجامة يوم الأربعاء و يوم الجمعة فإن الأربعاء نحس مستمر و فيه خلقت جهنم و في يوم الجمعة ساعة لا يحتجم فيه أحد إلا مات

(Amir-ul-Momineen^{-asws} says in his 400 golden rules for living) - Avoid cupping on Wednesdays and Fridays. One of the hours of Wednesdays is continuous ill omen. Besides,

²³⁶ طب الأنمة عليهم السلام، ص: 58

²³⁷ طب الأنمة عليهم السلام، ص: 57

²³⁸ طب الأنمة عليهم السلام، ص: 57

²³⁹ Removing infected blood

²⁴⁰ الخصال ج : 2 ص : 611

Hell was created on a Wednesday. Likewise, he whoever applies cupping in a definite hour on Fridays will surely die.²⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا يُقُولُ مَنْ قَبَّلَكُمْ فِي الْحِجَامَةِ قُلْتُ يَزْعُمُونَ أَنَّهَا عَلَى الرَّيْقِ أَفْضَلُ مِنْهَا عَلَى الطَّعَامِ قَالَ لَا هِيَ عَلَى الطَّعَامِ أَدْرُ لِلْعُرُوقِ وَ أَقْوَى لِلْبَدَنِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hajjaal, from Sa'albat Bin Maymoun, from Ammaar Al-Sabaty who said:

Abu Abdullah^{-asws} said: 'What are they saying in front of you with regards to cupping?' I said, 'They are alleging that it is better upon an empty stomach than after a meal'. He^{-asws} said: 'No, it makes the blood to flow more after a meal, and is strengthening for the body'.²⁴²

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَقْرَأُ آيَةَ الْكُرْسِيِّ وَ اخْتَجِمُ أَيَّ يَوْمٍ شِئْتَ وَ تَصَدَّقْ وَ اخْرُجْ أَيَّ يَوْمٍ شِئْتَ.

From him, from Ibn Mahboub, from Abdul Rahmaan Bin Al-Hajjaaj, who has narrated the following:

Abu Abdullah^{-asws} has said: 'Recite the Verse of the Throne (Aayat Al-Kursy), and get cupping done on whichever day you like to, and give charity, and go out on whichever day you like'.²⁴³

Types of Treatments and the Cupping:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَحْتَجِمُوا فِي يَوْمِ الْجُمُعَةِ مَعَ الزَّوَالِ فَإِنَّ مَنْ احْتَجَمَ مَعَ الزَّوَالِ فِي يَوْمِ الْجُمُعَةِ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Is'haq Bin Ammar, who has narrated the following:

Abu Abdullah^{-asws} having said: 'Do not get cupping done during the day of Friday noon time, for the one who gets cupping done at noon during the day of Friday, if something were to happen to him, so he should not blame (anyone) except for himself'.²⁴⁴

²⁴¹ الخصال ج : 2 ص : 611

²⁴² Al-Kafi, Vol. 8, H. 14855

²⁴³ Al-Kafi, Vol. 8, H. 14855

²⁴⁴ Al-Kafi, Vol. 8, H. 14673.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي سَلَمَةَ عَنْ مُعْتَبِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الدَّوَاءُ أَرْبَعَةٌ السَّعُوطُ وَ الْحِجَامَةُ وَ التُّورَةُ وَ الْحَفْنَةُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali, from Abu Salma, from Mo'tab, who has narrated:

Abu Abdullah^{-asws} having said: 'The medical cures are four – The inhalation, and the cupping, and the hair removal (Al-Noura), and the enema'.²⁴⁵

Cure for White Spots:

عنه، عن أبي يوسف، عن يحيى بن المبارك، عن أبي الصباح الكناني، عن أبي عبد الله (ع) قال: السويق الجاف يذهب بالبياض.

From him, from Abu Yusuf, from Yahya Bin Al Mubarak, from Abu Al Sabah Al Kanany

Abu Abdullah^{-asws} has said: 'Dry Al-Suweyq takes away the whiteness (albino)'.²⁴⁶

Cure of Fever with Sugar:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ كَامِلِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجُعْفِيِّ قَالَ حَدَّثَنِي أَبِي قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ مَا لِي أَرَاكَ سَاهِمَ الْوَجْهِ فَقُلْتُ إِنَّ بِي حُمَّى الرَّبِيعِ فَقَالَ مَا [ذَا] يَمْتَنِعُكَ مِنَ الْمُبَارَكِ الطَّيِّبِ اسْحَقِ السُّكَّرَ ثُمَّ اخْضُهُ بِالْمَاءِ وَ اشْرَبْهُ عَلَى الرَّيْقِ وَ عِنْدَ الْمَسَاءِ قَالَ فَفَعَلْتُ فَمَا عَادَتْ إِلَيَّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Kamil Bin Muhammad, from Muhammad Bin Ibrahim Al Ju'fy who said:

My father narrated to me that he came up to Abu Abdullah^{-asws} who^{-asws} said; 'Why is it that I^{-asws} see you with a grim face?' So I said, 'I have fever'. So he^{-asws} said: 'What prevents you from the blessed and good. Take the sugar and dissolve it in the water and drink it on an empty stomach, and during the evening'. He said, 'I did that, so it (fever) did not return to me'.²⁴⁷

²⁴⁵ Al-Kafi, Vol. 8, H. 14674.

²⁴⁶ Al Mahaasin – V 2 Bk 3 H 566

²⁴⁷ Al-Kafi, Vol. 8, H. 14832

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ يَحْيَى الْخَزَاعِيِّ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنِ عَاصِمِ بْنِ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِرَجُلٍ بَأَيِّ شَيْءٍ تُعَالِجُونَ مَحْمُومَكُمْ إِذَا حُمَّ قَالَ أَصْلَحَكَ اللَّهُ بِهَذِهِ الْأَدْوِيَةِ الْمُرَّةِ بِسَفَايَجٍ وَ الْعَافِثِ وَ مَا أَشْبَهَهُ فَقَالَ سُبْحَانَ اللَّهِ الَّذِي يَقْدِرُ أَنْ يُبْرِئَ بِالْمُرِّ يَقْدِرُ أَنْ يُبْرِئَ بِالْحُلْوِ

From him, from Ahmad Bin Muhammad, from Ja'far Bin Yahya Al Khazai'e, from Al Husayn Bin Al Hassan, from Aasim Bin Yunus, from a man, who has narrated:

Abu Abdullah^{-asws} has said to a man: 'With what thing do you cure your sick when they have fever?' He said, 'May Allah^{-azwj} Keep you well, by these bitter medicines – by Safaayaj, and Al-Ghafas, and similar to these'. So he^{-asws} said: 'Glory be to Allah^{-azwj}, the One Who^{-azwj} has the Power to Free (Cure) with the bitter (medication) also has the Power to Free (Cure) with the sweet'.

ثُمَّ قَالَ إِذَا حُمَّ أَحَدُكُمْ فَلْيَأْخُذْ إِنَاءً نَظِيفًا فَيَجْعَلْ فِيهِ سَكَّرَةً وَ نِصْفًا ثُمَّ يَقْرَأُ عَلَيْهِ مَا حَضَرَ مِنَ الْقُرْآنِ ثُمَّ يَضَعُهَا تَحْتَ النُّجُومِ وَ يَجْعَلُ عَلَيْهَا حَدِيدَةً فَإِذَا كَانَ فِي الْعَدَاةِ صَبَّ عَلَيْهَا الْمَاءُ وَ مَرَسَهُ بِيَدِهِ ثُمَّ شَرِبَهُ فَإِذَا كَانَتِ اللَّيْلَةُ الثَّانِيَةَ زَادَهُ سَكَّرَةً أُخْرَى فَصَارَتْ سَكَّرَتَيْنِ وَ نِصْفًا فَإِذَا كَانَتِ اللَّيْلَةُ الثَّلَاثَةَ زَادَهُ سَكَّرَةً أُخْرَى فَصَارَتْ ثَلَاثَ سَكَّرَاتٍ وَ نِصْفًا.

Then said: 'If one of you has fever, so he should take a clean container, and place sugar in it, then recite over it what he knows from the Quran. Then he should place it underneath the stars (at night in the open), and place iron in it. So when it is the morning, pour some water on it and mix it with his hand, then drink it. So when it is the second night, increase another (piece of) sugar in it so it becomes two and a half times as much. So when it is the third night, increase another (piece of) sugar so it become three and a half times as much'.²⁴⁸

Cure for Fits and Poison:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأها أعطاه الله توبة نصوحا، و من قرأها على ملسوع شفاه الله و لم يمش السم فيه، و إن كتبت و رش ماؤها على مصروع احترق شيطانه».

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites it (Chapter 66), Allah^{-azwj} would Grant him the sincere repentance. And the one who recites it upon the bitten one, Allah^{-azwj} would Heal him and the poison would not flow into him. And if it is written and its water sprinkled upon the epileptic person, it would incinerate its devils (The fit would go away)'.²⁴⁹

²⁴⁸ Al-Kafi, Vol. 8, H. 14834

²⁴⁹ (خواص القرآن)

و قال الصادق (عليه السلام): «من قرأها على المريض سكتته، و من قرأها على الرجفان بردته، و من قرأها على المصروع تفيقه، و من قرأها على السهران تنومه، و إن أدمن في قراءتها من كان عليه دين كثير لم يبق شيء بإذن الله تعالى».

And Al-Sadiq^{asws} said: ‘The one who recites (Chapter 66) upon a patient, it would settle him. And the one who recites it upon the trembling, it would cool it down. And the one who recites it upon the epileptic, it would wake him up. And the one who recites it upon the vigilant, it would put him to sleep. And the habitual recitation of it by the one who is heavily in debt, nothing of it would remain, by the Permission of Allah^{-azwj} the High’.²⁵⁰

و من (خواص القرآن): روي عن رسول الله (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كان ممن يقال له يوم القيامة: يا عبد الله، لا خوف عليكم و لا أنتم تحزنون. و من كتبها و شربها لم يحتج إلى دواء يصيبه لمرض، و إذا رش بمائها مصروع أفاق من صرعته، و احترق شيطانه، بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from Rasool-Allah^{-saww} having said: ‘The one who recites this Chapter (43) would be from the ones to whom it would be Said on the Day of Judgement: “O servants of Allah^{-azwj}! There is no fear for you nor will you be grieving!” And the one who writes is and drinks (its water), would not be needy of medication when struck by illness. And if its water is sprinkled upon an epileptic, he would come round from his fit, and it would burn its devil, by the Permission of Allah^{-azwj}’.²⁵¹

Cure for Every Illness:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ دَفَعْتُ إِلَى امْرَأَةٍ غَزْلًا فَقَالَتْ ادْفَعُهُ بِمَكَّةَ لِيُحَاطَ بِهِ كِسْوَةَ الْكَعْبَةِ فَكْرِهْتُ أَنْ أَدْفَعَهُ إِلَى الْحُجْبَةِ وَ أَنَا أَعْرِفُهُمْ فَلَمَّا صِرْتُ بِالْمَدِينَةِ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ امْرَأَةً أَعْطَانِي غَزْلًا وَ أَمَرْتَنِي أَنْ أَدْفَعَهُ بِمَكَّةَ لِيُحَاطَ بِهِ كِسْوَةَ الْكَعْبَةِ فَكْرِهْتُ أَنْ أَدْفَعَهُ إِلَى الْحُجْبَةِ فَقَالَ اشْتَرِ بِهِ عَسَلًا وَ زَعْفَرَانًا وَ خُذْ طَيْرَ قَبْرِ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ اعْجِنُهُ بِمَاءِ السَّمَاءِ وَ اجْعَلْ فِيهِ شَيْئًا مِنَ الْعَسَلِ وَ الزَّعْفَرَانِ وَ فَرِّقْهُ عَلَى الشَّيْعَةِ لِيُدَاوُوا بِهِ مَرْضَاهُمْ .

A number of our companions, from Ahmad Bin Muhammad, from Abu Abdullah Al Barqy, from one of our companions who said,

‘A woman handed over some yarn to me and she said, ‘Hand it over at Makkah for the covering of the Kaaba to be spun with it’. But, I dislike that I should hand it over to the guards (of the Kaaba), and I knew them. So when I came to Al Medina I went over to Abu Ja’far

250 (خواص القرآن: 11 «مخطوط»)

251 خواص القرآن:

asws, so I said to him-asws, 'May I be sacrificed for you-asws! A woman gave me some yarn and instructed me that I hand it over at Makkah for the covering of the Kabah to be spun with it. But I disliked to hand it over to the guards'. So he-asws said: 'Buy some honey with it, and saffron, and take some clay from the grave of Abu Abdullah-asws (Imam Husayn-asws), and knead it with water of the sky (rain), and make something from the honey and the saffron to be in it, and distribute it upon the Shiah for them to heal their sick ones with it'.²⁵²

Giving-Up Intoxicants

وقال الصادق (عليه السلام): «و من كتبها و علقها على من يشرب الخمر، ييغضه و لم يقر به أبدا». و في رواية أخرى: «و لم يذكره أبدا».

And Al-Sadiq-asws said: 'And the one who writes it (Chapter 23) and attaches it (Amulet) upon the one who drinks the wine, he would come to hate it and would never recognise it at all'. And in another report: 'And he would never mention it ever'.²⁵³

وقال الصادق (عليه السلام): «من كتبها ليلا في خرقة بيضاء، و علقها على من يشرب النبيذ، لم يشربه أبدا، و ييغض الشراب بإذن الله».

And Al-Sadiq-asws said: 'The one writes it (Chapter 23) in a white cloth, and attaches it (Amulet) upon the one who drink *Al-Nabeez* (intoxicating drink), he would never drink it at all, and would hate the drink, by the Permission on Allah-azwj'.²⁵⁴

Cure for Jaundice

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ مَهْرَبَانَ قَالَ تَعَدَّيْتُ مَعَ أَبِي جَعْفَرٍ ع فَأَتَى بِقِطَاةٍ فَقَالَ إِنَّهُ مُبَارَكٌ وَ كَانَ أَبِي ع يُعْجِبُهُ وَ كَانَ يَأْمُرُ أَنْ يُطْعَمَ صَاحِبَ الْبِرْقَانِ يُشْوَى لَهُ فَإِنَّهُ يَنْفَعُهُ

It is narrated from the narrator of the previous Hadith from Muhammad ibn 'Isa from Ali ibn Mahziyar from who has said:

'I once had lunch with Abu Jafar-asws and sand grouse was brought. The Imam-asws said, 'It is blessed; my-asws father-asws liked it and would instruct to feed roasted to one who suffers from jaundice; it benefits him'.²⁵⁵

²⁵² Al Kafi – V 4 – The Book of Hajj Ch 25 H 5

²⁵³ ثواب الأعمال: 108.

²⁵⁴ خواص القرآن: 9 «مخطوط».

²⁵⁵ H. 5, الكافي ج : 6 ص : 313.

Cure of Lice:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة و حفظها، لم يكن حسابه يوم القيامة إلا بمقدار سورة مكتوبة، حتى يدخل الجنة، و من كتبها و علقها عليه لم يقربه قمل، و زادت فيه قوة عظيمة».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (78) and memorises it, he will not be Reckoned with on the Day of Judgement except by the measurement of the writing of the Chapter, until he enters the Paradise. And the one who writes it, and attaches it (Amulet), lice would not come near him, and he would have a great increase in strength'.²⁵⁶

و قال رسول الله (صلى الله عليه و آله): «من قرأها و حفظها كان حسابه يوم القيامة بمقدار صلاة واحدة، و من كتبها و علقها عليه لم يقربه قمل، و زادت فيه قوة و هيبة عظيمة».

And the Rasool-Allah^{saww} said: 'The one who recites it would be Reckoned with on the Day of Judgement by the measurement of one Prayer. And the one who writes it and attaches it (Amulet), lice would not come near him, and he would have an increase in his strength and dignity'.²⁵⁷

Cure from sickness:

و قال رسول الله (صلى الله عليه و آله): «من قرأ هذه السورة برىء من الشرك و النفاق في الدين، و إن قرئت على غليل أو على وجيع شفاه الله تعالى».

And Rasool-Allah^{saww} said: 'The one who recites this Chapter (63) would be free from the polytheism (الشرك) and the hypocrisy in the Religion. And if it is recited upon the sick or upon a pain, Allah^{azwj} the High would Heal it'.²⁵⁸

و قال الصادق (عليه السلام): «من قرأها على الأرمم خفف الله عنه و أزاله، و من قرأها على الأوجاع الباطنة سكنتها، و تزول بقدرة الله تعالى».

²⁵⁶ Tafseer Al Burhan – H 11311 (خواص القرآن: 27، 56 «مخطوط».)

²⁵⁷ Tafseer Al Burhan – H 11312

²⁵⁸ Tafseer Al Burhan – H 10748

And Al-Sadiq^{asws} said: ‘The one who recites it upon the sore eyes, Allah^{azwj} would Soften it and Cure it. And the one who recites it upon the internal aches, they would settled down and eased by the Power of Allah^{azwj} the High’.²⁵⁹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة برىء من النفاق و الشك في الدين، و إن قرئت على الدماميل أزالتها، و إن قرئت على الأوجاع الباطنة سكتتها».

And from Khawas Al Quran –

It has been reported from the Prophet^{saww} having said: ‘The one who recites this Chapter (63) would be free from the hypocrisy and the doubt in the Religion. And if it is recited upon the boil, it would recede. And if it is recited upon the inner aches, it would settle down’.²⁶⁰

و قال رسول الله (صلى الله عليه و آله): «من قرأ هذه السورة برىء من الشرك و النفاق في الدين، و إن قرئت على عليل أو على وجيع شفاه الله تعالى».

And Rasool-Allah^{saww} said: ‘The one who recites this Chapter (63) would be free from the polytheism (الشرك) and the hypocrisy in the Religion. And if it is recited upon the sick or upon a pain, Allah^{azwj} the High would Heal it’.²⁶¹

Cure for Scorpion's Bite:

و قال الصادق (عليه السلام): «من أدمن في قراءتها، و هو معتقل، سهل الله خروجه، و لو كان ما كان عليه من الحدود الواجبة و إذا أدمن في قراءتها و هو مسافر، أمن في سفره مما يكره و إذا رش بمائها على لدغ العقرب، برئت بإذن الله تعالى».

And Al-Sadiq^{asws} said: ‘The one who is habitual in its (Chapter 52) recitation, and he is a detained, Allah^{azwj} would Ease his release, even if the Limits (of the Law) had been obligated upon him. And when he is habitual in its recitation, and his is on a journey, would be safe in his journey whatever he dislikes. And if its water is sprinkled upon the bite of a scorpion, it would be healed by the Permission of Allah^{azwj}’.²⁶²

259 خواص القرآن: 10 «مخطوط»

260 خواص القرآن

261 Tafseer Al Burhan – H 10748

262 خواص القرآن: «مخطوط»

Cure for Boil or Sick Person and Hypocrisy

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة برىء من النفاق و الشك في الدين، و إن قرئت على الدماميل أزلتها، و إن قرئت على الأوجاع الباطنة سكنتها».

And from Khawas Al Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (63) would be free from the hypocrisy and the doubt in the Religion. And if it is recited upon the boil, it would recede. And if it is recited upon the inner aches, it would settle down'.²⁶³

و قال رسول الله (صلى الله عليه و آله): «من قرأ هذه السورة برىء من الشرك و النفاق في الدين، و إن قرئت على عليل أو على وجيع شفاه الله تعالى».

And Rasool-Allah^{-saww} said: 'The one who recites this Chapter (63) would be free from the polytheism (الشرك) and the hypocrisy in the Religion. And if it is recited upon the sick or upon a pain, Allah^{-azwj} the High would Heal it'.²⁶⁴

Diarrhoea Relief:

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ مَرِضْتُ بِالْمَدِينَةِ فَأَنْطَلَقَ بَطْنِي فَوَصَفَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) سَوِيقَ الْجَاوِزِ وَأَمَرَنِي أَنْ آخُذَ سَوِيقَ الْجَاوِزِ وَأَشْرَبُهُ بِمَاءِ الْكُمُونِ فَفَعَلْتُ فَأَمْسَكَ بَطْنِي وَ عُوْفَيْتُ .

Muhammad Bin Yahya, from one of our companions, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

'I fell sick at Al-Medina, so my stomach went (diarrhoea), so Abu Abdullah^{-asws} prescribed for me *Al-Suweyq* of the finger-millet and instructed me that I should take *Al-Suweyq* of the finger-millet and drink it with water of cumin. So I did it and my belly retained, and I regained health'.²⁶⁵

²⁶³ خواص القرآن

²⁶⁴ Tafseer Al Burhan – H 10748

²⁶⁵ Al Kafi – V 6 – The Book of Foodstuffs Ch 96 H 2

Cure from Rain Water:

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): اشربوا ماء السماء فإنه يطهر البدن و يدفع الأَسقام، قال الله عز و جل: وَ يُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَ لِيَرْبِطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir-ul-Momineen^{-asws} said: ‘Drink the water of the sky for it cleanses the body and repels the sicknesses. Allah^{-azwj} Mighty and Majestic Says [8:11] and **Sent down upon you water from the sky that He might thereby Purify you, and Take away from you the uncleanness of the Satan, and that He might Fortify your hearts and Steady (your) footsteps thereby**.²⁶⁶

Duwa for Sore Eyes, Eman, Risk, and Marifat:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ الْجُعْفِيِّ عَنْ أَبِيهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ كُنْتُ كَثِيرًا مَا أَشْتَكِي عَيْنِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَلَا أَعْلَمُكَ دُعَاءً لِدُنْيَاكَ وَ آخِرَتِكَ وَ بَلَاغًا لِرُجْعِ عَيْنَيْكَ قُلْتُ بَلَى قَالَ تَقُولُ فِي دُبُرِ الْفَجْرِ وَ دُبُرِ الْمَغْرِبِ

Ali ibn Ibrahim has narrated from his father who from ibn abu Umayr, who from Muhammad al-Jufi, who from his father, who said:

I often complained about my eyes and once I mentioned it to Abu Abd Allah^{-asws} (Imam Jafar-e-Sadiq^{-asws}) and Imam^{-asws} said: Should I teach you a supplication that will be for the good for your worldly life as well as for the Hereafter and a cure for your eyes? I said, yes, please (enlighten me).

Imam^{-asws} said recite after the Fajr and after the Maghrib (after offering prayers at these times), and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَلَيكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلِ النُّورَ فِي بَصَرِي
وَ الْبَصِيرَةَ فِي دِينِي وَ الْيَقِينَ فِي قَلْبِي وَ الْإِخْلَاصَ فِي عَمَلِي وَ السَّلَامَةَ فِي نَفْسِي وَ السَّعَةَ فِي رِزْقِي
وَ الشُّكْرَ لَكَ أَبَدًا مَا أَبْقَيْتَنِي

‘Ya Allah-azwj, I plead before You-azwj through the rights of Mohameed-saww and Alay Mohammed-asws with You-azwj to Give ‘النُّورَ’ (Light) to my eyes, and brighten-up my heart with ‘Deen’ and ‘الْيَقِينَ’ certainty in my heart (with Eman) and give sincerity in my actions and protect my ‘Nafs’ (from indulgence in sins), and increase my sustenance. And bless me with the ability to thank You-azwj as long as I live.²⁶⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمِ بْنِ مَوْلَى عَلِيِّ بْنِ يَفْطِينٍ أَنَّهُ كَانَ يَلْقَى مِنْ رَمَدٍ عَيْنَيْهِ أَدَى قَالَ فَكَتَبَ إِلَيْهِ أَبُو الْحَسَنِ
(عليه السلام) ابْتِدَاءً مِنْ عِنْدِهِ مَا يَمْنَعُكَ مِنْ كُحْلِ أَبِي جَعْفَرٍ (عليه السلام) جُزْءُ كَافُورٍ رَبَاجٍ وَ جُزْءُ صَبْرٍ أَصْفُوطِي يُدَقَّانِ جَمِيعاً وَ
يُنْخَلَانِ بِحَبْرَةٍ يُكْتَحَلُ مِنْهُ مِثْلَ مَا يُكْتَحَلُ مِنَ الْإِيمِدِ الْكُحْلَةُ فِي الشَّهْرِ تَحْدُرُ كُلَّ دَاءٍ فِي الرَّأْسِ وَ تُخْرِجُهُ مِنَ الْبَدَنِ قَالَ فَكَانَ يَكْتَحِلُ بِهِ
فَمَا اشْتَكَى عَيْنَيْهِ حَتَّى مَاتَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleym the slave of Ali Bin Yaqteen, who has said:

He said: ‘I had conjunctivitis in my eye, which hurt. ‘Abu Al-Hassan-asws wrote to me about it initiating from himself-asws; ‘What is preventing you from applying the application of Abu Ja’far-asws, a part of Rabahiyya Camphor, Aloe of Asqutry, crushed together and sifted by silk. You should apply from it like the application from the powder, once in a month. It would chase away every illness in the head and exit it from the body’. He said, ‘He used to apply it, and had no complaints for his eyes until death’.²⁶⁸

و قال الصادق (عليه السلام): «من قرأها عند نزول الغيث، غفر الله له بكل قطرة تقطر، و قراءتها على العين يقوي نظرها، و يزول الرمذ
و الغشاوة بقدره الله تعالى».

And Al-Sadiq-asws said: ‘The one who recites it (82) during the fall of the rain, Allah-azwj would Forgive him for every drop which drops. And if recited it upon the eyes, it would strengthen the vision, and conjunctivitis and blurred vision would disappear by the Power of Allah-azwj’.²⁶⁹

267 الكافي ج : 2 ص : 550

268 Al-Kafi, Vol. 8, H. 15030

269 Tafseer Al Burhan _ H 11439

روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعاده الله من الفضيحة يوم القيامة حين تنشر صحيفته، و ينظر إلى النبي (صلى الله عليه و آله) و هو آمن، و من قرأها على أرمدم العين أو مطروفها أبرأها بإذن الله عز و جل».

And it has been reported from the Prophet^{-saww}: 'The one who recites this Chapter (81), it would Invoke Allah^{-azwj} not to Expose him on the Day of Judgement when his book is published, and he would look towards the Prophet^{-saww} and he would be secure. And the one who recites it upon the infection of the eye or eyelid, he would be free from it by the Permission of Allah^{-azwj} Mighty and Majestic'.²⁷⁰

وقال الصادق (عليه السلام): «من كتبها في إناء و محأها بماء المطر، و سحق بذلك الماء كحلا، و تكحل به من في عينه بياض أو رمد، زال عنه ذلك الوجع، و لم يرمدم بها أبدا، و إن تعذر الكحل فليغسل عينيه بذلك الماء، يزول عنه الرمد بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'The one who writes it in a container, and wipes it with the rain water, and mixes Kohl with that water, and applies it to the whiteness of his eyes or conjunctivitis, that pain would go away from him, and he would never have conjunctivitis ever and if he washes his eyes with the water of that insoluble Kohl, the conjunctivitis would go away from him, by the Permission of Allah^{-azwj}'.²⁷¹

Cure from Boil, Heart, and Unconsciousness:

وقال الصادق (عليه السلام): «من كتبها ليلا و جعلها في حائط أو بستان كثرت بركته و أخضر و أزهر و صار حسنا في وقته، و إن تركت في حائط دكان كثر في البيع و الشراء و إن كتبت لإنسان فيه الأدرة، زال عنه ذلك و برىء».

And Al-Sadiq^{-asws} said: 'The one who writes it (Chapter 40) and makes it to be upon a wall or garden, there would be a lot of Blessings in it, and it would be greener and more flowering, and would become well in its time. And if it is left upon a wall of a shop, there would be a lot of buying and selling. And if it is written for a human being who has swelling in his testicle (الأدرة), that would go away and he would be free from it'.

و إن كتبت و علقته على من به دمامل زال عنه ذلك و كذلك للمفروق يزول عنه الفرق و إذا عجن بمائها دقيق، ثم ييس حتى يصير بمنزلة الكعك، ثم يدق دقا ناعما، و يجعل في إناء ضيق مغطى، فمن احتاج إليه لوجع في فؤاده أو لمغمی عليه، أو لمغشي عليه، أو وجع الكبد أو الطحال، يستف منه، برىء بإذن الله تعالى».

And if it is written and attached (Amulet) upon the one who has abscesses, that would go away, similar to that for the fearful, the fear would go away from him. If its water is kneaded with flour, then left to dry until it becomes like cakes, then hammered into pieces, then made

²⁷⁰ Tafseer Al Burhan – H 11400

²⁷¹ خواص القرآن: 49 «مخطوط»

these to be in a container and covered tightly. So the one who needs it for aches in his heart, or for an unconscious person, or for the pains of the liver or the spleen, he should take (eat it) from it. He would be free from it by the Permission of Allah^{-azwj'} 272

For Chest Pain, Heart and Cold Relief:

و قال الصادق (عليه السلام): «من قرأها على الصدر تنفع من ضره، و على الفؤاد تسكنه بإذن الله، و ماؤها ينفع لمن به البرد بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'The one who recites it (Verse 94) upon the chest would benefit from what harms him/her, and have tranquillity on his/her heart by the Permission of Allah^{-azwj}, and its water (if recited on the water) would benefit the one with the cold, by the Permission of Allah^{-azwj'} 273

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله بعدد حروفها عشر حسنات و من كتبها في إناء و غسله، و عجن به عجينا ثم سحقه، و أسفه كل من به وجع الفؤاد، زال عنه و برىء بإذن الله تعالى».

And from Khawas Al Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (41), Allah^{-azwj} would Give him ten Rewards for the number of its letters. And the one who writes it in a container and washes with it, and kneads it with a kneading, then applies it everywhere there is pain of the heart, it would pass away from him, and he would be free from it by the Permission of Allah^{-azwj'} 274

Relief in Passing Urine:

و قال رسول الله (صلى الله عليه و آله): «من كتبها في إناء و شربها، و كان حصر البول، شفاه الله و سهل الله إخراجها».

And the Rasool-Allah^{-saww} said:

'The one who writes (Verse 94) in a bowl and drinks it, and he had difficulty in passing the urine, Allah^{-azwj} would Heal him and Ease its exit'. 275

272 Tafseer Al Burhan – H 9306

273 Tafseer Al Burhan – H 11717

274 (خواص القرآن)

275 Tafseer Al Burhan – H 11716

Relief from Nose Bleeding:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ زِيَادٍ عَنْ زِيَادِ الْفُنْدِيِّ قَالَ دَخَلْتُ الْمَدِينَةَ وَ مَعِيَ أَخِي سَيْفٌ فَأَصَابَ النَّاسَ بِرُعَافٍ فَكَانَ الرَّجُلُ إِذَا رَعَفَ يَوْمِينَ مَاتَ فَرَجَعْتُ إِلَى الْمَنْزِلِ فَإِذَا سَيْفٌ يَرْعُفُ رُعَافًا شَدِيدًا فَدَخَلْتُ عَلَى أَبِي الْحَسَنِ (عليه السلام) فَقَالَ يَا زِيَادُ أَطْعِمُ سَيْفًا التُّفَاحَ فَأَطْعَمْتُهُ إِيَّاهُ فَبُرَّ .

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy who said,

'I entered Al-Medina and with me was my brother Sayf and the people had been struck with nose-bleed, and it was so that when the man had nose-bleed for two days, he died. So I returned to the house and Sayf had nose-bleed with intense bleeding. So I went over to Abu Abdullah^{-asws}, so he^{-asws} said: 'O Ziyad! Feed Sayf the apple'. So I fed it to him, so he was cured'.²⁷⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زِيَادِ بْنِ مَرْوَانَ قَالَ أَصَابَ النَّاسَ وَبَاءٌ بِمَكَّةَ فَكَتَبْتُ إِلَى أَبِي الْحَسَنِ (عليه السلام) (فَكَتَبَ إِلَيَّ كُلِّ التُّفَاحِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ziyad Bin Marwan who said,

'The people were struck with plague at Makkah, so I wrote to Abu Al-Hassan^{-asws}. So he^{-asws} wrote to me: 'Eat the apple'.²⁷⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ قَالَ رَعَفْتُ سَنَةً بِالْمَدِينَةِ فَسَأَلَ أَصْحَابُنَا أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ شَيْءٍ يُمَسِّكُ الرُّعَافَ فَقَالَ لَهُمْ اسْقُوهُ سَوِيقَ التُّفَاحِ فَسَقَوْنِي فَأَنْقَطَعَ عَنِّي الرُّعَافُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ibn Bukeyr who said,

'I had nose-bleed for a year at Al-Medina. So our companions asked Abu Abdullah^{-asws} about something which could stop the nose-bleed, so he^{-asws} said to them: 'Make him drink Suweyq of the apples'. So they made me drink it, and the nose-bleed cut-off from me'.²⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ مَا أَعْرِفُ لِلسُّمُومِ دَوَاءً أَنْفَعَ مِنْ سَوِيقِ التُّفَاحِ .

²⁷⁶ Al Kafi – V 6 – The Book of Foodstuffs Ch 102 H 4

²⁷⁷ Al Kafi – V 6 – The Book of Foodstuffs Ch 102 H 5

²⁷⁸ Al Kafi – V 6 – The Book of Foodstuffs Ch 102 H 6

Muhammad Bin yahya, from Muhammad Bin Musa, from one of our companions,

(It has been narrated) raising it to Abu Abdullah^{-asws} having said: 'I^{-asws} do not know for the toxins, any cure more beneficial than a *Suwayq* of the apples'.²⁷⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَزِيدَ قَالَ كَانَ إِذَا لَسَعَ إِنْسَانًا مِنْ أَهْلِ الدَّارِ حَيَّةً أَوْ عَقْرَبَةً قَالَ اسْتَوْه سَوِيْقَ التُّفَّاحِ .

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ahmad Bin Muhammad Bin Yazeed who said,

'Whenever if a person from the household is stung by a snake or a scorpion, he^{-asws} said: 'Make him drink *Suwayq* of the apples'.²⁸⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْقَنْدِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ ذَكَرَ لَهُ الْحُمَّى فَقَالَ (عَلَيْهِ السَّلَام) إِنَّا أَهْلُ بَيْتٍ لَا نَتَدَاوَى إِلَّا بِإِفَاضَةِ الْمَاءِ الْبَارِدِ يُصَبُّ عَلَيْنَا وَ أَكْلِ التُّفَّاحِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Yaqoub Bin Yazeed, from Al Qindy, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'The fever was mentioned to him^{-asws}, so he^{-asws} said: 'We^{-asws} the People^{-asws} of the Household do not cure it except by the pouring of the cold water upon us (for cooling the external heat) and eating the apple (for cooling the internal heat)'.²⁸¹

Protection from a Disease:

مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ دَرِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُعَوِّذُ بَعْضَ وُلْدِهِ وَ يَقُولُ عَزَمْتُ عَلَيْكَ يَا رِيحٌ وَ يَا وَجَعٌ كَأَنَّكَ مَا كُنْتَ بِالْعَزِيمَةِ الَّتِي عَزَمَ بِهَا عَلَيَّ بِنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) رَسُولُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى جِنِّ وَادِي الصَّبْرَةِ فَأَجَابُوا وَ أَطَاعُوا لَمَّا أُجِبَتْ وَ أَطَعَتْ وَ خَرَجَتْ عَنِ ابْنِي فَلَانَ ابْنِ ابْنَتِي فَلَأَنَّهُ السَّاعَةَ السَّاعَةَ .

Muhammad, from Ahmad, from Ibn Mahboub, from Jameel Bin Saaleh, from Zareeh who said:

'I heard Abu Abdullah^{-asws} seeking refuge for one of his^{-asws} sons and he^{-asws} was saying: 'I^{asws} am resolved against you, O wind, and O pain, whatever creature you are, with the determination which Ali^{-asws} Bin Abu Talib^{-asws} and the Messenger^{-saww} of Allah^{-azwj} held against the Jinn in the valley of Al-Sabrah. So they answered, and they obeyed. You answer

²⁷⁹ Al Kafi – V 6 – The Book of Foodstuffs Ch 102 H 7

²⁸⁰ Al Kafi – V 6 – The Book of Foodstuffs Ch 102 H 8

²⁸¹ Al Kafi – V 6 – The Book of Foodstuffs Ch 102 H 9

and obey, and go away from my^{-asws} son so and so, son of my^{-asws} daughter so and so, at this very moment, at this very moment'.²⁸²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ بْنِ زُرَيْبٍ قَالَ مَرَضْتُ بِالْمَدِينَةِ مَرَضاً شَدِيداً فَبَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَكَتَبَ إِلَيَّ قَدْ بَلَغَنِي عَلَّتُكَ فَاشْتَرِ صَاعاً مِنْ بُرٍّ ثُمَّ اسْتَلِقْ عَلَى قَفَاكَ وَ انثُرْهُ عَلَى صَدْرِكَ كَيْفَمَا انْتَثَرَتْ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلْتُكَ بِهِ الْمُضْطَرُّ كَشَفْتُمْ مَا بِهِ مِنْ ضُرِّهِ وَ مَكَّنْتُمْ لَهُ فِي الْأَرْضِ وَ جَعَلْتُمْ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ أَهْلَ بَيْتِهِ وَ أَنْ تُعَافِيَنِي مِنْ عَلَيَّيْ ثُمَّ اسْتَوِ جَالِساً وَ اجْمَعْ الْبُرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقسِمُهُ مُدّاً مُدّاً لِكُلِّ مِسْكِينٍ وَ قُلْ مِثْلَ ذَلِكَ قَالَ دَاوُدُ فَمَعَلْتُ مِثْلَ ذَلِكَ فَكَأَنَّمَا نُشِطْتُ مِنْ عِقَالٍ وَ قَدْ فَعَلَهُ غَيْرٌ وَاحِدٍ فَانْتَفَعَ بِهِ.

From him, from Ahmad Bin Muhammad, from Abdul Aziz Bin Al Muhtady, from Yunus Bin Abdul Rahmaan, from Dawood Bin Zurby who said:

'I fell ill in Al-Medina with intense illness, and that (news) reached Abu Abdullah^{-asws}. So he^{-asws} wrote to me: 'It has reached me^{-asws} (news of) your illness. Buy one Sa'a of wheat, then lie down on your back and scatter it upon your chest a scattering and say, 'Our Allah^{-azwj}! I hereby ask You^{-azwj} by Your^{-azwj} Name which the restless (Al Muztar i.e. Al Qaim^{-asws}) asks You^{-azwj} to Remove the adversities, and Enable him^{-asws} in the earth and Make him^{-asws} as Your^{-azwj} Caliph upon Your^{-azwj} creatures, and send greetings upon Muhammad^{-saww} and upon the People^{-asws} of his^{-saww} Household, and Cure me from my illness'. Then sit straight and gather the wheat which is around you and say the like of that (again) and distribute one Mudd by one Mudd to each of the poor and say the like of that (again)'. Dawood said, 'I did the like of that and I was as if I had been disentangled from a knot, and more than one person did that, so they all benefitted by it'.²⁸³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ ظَهَرَتْ عَلَيْهِ النِّعْمَةُ فَلْيُكَيِّرْ ذِكْرَ الْحَمْدِ لِلَّهِ وَ مَنْ كَثُرَتْ هُمُومُهُ فَعَلَيْهِ بِالِاسْتِعْفَارِ وَ مَنْ أَحَاحَ عَلَيْهِ الْفَقْرُ فَلْيُكَيِّرْ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ يَنْفِي عَنْهُ الْفَقْرَ

Ali Bin Ibrahim, from his father, from Al-Nawfaly, from Al-Sakuny, who has narrated the following:

Abu Abdullah^{-asws} has said that the Rasool^{-saww} Allah^{-azwj} said; 'For whom the Blessings appear should frequently mention 'الْحَمْدُ لِلَّهِ' 'Praise be to Allah^{-azwj}', and the one who has numerous worries so for him is 'بِالِاسْتِعْفَارِ' to seek Forgiveness, and the one who is pressed by the poverty should frequently say 'لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ' 'There is no Power and no Might except by Allah^{-azwj} the High the Magnificent, the poverty would be negated from him'.

²⁸² Al-Kafi, Vol. 8, H. 14494.

²⁸³ Al-Kafi, Vol. 8, H. 14502.

وَقَالَ فَقَدَ النَّبِيُّ (صلى الله عليه وآله) رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ مَا غَيَّبَكَ عَنَّا فَقَالَ الْفَقْرُ يَا رَسُولَ اللَّهِ وَ طُولُ السُّقْمِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَلَا أُعَلِّمُكَ كَلَامًا إِذَا قُلْتَهُ ذَهَبَ عَنكَ الْفَقْرُ وَ السُّقْمُ فَقَالَ بَلَى يَا رَسُولَ اللَّهِ

And he^{-asws} said: 'The Prophet^{-saww} missed a man from the Helpers so he^{-saww} said to him: 'What is the reason for your absence?' He said, 'The poverty, O Rasool^{-saww} Allah^{-azwj}, and the lengthy illness'. So he^{-saww} said to him: 'Shall I^{-saww} teach you certain words, if you were to recite these, the poverty would go away from you, as well as the illness?' He said, 'Yes, O Rasool^{-saww} Allah^{-azwj}'.

فَقَالَ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فُتُنْ.

So he^{-saww} said: 'When it is the morning and evening, say:

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ [الْعَلِيِّ الْعَظِيمِ] تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذَّلِيلِ وَ كِبْرَهُ تَكْبِيرًا فَقَالَ الرَّجُلُ فَوَ اللَّهُ مَا قُلْتُهُ

'There is no Power and no Might except by Allah^{-azwj}, the High, the Magnificent. I hereby rely upon the Alive Who does not die, and Praise be to Allah^{-azwj} Who never Took for Himself^{azwj} a son, and there never was for Him^{-azwj} an associate in the Kingdom, and will not be for Him^{-azwj} a guardian from the humiliation, and Great is His^{-azwj} Greatness'.

إِلَّا ثَلَاثَةَ أَيَّامٍ حَتَّى ذَهَبَ عَنِّي الْفَقْرُ وَ السُّقْمُ

So the man said, 'By Allah^{-azwj}, I had not recited it except for three days, and the poverty and the illness went away from me'.²⁸⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) قَالَ قَالَ لِي ابْنِي لَمَوْعُوكَ مُنْذُ سَبْعَةِ أَشْهُرٍ وَ لَقَدْ وُعِكَ ابْنِي اثْنَيْ عَشَرَ شَهْرًا وَ هِيَ تَضَاعَفُ عَلَيْنَا أَمْحًا لَا تَأْخُذُ فِي الْجَسَدِ كُلِّهِ وَ زَيْمًا أَحَدَتْ فِي أَعْلَى الْجَسَدِ وَ لَمْ تَأْخُذْ فِي أَسْفَلِهِ وَ زَيْمًا أَحَدَتْ فِي أَسْفَلِهِ وَ لَمْ تَأْخُذْ فِي أَعْلَى الْجَسَدِ كُلِّهِ

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, who has said:

Abu Ibrahim^{-asws} having said to me: 'I^{-asws} have had fever for seven months and my^{-asws} son has had fever for twelve months and it has been increasing for us. I^{-asws} feel that it does not affect the whole body. Sometimes it affects in the upper part of the body and does not affect in the lower of it, and sometimes it affects in the lower part of it and does not affect in all of the upper body'.

²⁸⁴ Al-Kafi, Vol. 8, H. 14513.

قُلْتُ جُعِلْتُ فِدَاكَ إِنْ أَدْنَتْ لِي حَدِيثُكَ بِحَدِيثٍ عَنْ أَبِي بَصِيرٍ عَنْ جَدِّكَ أَنَّهُ كَانَ إِذَا وُعِكَ اسْتَعَانَ بِالْمَاءِ الْبَارِدِ فَيَكُونُ لَهُ ثَوْبَانِ تَوْبٌ فِي الْمَاءِ الْبَارِدِ وَ تَوْبٌ عَلَى جَسَدِهِ يُرَاوِحُ بَيْنَهُمَا ثُمَّ يُنَادِي حَتَّى يُسْمَعَ صَوْتُهُ عَلَى بَابِ الدَّارِ يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ فَقَالَ صَدَقْتَ

I said, 'May I be sacrificed for you. If you^{-asws} allow me, I would narrate to you^{-asws} a Hadeeth from Abu Baseer from your^{-asws} grandfather^{-asws} when he^{-asws} had fever, he^{-asws} sought help by the cold water. So he^{-asws} would take two pieces of cloth, one immerse it in the cold water and one on the body and rotate between them. Then he^{-asws} would call out until his^{-asws} voice would be heard at the door of the house; 'O Fatima^{-asws} daughter^{-asws} of the Muhammad^{-saww}'. He^{-asws} said: 'You have spoken the truth'.

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا وَجَدْتُمْ لِلْحُمَّى عِنْدَكُمْ دَوَاءً فَقَالَ مَا وَجَدْنَا لَهَا عِنْدَنَا دَوَاءً إِلَّا الدُّعَاءَ وَ الْمَاءَ الْبَارِدَ إِنِّي اسْتَكَيْتُ فَأَرْسَلَ إِلَيَّ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بِطَبِيبٍ لَهُ فَجَاءَنِي بِدَوَاءٍ فِيهِ قَيْءٌ فَأَبَيْتُ أَنْ أَشْرَبَهُ لِأَنِّي إِذَا قَيْتُ زَالَ كُلُّ مَفْصِلٍ مِنِّي.

I said, 'May I be sacrificed for you^{-asws}. Have you^{-asws} not found a cure for the fever?' So he^{-asws} said: 'We^{-asws} have not found a cure for it except for the supplication and the cold water. I^{-asws} complained of it, so Muhammad Bin Ibrahim sent a doctor to me for it. So he came to me^{-asws} with a medicine which made me^{-asws} vomit, so I refused to drink it, because if I vomit, all of my^{-asws} joints hurt'.²⁸⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْأَشْعَرِيِّ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) حُمَّ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَتَاهُ جَبْرَائِيلُ (عليه السلام) فَعَوَّدَهُ فَقَالَ بِسْمِ اللَّهِ أَرْقِيكَ يَا مُحَمَّدُ وَ بِسْمِ اللَّهِ أَشْفِيكَ وَ بِسْمِ اللَّهِ مِنْ كُلِّ دَاءٍ يُعْيِيكَ بِسْمِ اللَّهِ وَ اللَّهُ شَافِيكَ بِسْمِ اللَّهِ خُذْهَا فَلْتَهْنِئِكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أُفْسِمُ بِمَوَاقِعِ النُّجُومِ لَتَبْرَأَنَّ بِإِذْنِ اللَّهِ قَالَ بَكْرٌ وَ سَأَلْتُهُ عَنْ رُقِيَةِ الْحُمَّى فَحَدَّثَنِي بِهَذَا.

Al-Husayn Bin Muhammad Al-Ashary, from Muhammad Bin Is'haq Al-Ashary, from Bakr Bin Muhammad Al-Azady who said:

Abu Abdullah^{-asws} said: 'The Rasool Allah^{-saww} had fever so Jibraeel^{-as} gave to him^{-saww} a charm. So he said: 'In the Name of Allah^{-azwj} I perform incantation on you^{-saww}, O Muhammad^{-saww}, and in the Name of Allah^{-azwj} I heal you^{-saww}, and in the Name of Allah^{-azwj}, and Allah^{-azwj} is your^{-saww} Healer. So take it and congratulations to you^{-saww}. [56:75] **Nay, I swear by the places of the stars** for it would free you^{-saww} from it by the Permission of Allah^{-azwj}'. Bakr (the narrator) said, 'And I asked him^{-asws} about an incantation²⁸⁶ for the fever, so he^{-asws} narrated to me with this'.²⁸⁷

²⁸⁵ Al-Kafi, Vol. 8, H. 14535.

²⁸⁶ An incantation or enchantment is a charm or spell created using words.

²⁸⁷ Al-Kafi, Vol. 8, H. 14536.

Cure for Knee Pain:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْعَوِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ عَرَضَ بِي وَجَعٌ فِي رُكْبَتِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ إِذَا أَنْتَ صَلَّيْتَ فَقُلْ

Ahmad Bin Muhammad, from Al Awfy, from Ali Bin Al Husayn, form Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'A pain appeared with me in my knee, so I complained about that to Abu Ja'far^{asws}. So he^{asws} said: 'When you go to pray *Salāt*, so say,

يَا أَجْوَدَ مَنْ أَعْطَى وَ يَا خَيْرَ مَنْ سُئِلَ وَ يَا أَرْحَمَ مَنْ اسْتُرْحِمَ اَرْحَمَ ضَعْفِي وَ قِلَّةَ حِيلَتِي
وَ عَافِنِي مِنْ وَجَعِي

'O the Most Benevolent of the ones who give, and O the Best of the ones who are asked from, and O the Most Benevolent of the ones who have mercy, have Mercy on my weakness and scarcity of my way out, and Grant me good health from my pain'.

قَالَ فَفَعَلْتُهُ فَعُوفِيتُ .

He (the narrator) said, 'So I did it, and regained health'.²⁸⁸

Protection from Fever, Headaches, and Pain of the Joints

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة فكأنما أحيا ليلة القدر، و من كتبها و جعلها عليه أمن الحمى، و وجع الرأس، و وجع المفاصل».

And from Kahwas Al-Quran – It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (32), so it would be as if he has stayed awake in the Night of Pre-destination (ليلة القدر). And the one, who writes it and makes it to be with him, would be safe from fever, headaches, and pain of the joints'.²⁸⁹

²⁸⁸ Al Kafi V 2 – The Book Of Supplication CH 56 H 19

²⁸⁹ (خواص القرآن)

Protection from Wet-Dream:

و قال الصادق (عليه السلام): «من قرأها ليلاً آمن من الجنابة و الاحتلام، و آمن في تمام ليله إلى أن يصبح بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'The one who recites it (Sura 70) at night would be safe from the bed wetting (impurities) and wet dreams, and would be safe the whole night up to the morning, by the Permission of Allah^{-azwj}'.²⁹⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) يَقُولُ.

A number of our companions, from Ahmad Bin Muhammad, from his father, from Abdullah Bin Maymoun,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْإِحْتِلَامِ وَ مِنْ سُوءِ الْأَحْلَامِ وَ أَنَّ يَلْعَبَ بِي الشَّيْطَانُ فِي الْيَقْظَةِ وَ الْمَنَامِ

'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the wet dreams and the evil dreams, and that the Satan^{la} would play with me^{-asws} during the wakefulness and the sleep'.²⁹¹

Recovery from Unconsciousness and Fits:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله تعالى حتى يرضى، و أزال عنه العسر، و يسر له اليسر، و أغناه من فضله، و من قرأها قبل أن ينام خمس عشرة مرة، لم ير في منامه إلا ما يحب من الخير، و لا يرى في منامه سوءاً، و من صلى بها في العشاء الآخرة كأنما صلى بربع القرآن، و قبلت صلواته».

And from Khawas Al-Quran:

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (92), would be Given by Allah^{-azwj} until he is happy, and the difficulties would pass away from him, and the ease would come quickly to him, and will become needless from His^{-azwj} Grace. And the one who recites it fifteen times before he sleeps, will not see in his dream except what he likes from the good, nor will he see anything evil in his dream. And the one

²⁹⁰ Tafseer Al Burhan – H 11054

²⁹¹ Al Kafi V 2 – The Book Of Supplication CH 49 H 5

who Prays by it in last *Al-Isha*, it would be as if he has Prayed by a quarter of the Quran, and his Prayer would be Accepted'.²⁹²

و قال الصادق (عليه السلام): «من قرأها خمس عشرة مرة، لم ير ما يكره، و نام بخير، و آمنه الله تعالى، و من قرأها في أذن مغشي عليه أو مصروع، أفاق من ساعته».

And Al-Sadiq^{asws} said: 'The one recites it (92) fifteen times, would not see (in his dream) what he abhors, and he will sleep well, and Allah^{azwj} would Keep him Safe. And the one who recites in the ear of the one who fell unconscious or had an epileptic fit, he would come around at that time'.²⁹³

و من خواص القرآن: روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة، هون الله عليه سكرات الموت، و من كتبها و علقها على مصروع أفاق من صرعته و أمن من شيطانه، و إن كتبت و شربتها امرأة قليلة اللبن كثر لبنها».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} that the one who recite this Chapter (Qaf:50), would Diminish for him the pangs of death. And the one who writes it and attaches it (Amulet) upon an epileptic (person), it would awaken him from its fit, and he would be secure from its devil. And if it is written, and its water is drunk by a woman of little milk, her milk would be plenty'.²⁹⁴

Relief from Back Pain

في كتاب طب الائمة باسناده إلى ابي حمزة الثمالي عن أبي جعفر عليه السلام قال: شكنا رجل من همدان إلى أمير المؤمنين وجع الظهر وانه يسهر الليل، فقال: ضع يدك على الموضع الذي تشتكى منه وقرأ ثلثا " وما كان لنفس ان تموت الا باذن الله كتابا مؤجلا ومن يرد ثواب الدنيا نؤته منها ومن يرد ثواب الاخرة نؤته منها وسنجزي الشاكرين " وقرأ سبع مرات انا انزلناه في ليلة القدر إلى آخرها فانك تعافى من العلة ان شاء الله تعالى.

In the book *Tibb Al-Aimma*, by his chain going up to Abu Hamza Al-Thumaly,

'Abu Ja'far^{asws} said: 'A man from Hamadan complained to Amir-ul-Momineen^{asws} of backache and he was a night watchman, he^{asws} said: 'Place your hand on the area which you are complaining of and recite three times (3:145)

²⁹² Tafseer Al Burhan – H 11676

²⁹³ Tafseer Al Burhan – H 11678 («نحوه».)

²⁹⁴ خواص القرآن

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۗ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۗ وَسَخَّرْنَا الشَّكَرِينَ

“No soul can die except by the Permission of Allah^{-azwj} Who has Decreed its term, and one who wants the Reward of the world is Given from it, and one who wants the Reward of the hereafter is Given from it, and We Recompense the thankful”, and recite seven times ‘**[97]** till its end (the whole chapter). You will recover from the illness, Allah^{-azwj}, the High, Willing.’²⁹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ الْخُنَعَمِيِّ قَالَ شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَجَعَ الْخَاصِرَةَ فَقَالَ عَلَيْكَ بِمَا يَسْقُطُ مِنَ الْخِوَانِ فَكُلْهُ قَالَ فَفَعَلْتُ ذَلِكَ فَذَهَبَ عَنِّي

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abdullah Bin Salih Al Khash’amy who said,

‘I complained to Abu Abdullah^{-asws} of the waist pain. So he^{-asws} said: ‘Upon you is with what falls from the table-spread, so eat it’. So I did that, so it went away from me’.

قَالَ إِبْرَاهِيمُ قَدْ كُنْتُ وَجَدْتُ ذَلِكَ فِي الْجَانِبِ الْأَيْمَنِ وَالْأَيْسَرِ فَأَخَذْتُ ذَلِكَ فَانْتَفَعْتُ بِهِ .

Ibrahim (the narrator) said, ‘I had found that in the right side and the left, so I took with that (eating the fallen crumbs), so I benefited by it’.²⁹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ نُوحِ بْنِ شُعَيْبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ تَغَيَّرَ عَلَيْهِ مَاءُ الظَّهْرِ فَلْيَنْفَعْ لَهُ اللَّبَنُ الحَلِيبُ وَالعَسَلُ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Nuh Bin Shuayb, from the one whom he mentioned:

Abu Al-Hassan^{-asws} having said: ‘The one whose water of the back (semen) has changed, so the butter milk and the honey would be beneficial for him’.²⁹⁷

²⁹⁵ Tafseer Noor Al Saqalayn – CH 97 H 6

²⁹⁶ Al Kafi – V 6 – The Book of Foodstuffs Ch 49 H 3

²⁹⁷ Al-Kafi, Vol. 8, H. 14670.

Relief from Gastric Problems and Spleen:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة صلت عليه الملائكة و استغفرت له، و إذا مات في يوم أو ليلته مات شهيدا، و كان المؤمنون شفعاؤه يوم القيامة. و من كتبها و شربها ثلاثة أيام متوالية لم يبق له طحال ، و أمن من وجعه و زيادته، و تعلق الرياح مدة حياته بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} said: ‘The one who recites this Chapter (60), the Angels would Pray for him and seek Forgiveness for him. And when he dies, be it during the day or night, it would be like a martyr, and the Believers would intercede for him on the Day of Judgement. And the one who writes it and drinks it’s water for three consecutive days, the (illness of the) spleen would not remain in him, and he would be safe from its pain and its increase, suspend the winds for the duration of his lifetime, by the Permission of Allah^{-azwj} the High’.²⁹⁸

Invocation for Weakness, or Headache, or Urine Blockage:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ اشْتَكَى الْوَاهِنَةَ أَوْ كَانَ بِهِ صُدَاعٌ أَوْ عَمْرَةٌ بَوْلٍ فَلْيَضَعْ يَدَهُ عَلَى ذَلِكَ الْمَوْضِعِ وَ لِيُقَلِّ اسْكُنْ سَكْنَتَكَ بِالَّذِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al Mugheira, from Ismail Bin Muslim, who has narrated the following:

مَنْ اشْتَكَى الْوَاهِنَةَ أَوْ كَانَ بِهِ صُدَاعٌ أَوْ عَمْرَةٌ بَوْلٍ فَلْيَضَعْ يَدَهُ عَلَى ذَلِكَ الْمَوْضِعِ وَ لِيُقَلِّ

Abu Abdullah^{-asws} said: ‘The one who complains of weakness, or headache, or urine blockage, should place his hand upon that particular place and should say:

اسْكُنْ سَكْنَتَكَ بِالَّذِي سَكَنَ لَهُ مَا فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

‘Settle down for the Sake of the One for Whom^{-azwj} settle down what is in the night and the day, and He^{-azwj} the Hearing, the Knowing’.²⁹⁹

²⁹⁸ Tafseer Al Burhan – H 10651

²⁹⁹ Al-Kafi, Vol. 8, H. 14665.

Cure from Heart Pain

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان جزاؤه على الله الجنة و حريرا، و من أدمن قراءتها قويت نفسه الضعيفة، و من كتبها و شرب ماءها نفعت وجع الفؤاد، و صح جسمه، و برأ من مرضه».

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (Holy Quran Sura الانسان, Chapter:76), Allah^{-azwj} would Reward him with a Garden and silk. And the one, who habitually recites it, would strengthen his weak self. And the one who writes it and drinks its water, would benefit against heart pain, and correct his body, and be free from his illness'.³⁰⁰

و قال رسول الله (صلى الله عليه و آله): «من قرأها أجزاء الله الجنة و ما تھوى نفسه على كل الأمور، و من كتبها في إناء و شرب ماءها نفعت شر وجع الفؤاد، و نفع بها الجسد».

And the Rasool-Allah^{-saww} said: 'The one who recites it (76), Allah^{-azwj} would Recompense him with the Paradise, and whatsoever he loves for himself over all matters. And the one who recites it in a bowl and drink its water, would benefit against the evil of heart ache, and the body would benefit by it'.³⁰¹

و قال الصادق (عليه السلام): «قراءتها تقوي النفس و تشد [العصب، و تسكن القلق] و إن ضعف في قراءتها، كتبت و محيت و شرب [ماؤها]، منعت من [ضعف] النفس و يزول عنه بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'The recitation of it (76) strengthens the self, and gives tranquillity to the heart, and if one is weak in its recitation, write it and erase it, and drink its water, it would prevent the weakness of the self, and it would decline from him, by the Permission of Allah^{-azwj}'.³⁰²

Prayer for Heart Cure:

ففي كتاب التحصيل أن رجلا رأى النبي ص في منامه فقال يا رسول الله علمني شيئا يجيى به الله تعالى قلبي فقال قل

³⁰⁰ Tafseer Al Burhan – H 11254

³⁰¹ Tafseer Al Burhan – H 11255

³⁰² Tafseer Al Burhan – H 11256 («مخطوط».) 12 (خواص القرآن: 12)

Prophet^{-saww} said: A time will come when lot of people will suffer from heart diseases, if my followers want to be protect from it then they should recite **after Fajr and Magrabain Salat recite three times with Salawat** the following:³⁰³

يا حي يا قيوم يا لا إله إلا أنت أسألك أن تحيي قلبي اللهم صل على محمد و آل محمد

فقال ذلك ثلاثة أيام فأحيا الله تعالى قلبه

He^{-asws} said that (recite it) three days (and) Allah^{-azwj} will cure his heart.

Relief from Stomach Pain (Colic):

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ قَالَ شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَجَعَ بَطْنِي فَقَالَ لِي خُذِ الْأُرْزَّ فَاعْسِلْهُ ثُمَّ جَفِّفْهُ فِي الظِّلِّ ثُمَّ رَضَّهُ وَ خُذْ مِنْهُ فِي كُلِّ عَدَاةٍ مِلءَ رَاخَتِكَ

From him, from Usman Bin Isa, from Khalid Bin Najeeh who said,

'I complained to Abu Abdullah^{-asws} of stomach pains, so he^{-asws} said to me: 'Take the rice, wash it, then dry it in the shade, then powder it, and take from it during every morning as per your convenience'.

وَ زَادَ فِيهِ إِسْحَاقُ الْجَرِيرِيُّ تَقْلِيهَ قَلِيلًا وَزَنَ أَوْقِيَّةٍ وَ اشْرَبَهُ .

And Is'haq Al Jareery increased in it, '(He^{-asws} said): 'Fry it a little, the weight of one *Awqiya* (Unit of measurement), and drink it'.³⁰⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ حُمْرَانَ قَالَ كَانَ بِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَجَعُ الْبَطْنِ فَأَمَرَ أَنْ يُطَبَّخَ لَهُ الْأُرْزُّ وَ يُجْعَلَ عَلَيْهِ السُّمَّاقُ فَأَكَلَهُ فَبُرَأَ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Humran who said,

³⁰³ Nahjul Israr, vol. 2, pg. 384

و العشرون في ذكر آيات

³⁰⁴ Al Kafi – V 6 – The Book of Foodstuffs Ch 91 H 6

'Abu Abdullah^{-asws} was with stomach pain, so he^{-asws} instructed that the rice be cooked for him^{-asws}, and the Sumac (a kind of pepper) sprinkled upon it. So he^{-asws} ate and was cured'.³⁰⁵

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله)، أنه قال: «من قرأ هذه السورة لم يجمع الله بينه وبين أبي لهب، و من قرأها على الأمغاص التي في البطن سكنت بإذن الله تعالى، و من قرأها عند نومه حفظه الله».

And from *Khawaas Al Quran*, it has been reported from the Prophet^{-saww} that: 'One who recites this Chapter, will never be Gathered together with Abu Lahab by Allah^{-azwj}, and the one who recites it during the colic which is in the stomach, will be at peace by the Permission of Allah^{-azwj} the High, and one who recites it just before his sleep will be under the Protection of Allah^{-azwj}'.³⁰⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَمْرِو بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ إِبْرَاهِيمَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) وَ شَكَوْتُ إِلَيْهِ ضَعْفَ مَعِدَتِي فَقَالَ اشْرَبِ الْحَزَاءَ بِالْمَاءِ الْبَارِدِ فَفَعَلْتُ فَوَجَدْتُ مِنْهُ مَا أَحْبَبْتُ.

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 a weak stomach, so he^{-asws} said: 'Drink 'الحَزَاءُ' *Al-Haza'a*³⁰⁷ with the cold water'. So I did it, and found from it what I liked'.³⁰⁸

و قال رسول الله (صلى الله عليه وآله): «من كتبها في إناء و شربها زال عنه وجع البطن، و إن علقته على الحامل المتعسرة ولدت سريعاً».

And Rasool-Allah^{-saww} said: 'The one who writes it (Chapter 51) in a container and drinks it (water), his stomach pain would go away. And if it is attached (Amulet) upon the pregnant (woman) with obstruction (in birth), would give birth easily'.³⁰⁹

Supplication to Facilitate the Birth

ابنا بسطام في طب الأئمة عليهم السلام عن الخواتيمي عن محمد بن علي الصيرفي عن محمد بن أسلم عن الحسن بن محمد الهاشمي عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن أمير المؤمنين عليه السلام، قال: إني لأعرف آيتين من كتاب الله المنزل تكتبان للمرأة إذا عسر عليها ولدها، تكتبان في رق ظبي ويعلقه في حقوبها: (بسم الله وبالله، إن مع العسر يسراً، إن مع العسر يسراً)، سبع مرات.

³⁰⁵ Al Kafi – V 6 – The Book of Foodstuffs Ch 91 H 7

³⁰⁶ Tafseer Al Burhan – H 11976

³⁰⁷ A herb similar to leek

³⁰⁸ Al-Kafi, Vol. 8, H. 14668.

³⁰⁹ Tafseer Al Burhan – H 10105

Ibn Bastaam in Tibb Al-Aimma^{asws}, from Al-Khwataymi, from Muhammad Bin Ali Al-Sayrafi, from Muhammad Bin Aslam, from Al-Hassan Bin Muhammad Al-Hashmy, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly, who has narrated:

Amir-ul-Momineen^{asws} said: 'I^{asws} know of two Verses from the Revealed Book of Allah^{azwj}, to be written for the woman in order to ease her pangs of birth. Both of these are to be written on the skin of a deer, and to be attached to her waist – "In the Name of Allah^{azwj}, the Beneficent, the Merciful, **[94:5] Surely with difficulty is ease. [94:6] With difficulty is surely ease" seven times.**

(يا أيها الناس اتقوا ربكم، إن زلزلة الساعة شيء عظيم، يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد) مرة واحدة.

"[22:1] O people! guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing. [22:2] On the day when you shall see it, every woman giving feed shall quit in confusion what she fed, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe." Once.

يكتب على ورقة وتربط بخيط من كتان غير مفتول وتشد على فخذها الأيسر. فإذا ولدته قطعته من ساعتك ولا تتواني عنه. ويكتب: (حي ولدت مريم ومريم ولدت حي، يا حي اهبط إلى الأرض الساعة بإذن الله تعالى).

Write upon the paper, and connect it with a linen thread, not being woven, to be tied to her left thigh. So when the birth takes place, it should be untied and do not be careless from it. And write, 'The live one gave birth to Maryam^{as}, and Maryam^{as} gave birth to a live one. O Live one, get down to the earth right now by the Permission of Allah^{azwj}, the High'.³¹⁰

Relief From Stomach Pain

و قال الصادق (عليه السلام): «من قرأها في حكومة قوي على من يحاكمه، و إذا كتبت و محيت بماء البصل، ثم شربه من به وجع في بطنه، زال عنه بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who recites it regarding a government it would strengthen him against the one who is governing him. And if it (chapter 77: Sura e المرسلات) is written and washed with the water of the onion, then is consumed (drunk) by the one with stomach pains, it would go away by the Permission of Allah^{azwj}'.³¹¹

³¹⁰ Sulaym Ibn Qais Hilali, H. 88

³¹¹ Tafseer Al Burhan – H 11293

Stopping Bleeding:

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان لقمان رفيقه يوم القيامة، و أعطي من الحسنات عشرا بعدد من أمر بالمعروف و نهي عن المنكر و من كتبها و سقاها من في جوفه علة زالت عنه، و من كان ينزف دما، رجل أو امرأة، و علقها على موضع الدم، انقطع عنه بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww}: 'The one who recites this Chapter (31), Luqman^{-as} (Prophet) would be his friend on the Day of Judgement, and he would be Given ten times the Rewards of the one who enjoins the doing of good and forbidding the evil. And the one who writes it, and makes to drink (its water) the one who has an illness in his stomach, it would go away from him. And the one who was bleeding, man or a woman, and attaches it to the place of the bleeding, it would stop, by the Permission of Allah^{-azwj}'.³¹²

وقال الصادق (عليه السلام): «من كتبها و سقى بها رجلا أو امرأة في جوفها غاشية، أو علة من العلل، عوفي و أمن من الحمى، و زال عنه كل أذى بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'The one who writes it for a man or a woman suffering from stomach pains, or an illness from the illnesses, it would receded, and he would be secure from the fever, and every harm would go away from him by the Permission of Allah^{-azwj}'.³¹³

عن حمران، عن أبي عبد الله (عليه السلام)، قال: «اشتكى رجل إلى أمير المؤمنين (عليه السلام) فقال له: سل من امرأتك درهما من صداقها، فاشتر به عسلا فاشربه بماء السماء، ففعل ما أمر به فبريء، فسئل أمير المؤمنين (عليه السلام) عن ذلك: أ شيء سمعته من النبي (صلى الله عليه و آله)؟ قال: لا، و لكني سمعت الله يقول في كتابه: فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا و قال: يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ و قال: وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَاجْتَمَعَ الْهِنَاءُ الْمَرِيءُ و البركة و الشفاء، فرجوت بذلك البرء».

From Hamran,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'A man complained to Amir-ul-Momineen^{-asws} (about stomach pain), so he^{-asws} said to him: 'Ask your wife for two Dirhams from her dowry, and buy some honey with it. Drink it with rain water'. So he did what he was ordered to and was cured. So he asked Amir-ul-Momineen^{-asws} about that, 'Is this something you^{-asws} heard from the Prophet^{-saww}?' He^{-asws} said: 'No! But I^{-asws} heard Allah^{-azwj} Saying in His^{-azwj} Book [4:4] but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result; and Said [16:69] There comes forth

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from its belly a beverage of many colours, in which there is healing for the people; and Said [50:9] And We Send down from the sky Blessed water. So there had gathered the enjoyment, and the wholesome result, and the Blessing, and the Healing. Therefore hope for the healing with that'.³¹⁴

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْعَسْقَلَانِيُّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ سُؤَيْدٍ عَنْ عَلِيِّ بْنِ أَبِي صَلْتٍ بْنِ أَحْيَى شِهَابٍ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عِ الْاَوْجَاعَ وَ التَّخَمَ فَقَالَ لِي تَعَدَّ أَوْ تَعَشَّ وَ لَا تَأْكُلْ فِيمَا بَيْنَهُمَا شَيْئاً فَإِنَّ فِيهِ فِسَادَ الْبَدَنِ أَمَا سَمِعْتَ اللَّهَ تَعَالَى يَقُولُ وَ لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَ عَشِيئاً؟.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar, Bin Suweyd, from Ali Bin Al Salt, from a cousin of Shahaab Bin Abd Rabbih who said,

'I complained to Abu Abdullah^{asws} what I faced from the pains and the indigestion. So he^{asws} said to me: 'Have lunch and the dinner and do not eat anything between the two, for therein is the spoiling of the body. Have you not heard Allah^{azwj} Mighty and Majestic Saying [19:62] and they shall have their sustenance therein morning and evening?'³¹⁵

Treatment of Open Wounds:

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كتب الله له عشر حسنات بعدد كل نجم في السماء، و من كتبها و غسلها بالماء، و غسل بها الجراح لم ترم، و إن قرئت على شيء حرسه و أمن صاحبه عليه».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (86), Allah^{azwj} would Write for him ten Rewards by the number of the stars in the sky. And the one who writes it, and showers (bathes) with its water, and showers (bathes) with it on the open wounds it will not swell. And if it is recited upon something which is guarded, its owner would be secure with it'.³¹⁶

و قال الصادق (عليه السلام): «من غسل بمائها الجراح سكنت و لم تقح، و من قرأها على شيء يشرب دواء يكون فيه الشفاء».

And Al-Sadiq^{asws} said: 'The one who showers (bathes) with its (86) water, the open wounds would settle and not swell. And the one who recites it upon something, and drinks it as medication, there would be a healing in it'.³¹⁷

³¹⁴ تفسير العياشي 1: 18 / 219

³¹⁵ Al Kafi – V 6 – The Book of Foodstuffs Ch 42 H 2

³¹⁶ Tafseer Al Burhan – H 11527

³¹⁷ Tafseer Al Burhan – H 11529 («نحوه»)

Treatment of Tumour and Liver:

و قال الصادق (عليه السلام): «من كتبها و علقها عليه، و كان فيه يرقان، زال عنه، و إذا علقته على بياض العين، و البرص، و شرب ماءؤها، دفعه الله عنه، و إن شربت ماءها الحوامل نفعتها، و سلمتها من سموم الطعام، و إذا كتبت على جميع الأورام أزالها بقدره الله تعالى».

And Al-Sadiq^{-asws} said: ‘The one who writes it **(Ch.98)** and attaches it to himself (amulet), and he was with jaundice, it would recede from him. And if he attaches it for the whiteness of the eyes, and the leprosy, and drinks it’s water, Allah^{-azwj} would Repulse it from him. And if the pregnant woman drinks it, it would be beneficial for her, and it would keep her safe from the food poisoning. And if it is written upon all of the tumours, they would diminish by the Power of Allah^{-azwj} the High’.³¹⁸

ثُمَّ قَامَ إِلَيْهِ آخَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ فِي بَطْنِي مَاءً أَصْفَرَ فَهَلْ مِنْ شِفَاءٍ فَقَالَ نَعَمْ بِلَا دِرْهَمٍ وَ لَا دِينَارٍ وَ لَكِنْ أَكْتُبْ عَلَيَّ بَطْنِكَ آيَةَ الْكُرْسِيِّ وَ تَغْسِلُهَا وَ تَشْرِبُهَا وَ تَجْعَلُهَا ذَخِيرَةً فِي بَطْنِكَ فَتَبْرَأُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ فَفَعَلَ الرَّجُلُ فَبَرَأَ بِإِذْنِ اللَّهِ

Then another man stood up to him^{-asws} and he said, ‘O Amir Al-Momineen^{-asws}! In my belly there is yellow water, so is there a cure from it?’ So he^{-asws} said: ‘Yes, without a Dirham nor a Dinar. But write upon your belly Ayat Al-Kursy (2:255), and wash it, and drink it, and make it to be a hoard inside your belly, and you would be cured by the Permission of Allah^{-azwj} Mighty and Majestic’. So the man did so and he was cured by the Permission of Allah^{-azwj}’.³¹⁹

Try to get Cured from the Holy Quran:

العباشي: عن السكوني، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «شكا رجل إلى النبي (صلى الله عليه و آله) وجعا في صدره، فقال: استشف بالقرآن، لأن الله يقول: وَ شِفَاءٌ لِمَا فِي الصُّدُورِ».

Al Ayyashi, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘A man complained to the Prophet^{-saww} of pain in his chest. So he^{-saww} said: ‘Heal yourself by the Quran, because Allah^{-azwj} is Saying **[10:57] and a Healing for what is in the chests**’.³²⁰

³¹⁸ Tafseer Al Burhan - H 11797 (مخطوط) 15 خواص القرآن:

³¹⁹ Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 21

³²⁰ تفسير العياشي 1: 27 /124.

Cure for Tuberculosis:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَّهُ قَالَ مَا دَخَلَ جَوْفَ الْمَسْلُومِ شَيْءٌ أَنْفَعَ لَهُ مِنْ حُبِّ الْأُرْزِّ .

Ali Bin Ibrahim, from Muhammad Bin Isa, form Yunus,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws} having said: ‘There does not enter the inside of the (sufferer of) tuberculosis, anything more beneficial for him than the rice bread’.³²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنِ الْحَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَطْعَمُوا الْمَبْطُونَ حُبَّ الْأُرْزِّ فَمَا دَخَلَ جَوْفَ الْمَبْطُونَ شَيْءٌ أَنْفَعَ مِنْهُ أَمَا إِنَّهُ يَدْبِغُ الْمَعِدَةَ وَ يَسْلُ الدَّاءَ سَلًّا .

Muhammad Bin Yahya, from Muhammad Bin Musa, from Al Khashaab, form Ali Bin Hassan, from one of our companions who said,

‘Abu Abdullah^{-asws} said: ‘Feed the rice bread to the (sufferer of) stomach ailments, for there does not enter the inside of the (sufferer of) stomach ailments anything more beneficial to him than it; at the same time it repairs the stomach and pulls out the illness of tuberculosis’.³²²

Vitiligo:

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ سُلَيْمَانَ بْنِ عَبَّادٍ عَنْ عَيْسَى بْنِ أَبِي الْوَرْدِ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ نَبِيَّ إِسْرَائِيلَ شَكَوَا إِلَى مُوسَى (عليه السلام) مَا يَلْقَوْنَ مِنَ الْبَيَاضِ فَشَكََا ذَلِكَ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَرْهَمٌ يَأْكُلُوا لَحْمَ الْبَقَرِ بِالسَّلِقِ .

Muhammad Bin Yahya, from Ali Bin Al Hassan Al Maysami, from Suleyman Bin Abbad, from Isa Bin Abu Al Warad, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘The Children of Israel complained to Musa^{-asws} of what they were facing from the whiteness (vitiligo). So he^{-as} took that complaint to Allah^{-azwj} Mighty and Majestic, so Allah^{-azwj} Mighty and Majestic Revealed unto him^{-as}: “Order them to eat the boiled meat of the cow’.³²³

³²¹ Al Kafi – V 6 – The Book of Foodstuffs Ch 52 H 1

³²² Al Kafi – V 6 – The Book of Foodstuffs Ch 52 H 2

³²³ Al Kafi – V 6 – The Book of Foodstuffs Ch 58 H 1

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ أَرَاهُ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَرَّقُ لَحْمِ الْبَقْرِ يَذْهَبُ بِالْبَيَاضِ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, reporting from Abdullah Bin Jabala, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The broth of the meat of the cow does away with the whiteness (vitiligo)'.³²⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ يَحْيَى بْنِ مُسَاوِرٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ السَّوِيْقُ وَ مَرَّقُ لَحْمِ الْبَقْرِ يَذْهَبَانِ بِالْوَضَحِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail Bin Bazie, from Yahya Bin Masour,

(It has been narrated) from Abu Ibrahim^{-asws} (7th Imam^{-asws}) having said: 'Al-Suweyq and the broth of the meat of the cow (beef soup), both do away with (remove) the vitiligo'.³²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ هَذَا الَّذِي قَدْ ظَهَرَ بِوَجْهِهِ يُزَعَمُ النَّاسُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَنْتَلِ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ فَقَالَ لِي لَا لَقَدْ كَانَ مُؤْمِنٌ آلِ فِرْعَوْنَ مَكَّنَعَ الْأَصَابِعَ فَكَانَ يَقُولُ هَكَذَا وَ يَمُدُّ يَدَهُ وَ يَقُولُ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! This (illness) which has appeared in my face, the people are alleging that Allah^{-azwj} Mighty and Majestic does not Afflict any servant with it for whom He^{-azwj} has a need for'. So he^{-asws} said to him: 'No! It was so that a Momin of the people of the Pharaoh^a was paralysed of the fingers, so he was saying (gesturing) like this' – and he^{-asws} extended his^{-asws} hand, and he was saying: '**[36:20] O people! Follow the Rasools'**

قَالَ ثُمَّ قَالَ إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّأْ وَ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيُهَا فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَيَيْنِ فَقُلْ

He (the narrator) said, 'Then he^{-asws} said: 'When it is the last third of the night, during its beginning, perform ablution and stand to your *Salāt* which you tend to pray. So when you are in the last Sajdah of the first two Cycles, so say while you are in Sajdah,

³²⁴ Al Kafi – V 6 – The Book of Foodstuffs Ch 58 H 2

³²⁵ Al Kafi – V 6 – The Book of Foodstuffs Ch 58 H 7

وَ أَنْتَ سَاجِدٌ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ وَ يَا مُعْطِيَ الخَيْرَاتِ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ اصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ أَدْهَبْ عَنِّي هَذَا الوَجَعِ وَ سَمِّهِ فَإِنَّهُ قَدْ غَاطَنِي وَ أَحْزَنَنِي وَ أَلْحَجَّ فِي الدُّعَاءِ

'O Exalted! O Magnificent! O Beneficent! O Merciful! O Hearer of the supplications and O Giver of the goodness! Send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Give me from the goodness of the world and the Hereafter, what You^{-azwj} are Rightful of it, and Exchange from me from the evil of the world and the Hereafter what You^{-azwj} are Rightful of it, and Remove from me this pain' – and specify it – 'for it has infuriated me and grieved me', and be insistent in the supplication'.

قَالَ فَمَا وَصَلْتُ إِلَى الكُوفَةِ حَتَّى أَدْهَبَ اللهُ بِهِ عَنِّي كُلَّهُ .

He (the narrator) said, 'So I had not (even) arrive at Al-Kufa until Allah^{-azwj} Removed it from me, all of it'.³²⁶

Wind and Joint Troubles:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَمَّنْ أَخْبَرَهُ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَرَأَى تَصَيِّبِي فِي مَعِدَتِي وَ قَلَّةَ اسْتِمْرَائِي الطَّعَامَ فَقَالَ لِي لِمَ لَا تَتَّخِذُ نَبِيذًا نَشْرَبُهُ نَحْنُ وَ هُوَ يَمُرُّ الطَّعَامَ وَ يَذْهَبُ بِالْفَرَاغِ وَ الرِّيَاحِ مِنَ الْبُطْنِ قَالَ فَقُلْتُ لَهُ صِفْهُ لِي جُعِلْتُ فِدَاكَ

Muhammad Bin Yahya, from Musa Bin Al Hassan, from Al Sayyari, from Muhammad Bin Al Husayn, from the one who informed him, from Ismail Bin Al Fazl Al Hashimy who said,

'I complained to Abu Abdullah^{-asws} of the rumbling and the winds in my stomach, and the scarcity of my digestion of the food'. So he^{-asws} said to me: 'Why do you not take *Nabeez* which we^{-asws} drink and it digests the food and removes the rumbling and the winds from the belly?' So I said to him^{asws}, 'Describe it for me, may I be sacrificed for you^{-asws}'.

فَقَالَ لِي تَأْخُذُ صَاعًا مِنْ زَبِيبٍ فَتُنَقِّي حَبَّهُ وَ مَا فِيهِ ثُمَّ تَغْسِلُ بِالمَاءِ عَسَلًا جَيِّدًا ثُمَّ تُنْفَعُهُ فِي مِثْلِهِ مِنَ المَاءِ أَوْ مَا يَعْمُرُهُ ثُمَّ تَتْرَكُهُ فِي الشِّتَاءِ ثَلَاثَةَ أَيَّامٍ بِلَيَالِيهَا وَ فِي الصَّيْفِ يَوْمًا وَ لَيْلَةً فَإِذَا أَتَى عَلَيْهِ ذَلِكَ القُدْرُ صَفَيْتَهُ وَ أَخَذْتَ صَفْوَتَهُ وَ جَعَلْتَهُ فِي إِنَاءٍ وَ أَخَذْتَ مِقْدَارَهُ بِعُودٍ ثُمَّ طَبَخْتَهُ طَبْخًا رَفِيقًا حَتَّى يَذْهَبَ ثُلَاثًا وَ يَبْقَى ثُلَاثُهُ

So he^{-asws} said to me: 'Take a *Sa'a* (a unit of measurement - four handfuls) of raisins, so clean its seeds and whatever is in it, then wash it with water with a renewed washing. Then soak it in similar from the water or whatever submerges it. Then leave it in the winter for

³²⁶ Al Kafi V 2 – The Book Of Supplication CH 56 H 4

three days and nights, and in the summer, for one day and one night. So when that times comes up so you take it and make it to be in a vessel, and take its measurement with a stick. Then cook it gently until two-thirds of it goes away and there remains a third of it.

ثُمَّ جَعَلْ عَلَيْهِ نِصْفَ رِطْلٍ عَسَلٍ وَ تَأْخُذُ مِقْدَارَ الْعَسَلِ ثُمَّ تَطْبُخُهُ حَتَّى تَذَهَبَ تِلْكَ الزِّيَادَةُ ثُمَّ تَأْخُذُ زَنْجَبِيلًا وَ حَوْلَجَانًا وَ دَارَصِينِي وَ الرَّعْفَرَانَ وَ قَرْنُفُلًا وَ مِصْطَكِي وَ تَدْفُئُهُ وَ تَجْعَلُهُ فِي خِرْقَةٍ رَقِيقَةٍ وَ تَطْرُحُهُ فِيهِ وَ تُغْلِيهِ مَعَهُ عَلَيْهِ ثُمَّ تُنْزِلُهُ فَإِذَا بَرَدَ صَفَّيْتَهُ وَ أَخَذْتَ مِنْهُ عَلَى عَدَائِكَ وَ عَشَائِكَ

Then make half a *ratl* (unit of measurement) of honey to be upon it, and take a measurement of the honey. Then cook it until that increment evaporates. Then take ginger and Alpinia (a plant), and cinnamon, and the saffron, and cloves, and mastic resin, and pound these and make these to be in a thin rag, and place it in is and boil it with it with a boiling. Then take it off. So when it has cooled, clean it and take from it upon your lunch and your dinner’.

قَالَ فَفَعَلْتُ فَذَهَبَ عَنِّي مَا كُنْتُ أَجِدُهُ وَ هُوَ شَرَابٌ طَيِّبٌ لَا يَتَغَيَّرُ إِذَا بَقِيَ إِنْ شَاءَ اللَّهُ .

He (the narrator) said, ‘So I did it, and it removed from me what I had, and it was an aromatic drink. It will not change, when it remains (for a while), Allahazwj Willing’.³²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ بَكْرِ بْنِ صَالِحٍ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ الْأَوَّلَ (عليه السلام) يَقُولُ مِنَ الرِّيحِ الشَّابِكَةِ وَ الْحَامِ وَ الْإِبْرَدَةِ فِي الْمَقَاصِلِ تَأْخُذُ كَفَّ حُلْبَةٍ وَ كَفَّ تَيْنِ يَابِسٍ تَغْمُرُهُمَا بِالْمَاءِ وَ تَطْبُخُهُمَا فِي قَدْرٍ نَظِيفَةٍ ثُمَّ تُصَفَّى ثُمَّ تُبْرَدُ ثُمَّ تَشْرَبُ يَوْمًا وَ تَعْبُثُ يَوْمًا حَتَّى تَشْرَبَ مِنْهُ تَمَامَ أَيَّامِكَ قَدْرَ قَدَحٍ رَوِيَّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from bakr Bin Salih who said:

I heard Abu Al-Hassan the First^{asws} saying: ‘The one with wind (gastric trouble), and *Al-Haam*, and the coldness in the joints should take a handful of fenugreek (plant) and a handful of dry fig, soak these two in the water, and cook these two in a clean pot, then drain it, then cool it, then drink from it every other day until the completeness of your days the measurement of a cup (as prepared)’.³²⁸

³²⁷ Al Kafi – V 6 – The Book of Drinks Ch 30 H 3

³²⁸ Al-Kafi, Vol. 8, H. 14669.

For Winds:

مُحَمَّدُ بْنُ بُكَيرٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ يَحْيَى الْبَيْعِيُّ قَالَ: حَدَّثَنَا الْمُندِرِيُّ بْنُ هَامَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ سَعْدِ الْمَوْلى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ ع: إِنَّ عَامَّةَ هَذِهِ الْأَرْوَاحِ مِنَ الْمِرَّةِ الْعَالِيَةِ أَوْ دَمٍ مُحْتَرِقٍ أَوْ بَلْعَمٍ غَالِبٍ فَلْيَسْتَعِزَّ الرَّجُلُ بِمِرَاعَاةِ نَفْسِهِ قَبْلَ أَنْ تَغْلِبَ عَلَيْهِ شَيْءٌ مِنْ هَذِهِ الطَّبَائِعِ فَيُهْلِكَهُ.

Muhammad Ibn Bukayr narrated from Safwan Ibn Yahya from al-Mundhir Ibn Haman from Muhammad Ibn Muslim and Sa'd al-Mawla, who both said: “

Abu Abd Allah^{asws} said: All these winds are from the predominant bile (al-mirra al-ghaliba) or excessively heated blood or predominant phelgm. So a person should take care of himself before any of these natural constituents overcome and destroy him.’³²⁹

طَبُّ الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ، ص: 110 329