

Food Intake Habits of Today

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Summary:

Today, the diet consumed in most countries is rich in calories, mainly due to lower food prices compared to other living expenses, as most of us tend to enjoy a variety of delicious foods in our three-meals-a-day lifestyle. In urban areas, work is generally less physically demanding, and longer working and commuting hours in the offices make it challenging for people to find time for exercise. The stress of work and meeting both ends meet is further exacerbated by our excessive intake of unhealthy foods, i.e., fast foods, chocolate and sweets, snacks and sugary drinks, causing premature diseases, i.e., diabetes, blood pressure, and obesity.¹ Additional damage to health comes from the addictive habits, i.e., nicotine, high sugar and caffeine content drinks.²

Islam encourages us to eat moderately and fast three days a month (on the first Thursday, middle Wednesday, and last Thursday), and avoid excessive eating (little food along with water and still leaving some room for air).³⁴ Islam also advises against snacking between meals.⁵ For example, see Imam Ali Al-Reza^{-asws}'s advice on food intake during the twelve months of the year, Appendix I.

Imam Ali^{-asws} Ibn Abi Talib^{-asws}, used to dislike being addicted to the meat (eating too much meat), and was saying: 'The ferocity (harmful effects) of it is like the ferocity of the wine' (Hadith to follow).⁶

¹ <https://www.bbcgoodfood.com/health/nutrition/why-sugar-bad>, https://seepositive.in/health-wellbeing/white-sugar-why-white-sugar-is-harmful/#google_vignette,

² A very small number of believers are also addicted to even forbidden substances, i.e., alcoholic drinks and drugs, which have extremely damaging effects, propogating to next generations.

³ صوموا ثلاثة أيام من كل شهر فهي تعدل صوم الدهر و نحن نصوم خمسين و أربعة بينهما لأن الله خلق جهنم يوم الأربعاء فتعوزوا بالله جل و عز منها

(Amir-ul-Momineen^{-asws} said): 'Fast three days from every month, for it equates Fasting (all the) time. We^{-asws} Fast two Thursdays and a Wednesday between these two, because Allah^{-azwj} Created Hell on the day of Wednesday, therefore seek Refuge with Allah^{-azwj} Majestic and Mighty from it.' An extract from a long Hadith 611 ص : 2 : الحصال ج :

⁴ يَا كُمَّيْلُ لَا تُؤَوِّقَنَّ مَعِدَّتَكَ طَعَاماً وَ دَعَّ فِيهَا لِلْمَاءِ مَوْضِعاً وَ لِلرَّيْحِ مَجَالاً وَ لَا تَرْفَعَنَّ يَدَكَ مِنَ الطَّعَامِ إِلَّا وَ أَنْتَ تَشْتَهِيهِ فَإِنَّ فَعَلْتَ ذَلِكَ فَأَنْتَ تَسْتَشْرِقُهُ فَإِنَّ صِحَّةَ الْجِشْمِ مِنْ قِلَّةِ الطَّعَامِ وَ قِلَّةِ الْمَاءِ—

'O Kumayl! Do not make your stomach heavy with food and leave place in it for the water, and room for the air, and do not raise your hand from the meal except and you are (still) desiring it. If you were to do that, you will find it pleasurable, for health of the body is from little food and little water.' Bihar Al-Anwaar, vol. 74)

⁵ و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن علي بن الصلت، عن ابن أخي شهاب بن عبد ربه، قال: شكوت إلى أبي عبد الله (عليه السلام) ما ألقى من الأوجاع و التخم، فقال لي: «تعذ و تعش، و لا تأكل بينهما شيئا، فإن فيه فساد البدن، أما سمعت الله عز و جل يقول: وَ لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَ عُشْيًا».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ali Bin Al Salt, from Shahab Bin Abd Rabah who said,

I complained to Abu Abdullah^{-asws} of what I was suffering from the pains and the rots, so he^{-asws} said to me: 'Morning and evening (breakfast and dinner), and do not eat anything between the two, for in it 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.' 2 /288 :6 الكافي.

⁶ Al-Mahaasin – V 2 Bk 3 H 454

Ahadith related to eating meat, i.e., chicken, stunning and slaughtering are presented in separate articles, i.e.,

[Stunning And Slaughtering | Hubeali](#)

[Broiler Chicken | Hubeali](#)

[Food Consumption Manners | Hubeali](#)

[Meat Intake Frequency | Hubeali](#)

For sweet intake, word ‘*Halawa*’ is mentioned in the Ahadith, which in those days would mean anything with sweet taste, i.e., the sweet of Rasool-Allah^{-saww} was the dates.⁷ From the historical accounts, we find during the time of the Holy Prophet^{-saww} ‘sweet’ (*Halawa*) was prepared from simple ingredients; the milk/butter, flour, and honey.⁸

As for today, most sugar processing units use sulphur dioxide to remove its brownish colour so it appears white, thereby leaving residues.⁹ As a result, some sulphur dioxide is retained in the sugar crystals, which, when consumed over time, could lead to health hazards. Opting for ‘sulphur-free’ sugar is better, although it still contains trace amounts of sulphur – however, the less of it in sugar would mean lower the health risks from sulphur dioxide. Therefore, it would be ideal to use naturally occurring sugars in our desserts, i.e., milk, fruits, vegetables and honey (in pure forms).¹⁰

Dieting – Moderation in Food intake

وَعَنِ الرَّضَا ع أَنَّهُ قَالَ: لَوْ أَنَّ النَّاسَ قَصَّروا فِي الطَّعَامِ لَأَسْتَقَامَتْ أَعْيُنُهُمْ.

And from Al-Reza^{-asws} having said: ‘If people were to cut down on food (intake), their bodies would be healthy.’¹¹

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ الْجَمِيَّةُ مِنَ الشَّيْءِ تَزَكُّهُ إِلَّا مَا الْجَمِيَّةُ مِنَ الشَّيْءِ الْإِفْلَاحُ مِنْهُ.

⁷ Al Mahaasin – V 2 Bk 3 H 781

⁸ See comments under a Hadith, العالونجة: حلواء تعمل من الحنطة مع السمن و العسل (Al-Alawdaja: a sweet made from wheat, ghee and honey), الفالونجة: حلواء تعمل من الحنطة مع السمن و العسل (Al-Faluzaja: a sweet made from wheat with ghee and honey); الفالودج: حلواء تعمل من الدقيق و الماء و العسل. و هو مأخوذ من فالودة (Al-Faluzaja: A dessert made from flour, water, and honey. It is derived from the Persian word “Al-Faluzaja.” “Aqrab al-Mawarid 2: 942.”), (بحار الأنوار (ط - بيروت)، ج40، ص: 327

⁹ <https://www.refreshyourlife.in/blog/sulphur-in-sugar-why-you-should-switch-to-sulphur-free-sugar-now#:~:text=While%20sulphur%20purifies%20the%20sugar%2C%20it%20remains%20in,discomfort%20for%20people%20who%20already%20have%20respiratory%20issues>

¹⁰ Without the preservatives, e.g., Sulfur dioxide is a commonly used food preservative that has sparked debate regarding its potential health effects. While it serves its purpose in extending shelf life and preventing spoilage, concerns have been raised about the safety of consuming this compound - <https://www.chefsresource.com/is-sulfur-dioxide-in-food-bad-for-you/>

¹¹ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 30 e (Chapters on Funerals)

And from Abu Abdullah^{-asws} having said: 'The abstaining (dieting) from the thing (food item) isn't leaving it. However, the dieting is about reducing it.'¹²

وَعَنِ الْعَالِمِ ع قَالَ: الْحِمْيَةُ رَأْسُ الدَّوَاءِ وَالْمَعِدَةُ بَيْتُ الدَّاءِ وَ عَوْدٌ بَدْنَا مَا تَعَوَّدَ.

And from the Scholar^{-asws} having said: 'The dieting is chief of the medications, and the stomach is a house of diseases, and restore the body to what is customary to it (usually what you eat).'¹³

Eating meat in Moderation:

عنه، عن أبيه، عن حدثه، عن عبد الرحمن العزرمي، عن أبي عبد الله، (ع) قال: كان على (ع) يكره إدمان اللحم، ويقول: إن له ضراوة كضراوة الخمر.

From him, from his father, from the one who narrated it, from Abdul Rahman Al Azramy,

Abu Abdullah^{-asws} has narrated that Imam Ali^{-asws} used to dislike being addicted to the meat (eating too much meat), and was saying: 'The ferocity (harmful effects) of it is like the ferocity of the wine.'^{14 15}

عنه، عن أبيه، عن محمد بن أبي عمير، عن الحكم بن مسكين، عن عمار الساباطي قال: سألت أبا عبد الله (ع) من شراء اللحم فقال: في ثلاث، قلت: لنا أضياف وقوم ينزلون بنا وليس يقع منهم موقع اللحم شيء؟ فقال: في كل ثلاث، قلت: لا نجد شيئاً أحضر منه، لو ائتمموا بغيره لم يعدوه شيئاً فقال: في كل ثلاث.

From him, from his father, from Muhammad Bin Abu Umeyr, from Al Hakam Bin Maskeyn, from Amaar Al Sabity who said,

I asked Abu Abdullah^{-asws} regarding buying of the meat, so the Imam^{-asws} said: 'In every three (days).' I said, 'For us are guests and people who are staying with us, and there is no place from them for the meat (to be bought)?' So he^{-asws} said: 'In every three (days).' I said, 'We cannot find anything to offer them from it, if only they could consider something else, they would not add to it, anything.' So, he^{-asws} said: 'In every three (days).'¹⁶

عنه، عن أبيه، عن القاسم بن محمد، عن زكريا بن عمران أبي يحيى، عن إدريس بن عبد الله، قال: كنت عند أبي عبد الله (ع) فذكر اللحم، فقال: كل يوماً بلحم، ويوماً بلبن، ويوماً بشئٍ آخر.

¹² Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 30 f (Chapters on Funerals)

¹³ Bihar Al-Anwaar V 78 – The Book Cleanliness – Ch 2 H 30 g (Chapters on Funerals)

¹⁴ Al Mahaasin – V 2 Bk 3 H 454

¹⁵ In a Riwaya (not a Hadith), Ibn Abi Al-Hadeed reports that Ali Amir Al-Momineen^{-asws}:

الْبِلِّ وَ لَا يَأْكُلُ اللَّحْمَ إِلَّا قَلِيلاً وَ يَقُولُ لَا تَجْعَلُوا قُلُوبَكُمْ مَقَابِرَ الْحَيَوَانَ

And Ali Amir Al-Momineen^{-asws} did not eat the meat, except a little, and he^{-asws} was saying: 'Do not make your hearts (bellies) a graveyard of the animals' (Bihar Al-Anwaar, Vol. 41, H. 297).

¹⁶ Al Mahaasin – V 2 Bk 3 H 455

From him, from his father, from Al Qasim Bin Muhammad, from Zakariyya Bin Imran Abu Yahya, from Idrees Bin Abdullah who said,

I was in the presence of Abu Abdullah^{-asws}, so the meat was mentioned, so he^{-asws} said: 'In one day the meat, and a day with the milk, and a day with another thing.'¹⁷

Don't Eat Between Lunch and Dinner:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ عَلِيِّ بْنِ الصَّلْتِ عَنِ ابْنِ أُحْيَى شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ
شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَ مَا أَلْقَى مِنَ الْأَوْجَاعِ وَ التُّخْمِ فَقَالَ لِي تَعَدَّ وَ تَعَشَّ وَ لَا تَأْكُلْ بَيْنَهُمَا شَيْئاً فَإِنَّ فِيهِ فَسَادَ الْبَدَنِ أَمَا سَمِعْتَ اللَّهَ
عَزَّ وَ جَلَّ يَقُولُ لَهُمْ رَزَقُهُمْ فِيهَا بُكْرَةً وَ عَشِيئاً

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Ali ibn ai-Salt from the son of brother of Shihab ibn' Abd Rabbihi who has said:

I once complained before Abu Abd Allah^{-asws} against the pain and upset stomach that I (often) experienced. The Imam^{-asws} said to me, 'Take lunch and dinner but do not eat anything in between because it harms the body. Have you not heard Allah^{-azwj} saying, **'For them there is their sustenance in early morning and evening?'** (19:62)¹⁸

Don't Skip Dinner:

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بَنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْجَبَلِيِّ عَنْ أَبِيهِ عَنْ جَبْرِ بْنِ دَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ
اللَّهِ ع يَقُولُ مَنْ تَرَكَ الْعِشَاءَ لَيْلَةَ السَّبْتِ وَ لَيْلَةَ الْأَحَدِ مُتَوَالِيَتَيْنِ دَهَبَتْ عَنْهُ قُوَّتُهُ فَلَمْ تَرْجِعْ إِلَيْهِ أَرْبَعِينَ يَوْماً

Ali ibn Muhammad ibn Bandar has narrated from Ahmad ibn Abu Abd Allah, from abu Sulayman, from Ahmad ibn al-Hassan al-Jabaliy (al-Halabiy), from his father, from Jamil ibn Darraj who has said:

I once heard Abu Abd Allah^{-asws} saying, 'If one does not take dinner one Saturday (night) and Sunday night consecutively, his strength will go away and will not come back until forty days later.'¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ الْأَهْوَازِيِّينَ عَنِ الرِّضَا ع قَالَ قَالَ إِنَّ فِي الْجَسَدِ عِرْقاً يُقَالُ لَهُ الْعِشَاءُ فَإِنْ تَرَكَ الرَّجُلُ الْعِشَاءَ لَمْ
يَزَلْ يَدْعُو عَلَيْهِ ذَلِكَ الْعِرْقُ إِلَى أَنْ يُصْبِحَ يَقُولُ أَجَاعَكَ اللَّهُ كَمَا أَجَعْتَنِي وَ أَطْمَأَكَّ اللَّهُ كَمَا أَطْمَأَتَنِي فَلَا يَدَعُ أَحَدُكُمْ الْعِشَاءَ وَ لَوْ بَلِقَمَةٍ مِنْ
خُبْزٍ أَوْ شَرْبَةٍ مِنْ مَاءٍ

A number of our people have narrated from Sahl ibn Ziyad from certain persons of Ahwaz who has said:

Imam Al-Reza^{-asws} has said, 'In the body there is a vein called 'Isha,' If one does not take dinner, it continues praying against him until morning; and it says, 'May Allah^{-azwj} Make you hungry just as you kept me hungry, and may Allah^{-azwj} Make you thirsty just

¹⁷ Al Mahaasin – V 2 Bk 3 H 456

¹⁸ 288 : ص 6 : ج 2. H. الكافي

¹⁹ 289 : ص 6 : ج 8. H. الكافي

as you kept me thirsty.’ No one of you must neglect taking dinner -- even if it is one morsel of bread or a sip of water.’²⁰

Eating Sweet:

فَقَهُ الرِّضَا، قَالَ الْعَالِمُ ع عَلَيْكُمْ بِالْعَسَلِ وَ حَبَّةِ السَّوْدَاءِ

(The book) ‘Fiqh Al-Reza^{-asws}’ – the scholar^{-asws} said: ‘Upon you all is with the honey and the black seeds.’

وَ قَالَ الْعَسَلُ شِفَاءٌ فِي ظَاهِرِ الْكِتَابِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ

And he^{-asws} said: ‘The honey is a healing in the apparent of the Book just as Allah^{-azwj} Mighty and Majestic Said.’

وَ قَالَ ع فِي الْعَسَلِ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ مَنْ لَعَقَ لَعَقَةً عَسَلٍ عَلَى الرِّبِّقِ يَقْطَعُ الْبَلْعَمَ وَ يَكْسِرُ الصَّغْرَاءَ وَ يَقْطَعُ الْمِرَّةَ السَّوْدَاءَ وَ يَصْفُو الدِّهْنَ وَ يُجَوِّدُ الْحَفِظَ إِذَا كَانَ مَعَ اللَّبَانِ الدَّكْرَ .

And he^{-asws} said regarding the honey: ‘Healing from every illness, and the one who licks a lick of honey upon the empty stomach, it would cut the phlegm, and break the yellowness (jaundice), and cut the black bile, and clean the brain, and improve the memory when it is taken with frankincense.’²¹

وَ قَالَ ص قَلْبُ الْمُؤْمِنِ حُلُوٌّ يُحِبُّ الْحَلَاوَةَ.

And Rasool Allah^{-saww} said: ‘The heart of the believer is sweet and loves Halawat (sweetness)!’²²

عنه، عن سهل بن زياد، عن أحمد بن هارون بن موفق المدائني، عن أبيه، قال: بعث إلى الماضي (ع) يوماً فأكلنا عنده، وأكثروا من الحلواء، فقلت: ما أكثر هذا الحلواء!! فقال: إنا وشيعتنا خلقنا من الحلاوة فنحن نحب الحلواء.

From him, from Sahl Bin Ziyad, from Ahmad Bin Haroun Bin Mowfaq Al Madainy, from his father who said,

One day, we visited the Imam^{-asws}, so we ate in his^{-asws} presence, and there was abundance from the sweets (Halawa). So, I said, ‘How abundant are the sweets!’ So, he^{-asws} said: ‘Us^{-asws} and our^{-asws} Shiah have been Created from the sweetness, therefore we^{-asws} love the sweets.’²³

²⁰ H. 12, الكافي ج : 6 ص : 290

²¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 2 H 16 (Chapters on the sweets and the sour)

²² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 77

²³ Al Mahaasin – V 2 Bk 3 H 126

How much Sweet to eat?

لعق العسل شفاء قال الله يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ

Licking honey is a cure. Allah^{-azwj} Says: **From out of their bellies comes a drink of different colour in which there is a cure for the human being (16:69).**²⁴

وَقَالَ صَ مِنْ لَقَمٍ فِي فَمِ أَخِيهِ لُقْمَةً خَلْوٍ لَا يَزْجُو بِهَا رِشْوَةً وَلَا يَخَافُ بِهَا مِنْ شَرِّهِ وَلَا يُرِيدُ إِلَّا وَجْهَهُ صَرَفَ اللَّهُ عَنْهُ بِهَا حَرَارَةَ الْمُؤَقَفِ يَوْمَ الْقِيَامَةِ.

And he^{-saww} said: 'One who feeds a morsel of a sweet into the mouth of his brother (in religion), neither desiring a bribe by it, nor fearing from his evil by it, nor intending except His^{-azwj} Face (Nearness), Allah^{-azwj} would Turn away from him the heat of the pausing on the Day of Qiyamah due to it.'²⁵

وَعَنْ أَبِي الْحَسَنِ الْعَشْكَرِيِّ ع كُلُّ الرُّمَّانِ بَعْدَ الْحِجَامَةِ زَمَانًا خُلُوعًا فَإِنَّهُ يُسَكِّنُ الدَّمَ وَ يُصَيِّمِي الدَّمَ فِي الْجَوْفِ.

And from Abu Al-Hassan Al-Askari^{-asws}: 'Eat pomegranate after the cupping, sweet pomegranate, for it would settle the blood and clean the blood in the interior.'²⁶

Protection from the harm of eating desserts:

وَمَنْ أَرَادَ أَنْ لَا تَفْسُدَ أَسْنَانُهُ فَلَا يَأْكُلْ خُلُوعًا إِلَّا بَعْدَ كِسْرَةِ خُبْزٍ.

(Imam Ali Al-Reza^{-asws} says in a lengthy Hadith): 'And the one who doesn't want to spoil his teeth, he should not eat sweets except after a piece of bread.'²⁷

وَمَنْ أَرَادَ أَنْ لَا تَسْمُطَ أُذُنَاهُ وَ لَهَائِهِ فَلَا يَأْكُلْ خُلُوعًا حَتَّى يَتَعَرَّعَرَ بَعْدَهُ بِخَلِّ.

(Imam Ali Al-Reza^{-asws} says in a lengthy Hadith): 'And the one who doesn't want his ears and his tonsils to become frail, so he should not eat sweets until he rinses with vinegar after it.'

وَمَا نَاسَبَهُ وَ يُخَذَّرُ فِيهِ الْخُلُوعُ وَ أَكُلِ السَّمَكِ الطَّرِيَّ وَ اللَّبَنِ.

(Ali Al-Reza^{-asws} said) 'In January, be cautious of sweets, and (it is better to) eat fresh fish and milk.

شُبَّاطُ - وَ يُقَلَّلُ مِنْ أَكْلِ الْخُلُوعِ وَ يُحْمَدُ فِيهِ كَثْرَةُ الْجِمَاعِ وَ الْحَرَكَةِ وَ الرِّيَاضَةِ.

²⁴ الخصال ج : 2 ص : 611

²⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 78

²⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 52

²⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 90 H 1

'In February, reduce your intake of sweets, and it's beneficial to walk and exercise. In September, it is beneficial during it to eat the sweets and a variety of the moderate meats like the goats and the (meat of) one-year olds from the sheep.'²⁸

وَ قَالَ صَ أَفْضَلُ مَا يَبْدَأُ بِهِ الصَّائِمُ الرَّيْبُ أَوْ التَّمْرُ أَوْ شَيْءٌ حَلْوٍ.

And Rasool Allah^{-saww} said: The best of what the fasting one can begin with are the raisins, or the dates, or something sweet.²⁹

عنه، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، عن أبي عبد الله (ع) قال: كان حلواء رسول الله صلى الله عليه وآله التمر

From him, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usman,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The sweet of Rasool-Allah^{-saww} was the date.'³⁰

Types of Sugars:

The regular market white sugar undergoes a refining process that uses sulphur dioxide to clean it and give it a unique white colour. This sulphur-laden sugar can have several harmful effects, i.e., in the digestive and respiratory systems, and excess sulfur can contribute to joint pain and inflammation. The healthier option is to consume sulphur-free sugar or, even better, naturally occurring sugar, such as honey or dates.³¹

وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَزْدِيِّ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ: شَكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَنَا رَجُلٌ شَاكٍ فَقَالَ أَيُّنَ هُوَ عَنِ الْمُبَارَكِ

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ahmad Al Azdy, from one of our companions, raising it, said,

A man complained to Abu Abdullah^{-asws}. He said, 'I am a doubting man.' He^{-asws} said: 'Where is he (are you) from the Blessed?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الْمُبَارَكُ قَالَ السُّكَّرُ قُلْتُ أَيُّ السُّكَّرِ جُعِلْتُ فِدَاكَ قَالَ سُلَيْمَانِيكُمْ هَذَا.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! And what is the Blessed?' He^{-asws} said: 'The sugar.' I said, 'Which sugar? May I be sacrificed for you^{-asws}!' He^{-asws} said: 'This Suleymani of yours.'³²

الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَوْ عَمْرٍو حَدَّثَهُ عَنْهُ قَالَ: السُّكَّرُ الطَّبْرَزْدِيُّ يَأْكُلُ الْبَلْعَمَ أَكْمَلًا.

²⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 90 H 1

²⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 93

³⁰ Al Mahaasin – V 2 Bk 3 H 781

³¹ <https://www.refreshyourlife.in/blog/sulphur-in-sugar-why-you-should-switch-to-sulphur-free-sugar-now>

³² Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 4 (Chapters on the sweets and the sour)

(The book) 'Al-Mahasin' – From Muhammad Bin Sahl,

'From Abu Al-Hassan Al-Reza^{-asws}, or from the one who narrated it, he^{-asws} said: 'The 'Tabar zad' sugar devours the phlegm with a devouring.'³³

الطب، طب الأئمة عليهم السلام عن حمدان بن أعين الرازي عن صفوان بن جميل بن دراج عن زرارَةَ عن أبي جعفر الباقر ع قال: ويحك يا زرارَةَ ما أغفلَ النَّاسَ عن فضلِ سكرِ الطَّبَرَزْدِ وَ هُوَ يَنْفَعُ مِنْ سَبْعِينَ دَاءً وَ هُوَ يَأْكُلُ الْبَلْعَمَ أَكْلًا وَ يَنْقُلُهُ بِأَصْبِهِ.

(The book) 'Tibb Al-Aimma^{-asws}, may the greetings be upon them^{-asws} – from Hamdan Bin Ayn Al Razy, from Safwan, from Jameel Bin Darraj, from Zurara,

'From Ja'far Al-Baqir^{-asws} having said: 'Woe be to you, O Zurara! How heedless are the people from the merits of Al-Tabar zad sugar, and it is beneficial from seventy illnesses, and it devours the phlegm with a devouring and uproots it with its roots.'³⁴

وَ عَنْ عَلِيِّ بْنِ يَظْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَنْ أَخَذَ سُكَّرَاتَيْنِ عِنْدَ النَّوْمِ كَانَ شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ.

And from Ali Bin Yaqteen who said,

'I heard Abu Al-Hassan^{-asws} saying: 'One who takes two sugars at sleep time would be healed from every illness except the poison.'³⁵

Quantity of Sugar:

وَ عَنْهُ ع أَيْضاً قَالَ: يَأْخُذُ لِلْحُمَّى وَزَنَ عَشْرٍ دِرْهَمٍ سُكَّرًا بِمَاءٍ بَارِدٍ عَلَى الرَّيْقِ.

And from him^{-asws} as well, having said, 'It should be taken for the one with fever, sugar the weight of ten Dirhams, with cold water, upon the empty stomach.'³⁶

Imam Al-Reza^{-asws} preferred Vinegar over Salt:

الْمَحَاسِينُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّ رَجُلًا كَانَ عِنْدَ أَبِي الْحَسَنِ الرِّضَا ع بِخُرَاسَانَ فَقَدِمَتْ إِلَيْهِ مَائِدَةٌ عَلَيْهَا خَلٌّ وَ مِلْحٌ فَافْتَتَحَ بِالْخَلِّ فَقَالَ الرَّجُلُ جُعِلَتْ فِدَاكَ إِنَّكُمْ أَمَرْتُمُونَا أَنْ نَفْتَتِحَ بِالْمِلْحِ

(The book) 'Al-Mahasin' – from Muhammad Bin Ali,

A man was in the presence of Abu Al-Hassan Al-Reza^{-asws} at Khurasan. A meal was forwarded to him^{-asws}, upon it was vinegar and salt. The Imam^{-asws} began with the vinegar. The man said, 'May I be sacrificed for you^{-asws}! You (Imams^{-asws}) have been instructing us to begin with the salt!'

³³ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 1 (Chapters on the sweets and the sour)

³⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 11 (Chapters on the sweets and the sour)

³⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 12 b (Chapters on the sweets and the sour)

³⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 3 H 12 d (Chapters on the sweets and the sour)

فَقَالَ هَذَا مِثْلُ هَذَا يَعْنِي الْخَلَّ وَ إِنَّ الْخَلَّ يَشْدُدُ الدَّهْنَ وَ يَزِيدُ فِي الْعُقْلِ.

He^{-asws} said: 'This is like this, meaning the vinegar, and the vinegar strengthens the mind and increases the intellect.'³⁷

دَعَاوَاتِ الرَّاَوْنِدِيِّ، قَالَ النَّبِيُّ ص إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى خِوَانٍ عَلَيْهِ مِلْحٌ وَ خَلٌّ.

(The book) 'Da'waat' of Al-Rawandy –

The Prophet^{-saww} said: 'Allah^{-azwj} and His^{-azwj} Angels are sending Salawaat upon a table spread upon which is salt and vinegar.'³⁸

الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي مُحَمَّدٍ عَمَّنْ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ يُوسُفَ لَمَّا أَنْ كَانَ فِي السِّجْنِ شَكَا إِلَى رَبِّهِ عَزَّ وَ جَلَّ أَكَلَ الْمُتَبَّرَ وَخَدَّهُ وَ سَأَلَ إِذَا مَا يَأْتِدُم بِهِ وَ قَدْ كَانَ كَثُرَ عِنْدَهُ فَطَعُ الْمُتَبَّرَ الْبَابِسِ فَأَمَرَهُ أَنْ يَأْخُذَ الْمُتَبَّرَ وَ يَجْعَلُهُ فِي إِجَانَّةٍ وَ يَصُبُّ عَلَيْهِ الْمَاءَ وَ الْمِلْحَ فَصَارَ مُرْتَبًا وَ جَعَلَ يَأْتِدُم بِهِ ع.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Muhammad Bin Ahmad Bin Abu Mahboud, from the one raising it,

From Abu Abdullah^{-asws} having said: 'When Prophet Yusuf^{-as} was in the prison, he^{-as} complained to his^{-as} Lord^{-azwj} Mighty and Majestic of having to eat the bread only, and he^{-as} asked for a sauce to dip in, and there were plenty pieces of dry bread with him^{-saww}. He^{-azwj} Commanded him^{-as}: "Take the bread and make it to be in a container, pour the water and the salt upon it!" It became palatable, and he^{-as} went on to dip with it.'³⁹

A description of a feast offered by the 7th Imam^{-asws}:

الْمَكَارِمُ، عَنْ كِتَابِ الْبَصَائِرِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْعَاصِمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: حَبَجْتُ وَ مَعِيَ جَمَاعَةٌ مِنْ أَصْحَابِنَا فَأَتَيْتُ الْمَدِينَةَ فَفَصَدْنَا مَكَانًا نَنْزِلُهُ فَاسْتَقْبَلَنَا غُلَامٌ لِأَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرِ ع عَلَى حِمَارٍ لَهُ أَحْضَرَ يَتَّبَعُهُ الطَّعَامُ فَتَزَلْنَا بَيْنَ النَّخْلَةِ فَجَاءَ هُوَ ع فَتَزَلَّ

(The book) 'Al-Makarim' – from the book 'Al Basair,' from Muhammad Bin Ja'far Al Aasimy, from his father, from his grandfather who said,

'I went to Hajj and with me was a group of our companions. I came to Al-Medina, and we aimed for a place to lodge in. A slave of Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} received us upon a donkey of his carrying the food. We descended between the palm trees. He^{-asws} came and descended.

تَمَّ قَدِيمِ الطَّعَامِ فَبَدَأَ بِالْمِلْحِ ثُمَّ قَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ثُمَّ نَقَى بِالْخَلِّ

³⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 14 (Chapters on the sweets and the sour)

³⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 4 H 17 a (Chapters on the sweets and the sour)

³⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 5 H 1 (Chapters on the sweets and the sour)

'Then he^{-asws} brought out the food, and he^{-asws} began with the salt, then said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, then he^{-asws} added the vinegar.

ثُمَّ أَنِّي بِكَفِّ مَشْوِيٍّ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجَبُ النَّبِيُّ ص

'Then he^{-asws} brought out a grilled (lamb) shoulder. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate the Prophet^{-saww}.'

ثُمَّ أَنِّي بِالْحَلِّ وَالرَّيْبِ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجَبُ فَاطِمَةَ ع-

'Then he^{-asws} brought out the vinegar and the (olive) oil. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate (Syeda) Fatima^{-asws}.'

ثُمَّ أَنِّي بِالسِّكْبَاجِ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجَبُ أَمِيرَ الْمُؤْمِنِينَ ع

'Then he^{-asws} brought out the meat cooked in vinegar (Al-Sikbaj). He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate Amir Al-Momineen^{-asws}.'

ثُمَّ أَنِّي بِلَحْمٍ مَقْلُوفٍ فِيهِ بَادُنْجَانٌ فَقَالَ كُلُوا- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجَبُ الْحُسَيْنَ بْنَ عَلِيٍّ ع

'Then he^{-asws} brought out fried meat in which were aubergines. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate Al-Hassan^{-asws} Bin Ali^{-asws}.'

ثُمَّ أَنِّي بِلَبَنٍ حَامِضٍ قَدْ نُرِدَّ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجَبُ الْحُسَيْنَ بْنَ عَلِيٍّ ع

'Then he^{-asws} brought out frothed milk which had been made as porridge. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate Al-Husayn^{-asws} Bin Ali^{-asws}.'

ثُمَّ أَنِّي بِأَضْلَاعٍ بَارِدَةٍ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجَبُ عَلِيٍّ بْنَ الْحُسَيْنِ ع

'Then he^{-asws} brought out cold ribs (chops). He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate Ali^{-asws} Bin Al-Husayn^{-asws}.'

ثُمَّ أَنِّي بِجَنْبٍ مُبَرَّرٍ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجَبُ مُحَمَّدَ بْنَ عَلِيٍّ ع

'Then he^{-asws} brought out sheep side with fat. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate Muhammad^{-asws} Bin Ali^{-asws}.'

ثُمَّ أَنِّي بِتَوْرٍ فِيهِ بَيْضٌ كَالْعَجَّةِ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجَبُ أَبِي جَعْفَرٍ ع

'Then he^{-asws} brought out a bowl containing eggs like an omelette. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this food used to fascinate my^{-asws} father^{-asws} Ja'far^{-asws}.'

ثُمَّ أَبِي يَخْلُوءَ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ يُعْجِبُنِي.

'Then he^{-asws} brought out a sweet. He^{-asws} said: 'Eat ***In the Name of Allah the Beneficent, the Merciful [1:1]***, for this is a food fascinating me^{-asws}.'⁴⁰

الشَّهَابُ، قَالَ رَسُولُ اللَّهِ ص سَيِّدُ إِدَامِكُمْ الْمِلْحُ وَ قَالَ ع لَا يَصْلُحُ الطَّعَامُ إِلَّا بِالْمِلْحِ.

(The book) 'Al-Shihab' –

'Rasool-Allah^{-saww} said: 'Chief of your dips is the salt.' And he^{-asws} said: 'The meal is not good without the salt.'⁴¹

وَ مِنْهُ، عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ أَنْ ابْتَدَأْ بِالْمِلْحِ وَ اخْتِمِ بِالْمِلْحِ فَإِنَّ فِي الْمِلْحِ دَوَاءً مِنْ سَبْعِينَ دَاءً أَهْوَنُهَا الْجُدَامُ وَ الْبَرَصُ وَ وَجَعُ الْخَلْقِ وَ الْأَضْرَاسُ وَ وَجَعُ الْبَطْنِ.

And from him, from someone who reported it,

From Abu Abdullah^{-asws} having said that Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said to Musa^{-as} Bin Imran^{-as}: "Begin with the salt and end with the salt, for in the salt there is a cure from seventy illnesses, the least of these being the leprosy, and the vitiligo, and the throat pain, and the toothache, and the belly pain.'⁴²

Simple food with water, oil and salt:

الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنْ مَوْلَى لَأْمِ هَانِي قَالَ: مَرَرْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ فِي رِدَائِي طَعَامٌ بِدِينَارٍ فَقَالَ كَيْفَ أَصْبَحْتَ أَيُّ أَبَا فُلَانٍ

(The book) 'Al-Mahasin' – From his father, from Sa'dan, from a slave of Umm Hany, said,

'I passed by Abu Abdullah^{-asws} and in my cloak was food (I had bought) for a Dinar. He^{-asws} said: 'How is your morning, O father of so and so?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ تَسْأَلُنِي كَيْفَ أَصْبَحْتُ وَ هَذَا بِدِينَارٍ

'I said, 'May I be sacrificed for you^{-asws}! You^{-asws} are asking me, 'How is your morning,' and this is for a Dinar!'

⁴⁰ Bihar Al-Anwaar – V 63 The book of plants - Ch 6 H 5 (Chapters on the sweets and the sour)

⁴¹ Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 1 (Chapters on praise and condemnation of food)

⁴² Bihar Al-Anwaar – V 63 The book of plants - Ch 13 H 21 (Chapters on praise and condemnation of food)

قَالَ أَفَلَا أَعَلِمْتَ كَيْفَ تَأْكُلُهُ قُلْتُ بَلَى قَالَ فَادْعُ بِصَحْفَةٍ فَاجْعَلْ فِيهَا مَاءً وَ زَيْتاً وَ شَيْئاً مِنْ مِلْحٍ وَ انزُدْ فِيهَا فُكْلًا وَ الْعَقَّ أَصَابِعَكَ.

'He^{-asws} said: 'Shall I^{-asws} teach you how to eat it?' I said, 'Yes.' He^{-asws} said: 'Call for a bowl and make water and oil and something from salt to be in it, and make a gruel in it, and eat, and lick your fingers.'"⁴³

بيان قوله هذا بدينار كأنه شكاية عن غلاء السعر أو كثرة العيال.

Explanation – His words, 'This is for a Dinar,' it is as if it is a complaint about the high price or many dependants."

The Fat from the cow meat fat and its milk:

عنه، عن علي بن حسان، عن موسى بن بكر، قال: سمعت أبا الحسن (ع) يقول: اللحم يئب اللحم، من أدخل جوفه لقمة شحم أخرجت مثلها داء.

From him, from Ali Bin Hasaan, from Musa Bin Bakr who said,

'I heard Abu Al-Hassan^{-asws} saying: 'The meat grows the meat. The one who enters a morsel of fat into his hollowness (belly), an illness the like of it comes out.'"⁴⁴

عنه، عن البرزطي، عن حماد بن عثمان، عن محمد بن سوقة، عن أبي - عبد الله (ع) قال: من أكل لقمة شحم أخرجت مثلها من الداء.

From him, from Al Bazanty, from Hamaad Bin Usman, from Muhammad Bin Sowqat,

Abu Abdullah^{-asws} having said: 'The one who eats a morsel of fat (from cow meat), would bring the like of it from the illness.'"⁴⁵

عنه عن بعض أصحابنا، بلغ به زرارة، قال: قلت لابي عبد الله (ع) جعلت فداك، الشحمة التي تخرج مثلها من الداء أي شحمة؟ - قال: هي شحمة البقر، وما سألتني يا زرارة عنها أحد قبلك.

From him, from one of our companions, delivered it by Zarara who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! The fat which brings out the like of it from the illness, which fat is it?' The Imam^{-asws} said: 'It is the fat of the cow (butter), and O Zarara! no one has asked me^{-asws} about it before you.'

وروى عن أبي عبد الله (ع) في قول النبي صلى الله عليه وآله: " من أكل لقمة من الشحم أنزلت من الداء مثلها ؟" - فقال: ذاك شحم البقر.

⁴³ Bihar Al-Anwaar – V 63 The book of plants - Ch 9 H 4

⁴⁴ Al Mahaasin – V 2 Bk 3 H 429

⁴⁵ Al Mahaasin – V 2 Bk 3 H 430

And it has been reported from Abu Abdullah^{-asws} regarding the words of the Prophet^{-saww}: 'The one who eats a morsel from the fat (butter), the illness similar to it drops out?' So he^{-asws} said: 'That is the fat (butter) of the cow.'⁴⁶

عنه، عن محمد بن علي، عن ابن بقاح، عن الحكم بن أيمن، عن أبي - أسامة، عن أبي عبد الله (ع) قال: قال رسول الله صلى الله عليه وآله: عليكم باللحم فان اللحم ينمى اللحم، ومن مضى له أربعون صباحا لم يأكل لحما ساء خلقه، ومن ساء خلقه فاطعموه اللحم، ومن أكل شحمة أنزلت مثلها من الداء.

From him, from Muhammad Bin Ali, from Ibn Baqah, from Al Hakam Bin Ayman, from Abu Asama,

Abu Abdullah^{-asws} has narrated that Rasool-Allah^{-saww} said: 'It is on you (to eat) the meat, of it is the meat which grows the meat, and the one for whom forty mornings pass by and he has not eaten meat, would become worn out, and the one who becomes worn out, so feed him the meat, and the one who eats fat (butter/ghee), the illness similar to it would drop out.'⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) سُمُونُ الْبَقَرِ شِفَاءٌ

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

(It has been narrated) from Abu Abdullah^{-asws} having said that Amir Al-Momineen^{-asws} said: 'The butter of the cow is a healing.'⁴⁸

عَنْهُ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) السَّمْنُ دَوَاءٌ وَهُوَ فِي الصَّنِيفِ خَيْرٌ مِنْهُ فِي الْبَيْتَاءِ وَ مَا دَخَلَ جَوْفًا مِثْلَهُ .

From him, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} says that Amir Al-Momineen^{-asws} said: 'The margarine is a medicine, and it is better in the summer than it is in the winter, and none enters the inside, the likes of it.'⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْمُطَّلِبِ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ نِعْمَ الْإِدَامُ السَّمْنُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Muttalib Bin Ziyad,

(It has been narrated) from Abu Abdullah^{-asws}, having said: 'The best of the sauces is the butter.'⁵⁰

⁴⁶ Al Mahaasin – V 2 Bk 3 H 431

⁴⁷ Al Mahaasin – V 2 Bk 3 H 434

⁴⁸ Al Kafi – V 6 – The Book of Foodstuffs Ch 83 H 1

⁴⁹ Al Kafi – V 6 – The Book of Foodstuffs Ch 83 H 2

⁵⁰ Al Kafi – V 6 – The Book of Foodstuffs Ch 83 H 3

Cut down on Fat consumption in the middle age:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا بَلَغَ الرَّجُلُ خَمْسِينَ سَنَةً فَلَا يَبِيتَنَّ وَ فِي جَوْفِهِ شَيْءٌ مِنَ السَّمَنِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When a man reaches the age of fifty, he should not spend the night with any fat in his stomach.'⁵¹

ثُمَّ قَالَ لِي عَلَيْكَ بِالرَّيْدِ فَإِنَّهُ صَالِحٌ وَ اجْتَنِبِ السَّمْنَ فَإِنَّهُ لَا يُلَاقِمُ الشَّيْخَ

Abu Abd Allah^{-asws} said (in a lengthy Hadith): 'It is upon you with (eating) *Al-Sareyd*, for it is corrective, and keep away from the fat (of meat), for it is not compatible with an ageing person.'⁵²

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي حَفْصِ الْأَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ السَّمْنُ مَا دَخَلَ جَوْفًا مِثْلَهُ وَ إِنِّي لَأُكْرَهُهُ لِلشَّيْخِ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from his father, from the one who mentioned it, from Abu Hafsa Al Abbar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The fat (of milk), nothing like it enters the inside, and I^{-asws} dislike it for an ageing person.'⁵³

Cure in Milk and Honey:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اللَّبَنُ طَعَامُ الْمُرْسَلِينَ

A number of our companions, from Ahmad Bin Muhammad, form Usman Bin Isa, from Khalid Bin Najeeh,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The milk is a meal of the *Mursil* Prophets^{-as}.'⁵⁴

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ وَ عَزِيزُهُ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ رَجُلٌ وَ أَنَا أَسْمَعُ جَعَلْتُ فِدَاكَ إِنِّي أَجِدُ الضَّعْفَ فِي بَدَنِي فَقَالَ لَهُ عَلَيْكَ بِاللَّبَنِ فَإِنَّهُ يُنْبِتُ اللَّحْمَ وَ يَشُدُّ الْعَظْمَ .

Ali Bin Muhammad Bin Bundar, and someone else, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Abu Al Hassan Al Asbahany who said,

⁵¹ Al Kafi – V 6 – The Book of Foodstuffs Ch 83 H 4

⁵² Al Kafi – V 6 – The Book of Foodstuffs Ch 83 H 5

⁵³ Al Kafi – V 6 – The Book of Foodstuffs Ch 83 H 6

⁵⁴ Al Kafi – V 6 – The Book of Foodstuffs Ch 84 H 6

'I was in the presence of Abu Abdullah^{-asws}, so a man said to him^{-asws} and I was listening, 'May I be sacrificed for you^{-asws}! I find the weakness in my body.' So he^{-asws} said: 'It is upon you with (drinking) the milk, for it builds the flesh and strengthens the bones.'⁵⁵

عَنْهُ عَنْ نُوحِ بْنِ شُعَيْبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَام) قَالَ مَنْ تَعَيَّرَ عَلَيْهِ مَاءُ الظَّهْرِ فَإِنَّهُ يَنْفَعُ لَهُ اللَّبَنُ الحَلِيبُ وَ العَسَلُ

From him, from Nuh Bin Shuayb, from the one who mentioned it,

(It has been narrated) from Abu Al-Hassan^{-asws} the 1st having said: 'The one to whom the water of the back changes, so it would be beneficial for him, the milk and the honey.'⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) اللَّبَنُ البَقْرِ دَوَاءٌ

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

(It has been narrated) from Abu Abdullah^{-asws} having said that Amir Al-Momineen^{-asws} said: 'The cow milk is a medication.'⁵⁷

The extravagance in food intake:

وَ عَنِ الصَّادِقِ عِ إِذَا الْإِسْرَافُ فِيمَا أَفْسَدَ الْمَالَ وَ أَضَرَّ بِالْبَدَنِ

And from Al-Sadiq^{-asws}: 'But rather the extravagance is in what spoils the wealth and is harmful to the body.'

قِيلَ فَمَا الْإِفْتَارُ قَالَ أَكْلُ الحُبْزِ وَ المِلْحِ وَ أَنْتَ تُقَدِّرُ عَلَى غَيْرِهِ

It was said, 'So what is the stinginess?' He^{-asws} said: 'Eating the bread and salt while you are able upon something else (better food).'

قِيلَ فَمَا الْقَصْدُ قَالَ الحُبْزُ وَ اللَّحْمُ وَ اللَّبَنُ وَ الحَلُّ وَ السَّمْنُ مَرَّةً هَذَا وَ مَرَّةً هَذَا.

It was said, 'So what is the moderation?' He^{-asws} said: 'The bread, and the meat, and the milk, and the vinegar, and the butter, sometimes this and sometimes this.'

وَ عَنْهُ عِ أَنَّهُ نَلَا هَذِهِ الْآيَةَ فَأَخَذَ قَبْضَةً مِنْ حَصَى وَ قَبْضَةً بِيَدِهِ قَالَ هَذَا الْإِفْتَارُ الَّذِي ذَكَرَ اللَّهُ فِي كِتَابِهِ

⁵⁵ Al Kafi – V 6 – The Book of Foodstuffs Ch 84 H 7

⁵⁶ Al Kafi – V 6 – The Book of Foodstuffs Ch 84 H 8

⁵⁷ Al Kafi – V 6 – The Book of Foodstuffs Ch 85 H 1

And from him^{asws} having recited this Verse, so he^{asws} grabbed a handful of pebbles and held it in his hand, he^{asws} said: 'This is the stinginess which Allah^{azwj} has Mentioned it in His^{azwj} Book.'

ثُمَّ قَبِضَ قَبْضَةً أُخْرَى فَأَرْخَى كَفَّهُ كُلَّهَا ثُمَّ قَالَ هَذَا الْإِسْرَافُ ثُمَّ أَحَدَ قَبْضَةً أُخْرَى فَأَرْخَى بَعْضَهَا وَ أَمْسَكَ بَعْضَهَا وَ قَالَ هَذَا الْقَوَامُ.

Then he^{asws} grabbed another handful and let go (from) his^{asws} palm, all of it, then said: 'This is the extravagance.' Then he^{asws} took another handful, he^{asws} let go part of it and withheld part of it and said: 'This is the moderation...' (an extract).⁵⁸

The Skimmed Milk:

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْحَطَّابِ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ عُيَيْدِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَبَنُ الشَّاةِ السَّوْدَاءِ خَيْرٌ مِنْ لَبَنِ حَمْرَاوَيْنِ وَ لَبَنُ الْبَقَرِ الْحُمْرَاءِ خَيْرٌ مِنْ لَبَنِ سَوْدَاوَيْنِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Abbad Bin Yaqoub, from Ubeyd Bin Muhammad, from Muhamad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Milk of the black sheep is better than milk of the red ones; and milk of the red cow is better than the milk of the black ones.'⁵⁹

Recite if one Fears Harm from Food:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُوسَى بْنِ عُمَرَ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ أَبِي مَرْثَمٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ بَيْنَ يَدَيْهِ شِوَاءٌ فَقَالَ لِي اذْنُ فَكُلْ فَكُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا لِي ضَارٌّ فَقَالَ لِي اذْنُ أَعَلِمَكَ كَلِمَاتٍ لَا يَضُرُّكَ مَعَهُنَّ شَيْءٌ بِمَا تَخَافُ قُلْ بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ مِنْهُ الْأَرْضُ وَ السَّمَاءُ الرَّحْمَنُ الرَّحِيمُ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ وَ لَا دَاءٌ تَعَدَّ مَعَنَا

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Musa ibn 'Umar from Ja'far ibn Bashir from Ibrahim ibn Mehzam from abu Maryam from al-Asbagh ibn Nabatah who has said:

'I once went to visit 'Amir-ul-Momineen^{asws} and before him^{asws} there was roasted meat. The Imam^{asws} said to me, 'Come close and eat.' I said, 'O, Amir-ul-Momineen^{asws}, this thing is harmful for me.' The Imam^{asws} said, 'Come close. I will teach you certain words with which not even one thing will harm you of which you are afraid. Say,

بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ مِنْهُ الْأَرْضُ وَ السَّمَاءُ الرَّحْمَنُ الرَّحِيمُ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ وَ لَا دَاءٌ تَعَدَّ مَعَنَا

'In the name of Allah^{azwj}, the best of Names, to the fill of the earth and sky, the Beneficent, the Merciful, with the (Blessings of) the Name, no harm or disease come near us.'⁶⁰

⁵⁸ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 3

⁵⁹ Al Kafi – V 6 – The Book of Foodstuffs Ch 84 H 2

⁶⁰ 319 : ص : 6 : ج : الكافي , H.1.

Appendix I: Imam Ali Al-Reza^{-asws}'s advice on food intake during the twelve months of the year

مَا هَذَا لَفْظُهُ الرَّسَالَةُ الذَّهَبِيَّةُ فِي الطَّبِّ الَّتِي بَعَثَ بِهَا الْإِمَامُ عَلِيُّ بْنُ مُوسَى الرِّضَا ع إِلَى الْمَأْمُونِ الْعَبَّاسِيِّ فِي حِفْظِ صِحَّةِ الْمَرَجِّ وَ تَدْبِيرِهِ بِالْأَعْدِيَّةِ وَ الْأَشْرِيَّةِ وَ الْأَدْوِيَّةِ.

These are the wordings of the golden message regarding the medicine which the Imam Ali^{-asws} Bin Musa Al-Reza^{-asws} had dispatched with to Al-Mamoun the Abbasside (caliph) in preserving the healthy mood, and its management with the foods, and the drinks, and the medications.

Summary of the above Hadith:

The Hadith below is quite lengthy, so its summary is going to be useful for a quick reference for the reader:

Seasons' Effect on Healthy and Life-Style ^{61 62 63}

Imam Ali Raza^{-asws}'s golden words, (which are 'Abe-hiyat' for healthy lifestyle and a source of inspiration) written in a journal (as requested by Mamoon Rashid^{-la} and were widely adopted by the physicians of that era). The Imam^{-asws} said: The human body is like a fertile land, it should be watered regularly so that it neither dries out nor flooded with water, as balance is required in accordance with time of the year and weather conditions. When properly looked after, its vegetation lasts and its yield increases and its plantation grow, but if neglected its branches become pale and plants stop producing fruits/herbs. The human body also resembles soil/plants in this respect, if looked after with balanced diet, body remains healthy, strong and endures well with age.

March:

Imam Ali Reza^{-asws} says: March is the first month of spring. **Good:** to take meat and use of eggs. Walking in fields/parks and exercise and blood extraction. **Avoid:** intake of onions, garlic and sour pickle and sauce.

April:

Imam Ali Reza^{-asws} says: In April weather starts to warm up and spring is more highlighted with refreshing mild-wind conditions.

⁶¹ بحار الأنوار - الرسالة المذهبية المعروفة بالذهبية Volume 59 Page 305

⁶² باب نَوَادِرِ مَا يَتَعَلَّقُ بِأَبْوَابِ الْأَطْعَمَةِ الْمُبَاخَةِ: مستدرک الوسائل Volume 16 Page 455 Chapter:

⁶³ طب الرضاع الرسالة الذهبية Page 3

Good: grilled meat and wild-bird meat and to add some vinegar to one's food, to take early morning bath, putting some oil on the body, using fragrances.

Avoid: taking water in the mornings and engaging in excessive exercise routines.

May:

Imam Ali Reza^{-asws} says: May is the last month of spring. Add lot of fresh vegetable to diet. **Good:** Early morning shower is beneficial. **Avoid:** doing exercise on empty stomach. Eating salty foods, beef and half cooked meat and cut on drinking full-fat milk.

June:

The fourth month is June, which is of 30 days, during this month blood cells' reproduction slows down, mucus inflammation also reduced but instead acidity increases. **Good:** Make frequent use of fresh vegetables, i.e. cucumber, zucchini/courgettes. Goat meat is better especially the leg and neck portions as well as chicken/bird meat. Drinking milk and cold drinks are useful in this month. **Avoid:** excessive exercise and fatigue and the use of fatty meat in excess foods and food colours, i.e. 'Kasturi and Saffron.'

July:

In July weather turns warmer as well as the ground water temperature increases. **Good:** Take little cold water in the mornings to break fast. Herbs and vegetables, which have 'cooling' effect and are easily digestible, should be more frequently used. Diet intake, similar to the month of June is beneficial in this month. Smelling flowers and stems and use of cold-drinks is beneficial.

August:

In August, moderate to gusty winds are one of the characteristics of this month with Northerly wind flowing at the night. Cold, cough and flu become the epidemic in this month. **Good:** eat easily digestible foods with use of diluted milk/yogurt. Summer flowers are good for fragrance **Avoid:** smelling and eating cold basils. It is better to refrain from too much marital relationship and fatigue and the use of laxative (Julab).

September:

In September air becomes cold and refreshing with longer evenings. **Good:** Eating sweets (Al-Halawat) and use of light/moderate lamb/chicken meat is healthy, Mixed vegetables and food with good aroma are good source of energy. **Avoid:** intake of beef and the excessive use of grilled/barbecue meat as well as frequent bathing. Fruits, such as watermelon and cucumber should also be avoided.

October:

In October, winds are turbulent and cold breeze in the morning starts to intensify. **Good:** adding some fat to the food and having more frequent marital relationship. One can add pickles and sour sauce in food and eating fruits after meal. Also add spices to the meat dishes. Exercise is good with reduced water intake as compared to the previous months. **Avoid:** drain infected blood (Al Fsd) and use of herbal medicine.

November:

In November, rain falls less frequently as compared to the previous month. **Good:** to use mouthful of warm water during the day. **Avoid:** using the legumes, i.e., celery, the mints and watercress. One should refrain from drinking water during the night as well as taking baths more frequently and having marital relationship.

December:

In December cold weather persists with gusty winds and daily habits of November may also be practiced in this month, avoid eating cold food and blood drainage.

January:

In January, mucus starts to hurt so it is better to take a little warm water in the morning for breakfast, it is good to have marital relationship, and cooked vegetable such as celery, the watercress and the leek. Taking shower in the start of the day and putting some oil on body is beneficial. Keeping warm with meat with some fat or whatever is suitable to one. **Avoid:** eating fatty sweet dishes (Al Holuwa) but take light energetic food, i.e., fish and milk.

February:

In February, weather starts to become mild and plants and rainfall increases. Herbs start to appear as water starts to run in streams. Blood cells' reproduction increases and cold/mucus start to decrease. **Good:** Tasty food and lamb meat is good in this month, use of garlic and dried fruits is also good for health but dessert intake should be less frequent. **Avoid:** use of cold drinks should still be avoided in this month and instead hot drinks should be preferred. One may enjoy this month with warm marital relationship and good exercise.

The Full Hadith of Imam Ali Al-Reza^{-asws}:

قَالَ إِمَامُ الْأَنَامِ عُزَّةٌ وَجِهَ الْإِسْلَامَ مُظْهِرُ الْعُمُوضِ بِالرَّوِيَّةِ اللَّامِعَةِ كَاشِفُ الرُّمُوزِ فِي الْجَفْرِ وَالْجَامِعَةُ أَقْضَى مَنْ قَضَى بَعْدَ جَدِّهِ الْمُصْطَفَى وَ
أَغْزَى مَنْ غَزَا بَعْدَ أَبِيهِ عَلِيِّ الْمُرْتَضَى إِمَامُ الْجَبْرِ وَالْإِنْسِ أَبِي [أَبُو] الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَى آبَائِهِ النَّجَبَاءِ النَّبِيِّينَ
الْكَرِيمِ الْأَتْقِيَاءِ اعْلَمُوا يَا أَمِيرَ الْمُؤْمِنِينَ إِلَى آخِرِ مَا سَيَأْتِي مِنَ الرِّسَالَةِ.

The Imam^{-asws} of the universe, the bright spot on the face of Al-Islam, manifest of the mysteries with the shining insight, code-breaker in Al-Jafr and Al-Jamie, the most judicial of the ones who judged, after his^{-asws} grandfather^{-saww} Al-Mustafa^{-saww}, and the most overwhelming of the ones overwhelming after his^{-asws} father^{-asws} Ali^{-asws} Al-

Murtaza^{-asws}, Imam^{-asws} of the Jinn and the humans, Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and upon his^{-asws} forefathers^{-asws}, the excellent, the captain, the prestigious, the pious said: 'O commander of the faithful!' – up to the end of what I (Majlisi) shall be coming with from the (golden) message.

وَوَجَدْتُ فِي تَأْلِيفِ بَعْضِ الْأَفَاضِلِ يَهْدِينِ السَّنَدَيْنِ قَالَ مُوسَى بْنُ عَلِيٍّ بْنِ جَابِرِ السَّلَامِيِّ أَحْبَبْتَنِي السَّيِّحُ الْأَجَلُ الْعَالَمُ الْأَوْحَدُ سَيِّدُ الدِّينِ
يَحْيَى بْنُ مُحَمَّدِ بْنِ عَلْبَانَ الْحَازِنِ أَدَامَ اللَّهُ تَوْفِيقَهُ قَالَ أَحْبَبْتَنِي أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ جَمْهُورٍ.

And I (Majlisi) found in the compilation of one of the meritorious ones with these chains: Musa Bin Jabir Al-Salamy said, 'I was informed by the Sheykh, the majestic, the scholar, the unique guide of the religion, Yahya Bin Muhammad Bin Alban Al-Khazin, may Allah^{-azwj} Cause his inclination to be constant, said, 'I was informed by Muhammad Al-Hassan Bin Muhammad Bin Jamhour.'

وَقَالَ هَارُونُ بْنُ مُوسَى التَّلَعُكْرِيُّ رَضِيَ اللَّهُ عَنْهُ حَدَّثَنَا مُحَمَّدُ بْنُ هِشَامِ بْنِ سَهْلٍ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ جَمْهُورٍ قَالَ حَدَّثَنِي
أَبِي وَكَانَ غَالِمًا بِأَبِي الْحَسَنِ عَلِيٍّ بْنِ مُوسَى الرِّضَا عِ حَاصَّةً بِهِ مُلَازِمًا لِحُدُومَتِهِ وَكَانَ مَعَهُ حِينَ جُمِلَ مِنَ الْمَدِينَةِ إِلَى أَنْ سَارَ إِلَى خُرَاسَانَ وَ
اسْتَشْهَدَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِطُوسَ وَهُوَ ابْنُ تِسْعٍ وَارْبَعِينَ سَنَةً.

And Haroun Bin Musa Al-Tal'akbury, may Allah^{-azwj} be Pleased with him, said, 'It is narrated to us by Muhammad Bin Hisham Bin Sahl, may Allah^{-azwj} have Mercy on him.' He said, 'It is narrated to us by Al-Hassan Bin Muhammad Bin Jamhour.' He said, 'It is narrated to me by my father,' and he was a knower of Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}, specialising with him^{-asws}, adhering for serving him^{-asws}, and he was with him^{-asws} when he^{-asws} was taken from Al-Medina to travel to Khurasan, and attended the (funeral) Salat upon him^{-asws}, and the greetings at Toos, and he was forty-nine years of age.

قَالَ وَكَانَ الْمَأْمُونُ بِنَيْسَابُورَ وَ فِي مَجْلِسِهِ سَيِّدِي أَبُو الْحَسَنِ الرِّضَا عِ وَ جَمَاعَةٌ مِنَ الْمُتَطَبِّبِينَ وَ الْفَلَّاسِقَةِ مِثْلَ يُوحَنَّا بْنِ مَاسَوِيهِ وَ جَبْرِئِيلُ بْنُ
بَحْتِيشُوعَ وَ صَالِحُ بْنُ سَلْهَمَةَ الْهِنْدِيُّ وَ غَيْرُهُمْ مِنْ مُتَّحِلِي الْعُلُومِ وَ ذَوِي الْبَحْثِ وَ النَّظَرِ

He said, 'And Al-Mamoun was in Neshapur, and in his gathering was my Master^{-asws} Abu Al-Hassan Al-Reza^{-asws}, and a group of physicians (doctors) and the philosophers, like Youhanna Bin Masawiya, and Jibraeel Bin Yakhtishu, and Salih Bin Salhima the Indian, and other from the impersonators of the knowledges, and ones with arguments, and the insight.

فَجَزَى ذِكْرَ الطَّبِّ وَ مَا فِيهِ صَلَاحِ الْأَجْسَامِ وَ قِيَامِهَا فَأَعْرَقَ الْمَأْمُونُ وَ مَنْ يَحْضُرُهُ فِي الْكَلَامِ وَ تَغَلُّعُوا فِي عِلْمِ ذَلِكَ وَ كَيْفَ رَكَّبَ اللَّهُ تَعَالَى
هَذَا الْجَسَدَ وَ جَمِيعَ مَا فِيهِ مِنْ هَذِهِ الْأَشْيَاءِ الْمُتَضَادَّةِ مِنَ الطَّبَائِعِ الْأَرْبَعِ وَ مَضَارِّ الْأَعْدِيَّةِ وَ مَنَافِعِهَا وَ مَا يَلْحَقُ الْأَجْسَامَ مِنْ مَضَارِّهَا مِنَ
الْعِلَالِ.

There flowed the discussion of the medicine and what is therein from the health of the bodies and their standing. Al-Mamoun and the ones in his presence drowned in the talk, and they penetrated into the knowledge of that, and how Allah^{-azwj} the Exalted had Installed this body and entirety of what is in it from these contradictory

things from the four natures, and harms of the foods and their benefits, and what is related with the bodies from their harms, of the illnesses.'

قَالَ وَ أَبُو الْحَسَنِ ع سَاكِثٌ لَا يَتَكَلَّمُ فِي شَيْءٍ مِنْ ذَلِكَ فَقَالَ لَهُ الْمَأْمُونُ مَا تَقُولُ يَا أَبَا الْحَسَنِ فِي هَذَا الْأَمْرِ الَّذِي نَحْنُ فِيهِ هَذَا الْيَوْمَ وَ الَّذِي لَا بُدَّ مِنْهُ مِنْ مَعْرِفَةِ هَذِهِ الْأَشْيَاءِ وَ الْأَعْدِيَةِ النَّافِعِ مِنْهَا وَ الضَّارِّ وَ تَدْبِيرِ الْجَسَدِ

He said, 'And Abu Al-Hassan^{-asws} was silent, not speaking regarding anything from that. Al-Mamoun said to him^{-asws}, 'What are you^{-asws} saying, O Abu Al-Hassan^{-asws}, regarding this matter which we are in this day, and that which there is no escape from knowing these things and the beneficial foods from it, and the harms, and management of the body?'

فَقَالَ أَبُو الْحَسَنِ ع عِنْدِي مِنْ ذَلِكَ مَا جَرَّبْتُهُ وَ عَرَفْتُ صِحَّتَهُ بِالْإِحْتِبَارِ وَ مُرُورِ الْأَيَّامِ مَعَ مَا وَقَفَنِي عَلَيْهِ مِنْ مَضَى مِنَ السَّلَفِ بِمَا لَا يَسْعَى الْإِنْسَانُ جَهْلُهُ وَ لَا يُعْذَرُ فِي تَرْكِهِ فَأَنَا أَجْمَعُ ذَلِكَ مَعَ مَا يُقَارِبُهُ بِمَا يُجْتَاجُ إِلَى مَعْرِفَتِهِ.

Abu Al-Hassan^{-asws} said: 'In my^{-asws} possession from that is what I^{-asws} have tried and know of its correctness with the testing, and the passage of days, along with what the ones from the ancestors have concurred upon, from what there is no leeway for the human being to be ignorant of it, and there is no excuse in neglecting it. I^{-asws} have collected (all) that along with what is nearer to what is needy to knowing it.'

قَالَ وَ عَاجَلَ الْمَأْمُونُ الْخُرُوجَ إِلَى بَلْخِ وَ تَخَلَّفَ عَنْهُ أَبُو الْحَسَنِ ع وَ كَتَبَ الْمَأْمُونُ إِلَيْهِ كِتَابًا يَتَنَجَّزُهُ مَا كَانَ ذِكْرُهُ بِمَا يُجْتَاجُ إِلَى مَعْرِفَتِهِ مِنْ جَهْتِهِ عَلَى مَا سَعَهُ مِنْهُ وَ جَرَّبَهُ مِنَ الْأَطْعِمَةِ وَ الْأَشْرِبَةِ وَ أَخَذَ الْأَدْوِيَةَ وَ الْفُصْدَ وَ الْحِجَامَةَ وَ السِّوَاكَ وَ الْحَمَامَ وَ النَّوْرَةَ وَ التَّدْبِيرَ فِي ذَلِكَ.

He said, 'And Al-Mamoun hastened the going out to Balkh and Abu Al-Hassan^{-asws} stayed behind from him, and Al-Mamoun wrote a letter to him^{-asws} urging him^{-asws} of what he^{-asws} had mentioned, from whatever was needed to knowing it from his^{-asws} direction, to what he^{-asws} had heard and experiment from the foods and the drinks, and taken the medicines, and the vein-cutting, and the cupping, and the brushing the teeth, and the bathing, and the waxing, and the management regarding that.

فَكَتَبَ الرِّضَا ع إِلَيْهِ كِتَابًا نُسَخَتْهُ

'Al-Reza^{-asws} wrote a letter to him, it's copy is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اعْتَصَمْتُ بِاللَّهِ أَمَّا بَعْدُ فَإِنَّهُ وَصَلَ إِلَيَّ كِتَابُ أَمِيرِ الْمُؤْمِنِينَ فِيمَا أَمَرَنِي مِنْ تَوْقِيفِهِ عَلَى مَا يُجْتَاجُ إِلَيْهِ بِمَا جَرَّبْتُهُ وَ مَا سَعَيْتُهُ فِي الْأَطْعِمَةِ وَ الْأَشْرِبَةِ وَ أَخَذِ الْأَدْوِيَةَ وَ الْفُصْدِ وَ الْحِجَامَةِ وَ الْحَمَامِ وَ النَّوْرَةِ وَ الْبَاهِ وَ غَيْرِ ذَلِكَ بِمَا يَدْبُرُ اسْتِقَامَةَ أَمْرِ الْجَسَدِ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! I^{-asws} cling with Allah^{-azwj}. As for after, a letter of commander of the faithful has arrived to me^{-asws} regarding what he has instructed me from his pausing upon what he is needy to, from what I^{-asws} have tried, and what I^{-asws} have heard regarding the foods and the drinks, and taken the medications, and the vein-cutting, and the cupping, and the waxing, and the aphrodisiacs, and other than that from what the affairs of the body would be straight.

وَقَدْ فَسَّرْتُ لَهُ مَا يُحْتَاجُ إِلَيْهِ وَ شَرَحْتُ لَهُ مَا يُعْمَلُ عَلَيْهِ مِنْ تَدْيِيرِ مَطْعَمِهِ وَ مَشْرَبِهِ وَ أَخَذِهِ الدَّوَاءَ وَ فَصْدِهِ وَ حِجَامَتِهِ وَ بَاهِهِ وَ غَيْرَ ذَلِكَ
مِمَّا يُحْتَاجُ إِلَيْهِ مِنْ سِيَاسَةِ جِسْمِهِ وَ بِاللَّهِ التَّوْفِيقُ.

'And I^{asws} have explained to him what he is needy to and have expanded for him what he should be working upon from the management of his foods and his drinks, and his taking the medication, and his vein-cutting, and his cupping, and his aphrodisiacs, and other than that from whatever he is needy to, from the politics (management) of his body, and the inclination is with Allah^{azwj}.

اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْتَلِ الْجَسَدَ بِدَاءٍ حَتَّى جَعَلَ لَهُ دَوَاءً إِلَى آخِرِ مَا سَيَأْتِي.

'Know, that Allah^{azwj} Mighty and Majestic does not Try the body with an illness until He^{azwj} Makes a cure for it' – up to the end of what I (Majlisi) shall be coming with.

أَقُولُ وَ ذَكَرَ الشَّيْخُ أَبُو جَعْفَرِ الطُّوسِيُّ قَدَسَ اللَّهُ رُوحَهُ المُدُوسِيَّ فِي الْفَهْرَسْتِ فِي تَرْجَمَةِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ جُمْهُورِ الْعَمِّيِّ الْبَصْرِيِّ لَهُ كُتُبٌ
مِنْهَا كِتَابُ الْمَلَاهِمِ وَ كِتَابُ الْوَاجِدَةِ وَ كِتَابُ صَاحِبِ الزَّمَانِ ع

I (Majlisi) am saying, 'And the Sheykh Abu Ja'far Al-Tusi, may Allah^{azwj} Sanctify his holy soul, mentioned in 'Al-Fihrist' in a translation by Muhammad Bin Al-Hassan Bin Jamhour, the blind one of sight. There are books for him, from these is 'Kitab Al Malahim,' and 'Kitab Al-Wahida,' and 'Kitab Sahib Al-Zaman'^{ajfj}.'

وَ لَهُ الرِّسَالَةُ الْمُدَّهَبَةُ عَنِ الرِّضَا ع أَخْبَرَنَا بِرَوَايَاتِهِ كُلِّهَا إِلَّا مَا كَانَ فِيهَا مِنْ غُلُوٍّ أَوْ تَخْلِيطِ جَمَاعَةٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ
سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ.

And for him is 'The golden message' from Al-Reza^{asws}. He informed us by all of his reporting, except whatever was in these from the exaggerations or confusion of a group, from Muhammad Bin Ali Bin Al-Husayn, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Al-Husayn Bin Saeed, from Muhammad Bin Jamhour.

وَ رَوَاهَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الْحَسَنِ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعُلَوِيِّ عَنِ الْعَمْرِيِّ بْنِ عَلِيٍّ عَنِ
مُحَمَّدِ بْنِ جُمْهُورٍ.

And it is reported by Muhammad Bin Ali Bin Al-Husayn, from Muhammad Bin Al-Hassan Bin Al-Waleed, from Al-Hassan Bin Mattil, from Muhammad Bin Ahmad Al-Alawy, from Al-Amraky Bin Ali, from Muhammad Bin Jamhour.

وَ ذَكَرَ النَّجَّاشِيُّ أَيْضاً طَرِيقَهُ إِلَيْهِ هَكَذَا أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ الْكَاتِبُ عَنْ عَبْدِ اللَّهِ عَنِ عَلِيٍّ بْنِ الْحُسَيْنِ الْهُدَلِيِّ الْمَسْعُودِيِّ قَالَ
لَقِيتُ الْحَسَنَ بْنَ مُحَمَّدِ بْنِ جُمْهُورٍ فَقَالَ لِي حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ جُمْهُورٍ وَ هُوَ ابْنُ مِائَةٍ وَ عَشْرٍ سِنِينَ.

And Al-Najjashy mentioned as well, by his way to it like this, 'We are informed by Muhammad Bin Ali the scribe, from Muhammad Bin Abdullah, from Ali Bin Al Husayn Al-Huzaly Al-Madoudy who said, 'I met Al-Hassan Bin Muhammad Bin Jamhour. He said to me, 'It is narrated to me by Abu Muhammad Bin Jamhour, and he was one hundred and ten years old.'"

وَ أَخْبَرَنَا ابْنُ شَازَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ بِجَمِيعِ كُتُبِهِ.

'And we are informed by Ibn Shazan, from Ahmad Bin Muhammad Bin Yahya, from Sa'ad, from Ahmad Bin Al Husayn Bin Saeed, from Muhammad Bin Jamhour, with entirety of his books.'

وَ قَالَ مُحَمَّدُ بْنُ شَهْرَاشُوبٍ قُدَسَ سِرُّهُ فِي كِتَابِ مَعَالِمِ الْعُلَمَاءِ فِي تَرْجَمَةِ مُحَمَّدِ بْنِ الْحَسَنِ لَهُ الرِّسَالَةُ الْمُدَهَّبَةُ عَنِ الرِّضَاعِ فِي الطِّبِّ انْتَهَى.

And Muhammad Bin Shahr Ashub, may his soul be sanctified, said in the book 'Ma'alim Al-Ulama,' in a translation by Muhammad Bin Al-Hassan. For him is 'The golden message' from Al-Reza^{asws} regarding the medicine' – end.

وَ ذَكَرَ الشَّيْخُ مُنْتَجِبُ الدِّينِ فِي الْفِهْرِسْتِ أَنَّ السَّيِّدَ فَضْلَ اللَّهِ بْنِ عَلِيٍّ الرَّاوندِيَّ كَتَبَ عَلَيْهَا شَرْحاً سَمَّاهُ تَرْجَمَةَ الْعُلَوِيِّ لِلطِّبِّ الرِّضَوِيِّ.

And the sheykh, the strategist of religion, said in 'Al-Fihrist,' 'The Seyyid Fazlullah Bin Ali Al-Rawandy wrote a commentary upon it named as 'Tarjumat Al-Alawy lil Tibb Al-Razawy.'

فَطَهَّرَ أَنَّ الرِّسَالَةَ كَانَتْ مِنَ الْمَشْهُورَاتِ بَيْنَ عُلَمَائِنَا وَ لَهُمْ إِلَيْهِ طُرُقٌ وَ أَسَانِيدٌ لَكِنْ كَانَ فِي نُسخَتِهَا آتِي وَ صَلَتْ إِلَيْنَا اخْتِلَافٌ فَاحِشٌ أَشْرَنَا إِلَى بَعْضِهَا وَ لَنُشْرِعُ فِي ذِكْرِ الرِّسَالَةِ ثُمَّ فِي شَرْحِهَا عَلَى الْإِجْمَالِ.

So, it is apparent that the (golden) message was from the -well-known ones between our scholars, and there are ways for them to it and chains (of attributions), but in their copying which have arrived to us, there are serious differences. We shall indicate to some of these and we shall comment on in mentioning the (golden) message in its commentary upon the summary.'

اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ اللَّهَ تَعَالَى لَمْ يَبْتَلِ الْعَبْدَ الْمُؤْمِنَ بِبَلَاءٍ حَتَّى جَعَلَ لَهُ دَوَاءً يُعَالِجُ بِهِ وَ لِكُلِّ صِنْفٍ مِنَ الدَّاءِ صِنْفٌ مِنَ الدَّوَاءِ وَ تَدْبِيرٌ وَ نَعْتٌ وَ ذَلِكَ أَنَّ الْأَجْسَامَ الْإِنْسَانِيَّةَ جَعَلَتْ عَلَى مِثَالِ الْمُلْكِ

(Al-Reza^{asws}) said: 'Know, O commander of the faithful! Allah^{azwj} the Exalted did not Try the Momin servant with any affliction until He^{azwj} Make a cure to be for him, he can be treating with, and for every type of the illness, there is type from the cures, and management, and a description (prescription), and that is because the human bodies have been Made to be upon an example of the kingship.

فَمَلِكُ الْجَسَدِ هُوَ الْقَلْبُ وَ الْعُمَالُ الْعُرُوقُ وَ الْأَوْصَالُ وَ الدِّمَاعُ وَ بَيْتُ الْمَلِكِ قَلْبُهُ وَ أَرْضُهُ الْجَسَدُ وَ الْأَعْوَانُ يَدَاهُ وَ رِجَالُهُ وَ شَقَاتُهُ وَ عَيْنَاهُ وَ لِسَانُهُ وَ أُذُنَاهُ وَ خِزَانَتُهُ مَعْدَتُهُ وَ بَطْنُهُ وَ حِجَابُهُ صَدْرُهُ.

'The king of the body, it is the heart, and the workers are the veins and the ligaments and the brain, and the house of the king is his heart, and his land is the body, and the assistances are his hands, and his legs, and his lips, and his eyes, and his tongue, and his ears, and his treasury is his stomach and his abdomen, and his guard is his chest.

فَالْيَدَانِ عَوْنَانِ يُفَرِّبَانِ وَ يُبْعِدَانِ وَ يَعْمَلَانِ عَلَى مَا يُوجِي إِلَيْهِمَا الْمَلِكُ وَ الرِّجَالَانِ تَنْفَعَانِ الْمَلِكَ حَيْثُ يَشَاءُ.

'The hands are two assistances, drawing near, and distancing, and working upon whatever the king reveals to them, and the legs transfer the king to wherever he so desires.

وَالْعَيْنَانِ تَدُلَانِيهِ عَلَى مَا يَغِيبُ عَنْهُ لِأَنَّ الْمَلِكَ مِنْ وَرَاءِ الْحِجَابِ لَا يُوصَلُ إِلَيْهِ شَيْءٌ إِلَّا بِهِمَا وَهُمَا سِرَاجَانِ أَيْضاً وَحِصْنُ الْجَسَدِ

'And the eyes point him upon what is hidden from him, because the king is from behind the veil, nothing arrives to him except through these two, and they are two lamps as well, and a fortress (watchtower) of the body.

وَ جِزُّهُ الْأُذُنَانِ لَا يُدْخِلَانِ عَلَى الْمَلِكِ إِلَّا مَا يُؤَافِقُهُ لِأَنَّهُمَا لَا يُعْذِرَانِ أَنْ يُدْخَلَ شَيْئاً حَتَّى يُوجِي الْمَلِكُ إِلَيْهِمَا فَإِذَا أَوْحَى الْمَلِكُ إِلَيْهِمَا أَطْرَقَ الْمَلِكُ مُنْصِتاً هُمَا حَتَّى يَسْمَعَ مِنْهُمَا ثُمَّ يُجِيبُ بِمَا يُرِيدُ

'And the two ears protect him, not letting (anything) enter to the king except what is compatible with him, because they are not able upon entering anything until the king reveals to them. When the king reveals to them, the king lowers his head listening intently to them until he hears from them, then he responds with whatever he wants.

فَيُتَرْجَمُ عَنْهُ اللِّسَانُ بِأَدْوَاتٍ كَثِيرَةٍ مِنْهَا رِيحُ الْفُؤَادِ وَ مَخَارُ الْمَعِدَةِ وَ مَعُونَةُ الشَّفَتَيْنِ وَ لَيْسَ لِلشَّفَتَيْنِ قُوَّةٌ إِلَّا بِاللِّسَانِ وَ لَيْسَ يَسْتَعْنِي بَعْضُهَا عَنْ بَعْضٍ وَ الْكَلَامُ لَا يَجْسُنُ إِلَّا بِتَرْجِيْعِهِ فِي الْأَنْفِ لِأَنَّ الْأَنْفَ يُزِيْنُ الْكَلَامَ كَمَا يُزِيْنُ النَّافِخُ فِي الْمَرْمَارِ

'The tongue translates from it with many tools. From these is wind of the heart, and vapour of the stomach, and aid of the lips, and there isn't any strength for the lips except with the tongue (teeth), and they aren't needless from each other, and the speech cannot be good except with returning it in the nose, because the nose adorns the speech just as the blower adorns in the flute.

وَ كَذَلِكَ الْمُنْخِرَانِ وَ هُمَا تُقْبِنَا الْأَنْفَ يُدْخِلَانِ عَلَى الْمَلِكِ مِمَّا يُحِبُّ مِنَ الرِّيحِ الطَّيِّبَةِ فَإِذَا جَاءَتْ رِيحٌ تَسُوهُ عَلَى الْمَلِكِ أَوْحَى إِلَى الْيَدَيْنِ فَحَجَبَا بَيْنَ الْمَلِكِ وَ تِلْكَ الرِّيحِ.

'And like that are the nostrils, and they are holes of the nose entering unto the king from what he likes, from the good winds (smell). When the bad wind comes unto the king, he reveals to the body, so it forms a barrier between the king and that wind.

وَ لِلْمَلِكِ مَعَ هَذَا ثَوَابٌ وَ عِقَابٌ فَعَذَابُهُ أَشَدُّ مِنْ عَذَابِ الْمُلُوكِ الظَّاهِرَةِ الْفَاهِرَةِ فِي الدُّنْيَا وَ ثَوَابُهُ أَفْضَلُ مِنْ ثَوَابِهِمْ فَأَمَّا عَذَابُهُ فَالْحُزْنُ وَ أَمَّا ثَوَابُهُ فَالْفَرْحُ وَ أَصْلُ الْحُزْنِ فِي الطَّحَالِ وَ أَصْلُ الْفَرْحِ فِي التَّرَبِّ وَ الْكُلَيْتَيْنِ وَ مِنْهُمَا عِرْقَانِ مُوصِلَانِ إِلَى الْوَجْهِ.

'And for the king, along with this, there is reward and punishment. His punishment is severer than the punishment of the apparent kings, the subduers in the world, and his reward is superior to their rewards. As for his punishment, it is the grief, and as for his reward, it is the happiness, and the origin of the grief is in the spleen and origin of the happiness is in the Omentum and the two kidneys, and from these two are veins connected to the face.

فَمِنْ هُنَاكَ يَطْهَرُ الْفَرْخُ وَالْحَزَنُ فَتَرَى عَلَامَتَهُمَا فِي الْوَجْهِ وَ هَذِهِ الْعُرُوقُ كُلُّهَا طُرُقٌ مِنَ الْعَمَّالِ إِلَى الْمَلِكِ وَمِنَ الْمَلِكِ إِلَى الْعَمَّالِ وَ مُصَدِّقٌ ذَلِكَ أَنَّكَ إِذَا تَنَاوَلْتَ الدَّوَاءَ أَدَّتْهُ الْعُرُوقُ إِلَى مَوْضِعِ الدَّاءِ بِإِعَانَتِهَا.

‘So, from over there, the happiness and the grief are revealed. You will see their signs in the face, and these veins, all of them are ways from the workers to the king, and from the king to the workers, and the credibility of that is when you take the medication, the veins deliver it to the very place of the illness by their feeding.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الْجَسَدَ بِمَنْزِلَةِ الْأَرْضِ الطَّيِّبَةِ مَتَى تُعْوهِدَتْ بِالْعِمَارَةِ وَالسَّقْمِ مِنْ حَيْثُ لَا يَزْدَادُ فِي الْمَاءِ فَتَغْرَقُ وَ لَا يُنْقَصُ مِنْهُ فَتَعْطَشُ دَامَتْ عِمَارَتُهَا وَ كَثُرَ رَيْعُهَا وَ زَكَا زَرْعُهَا وَ إِنْ تُعْوِفَلْ عَنْهَا فَسَدَّتْ وَ لَمْ يَنْبُثْ فِيهَا الْعُشْبُ فَالْجَسَدُ بِهَذِهِ الْمَنْزِلَةِ.

‘And know, O commander of the faithful! The body is at the status of the good land, when it is entrusted with the construction, and the quenching from where it will not increase in the water, so would drown, nor reduced from it so it would dry up, for as long as it’s building lasts, and its care is a lot, and its cultivation is pure, and if it is neglected from, it would spoil, and the grass would not grow in it. So, the body is at this status.

وَ بِالْتَّوْبِ فِي الْأَعْدِيَةِ وَالْأَشْرِيَةِ يَصْلُحُ وَ يَصْحُحُ وَ تَزْكُو الْعَافِيَةُ فِيهِ فَانظُرْ يَا أَمِيرَ الْمُؤْمِنِينَ مَا يُؤَافِقُكَ وَ يُؤَافِقُ مَعِدَتَكَ وَ يَتَّوَى عَلَيْهِ بَدَنُكَ وَ يَسْتَمِرُّهُ مِنَ الطَّعَامِ فَقَدْرَهُ لِنَفْسِكَ وَ اجْعَلْهُ غِذَاءَكَ.

‘And with the management in the foods and drinks, it would be correct and healthy, and well-being would be pure in it. So, look, O commander of the faithful, at what is compatible with you and compatible with your stomach and your body can be strengthened with and be persistent with it from the foods. Determine it for yourself and make it to be your food (intake).

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ كُلَّ وَاحِدَةٍ مِنْ هَذِهِ الطَّبَائِعِ تَحْتَ مَا يُشَاكِلُهَا فَاعْتَدِ مَا يُشَاكِلُ جَسَدَكَ وَ مَنْ أَخَذَ مِنَ الطَّعَامِ زِيَادَةً لَمْ يُعَدِّهِ وَ مَنْ أَخَذَهُ بِقَدْرِ لَا زِيَادَةَ عَلَيْهِ وَ لَا نَقْصَ فِي غِذَائِهِ نَفَعَهُ وَ كَذَلِكَ الْمَاءُ

‘And know, O commander of the faithful! Each one of these natures is under what resembles it, so feed what resembles your body (parts); and the one who takes more from the food would not be feeding it (but would actually be harming it), and the one who takes with a measurement, neither more nor less in his food intake, it would benefit him, and like that is the water.

فَسَبِيلُهُ أَنْ تَأْخُذَ مِنَ الطَّعَامِ كِفَايَتِكَ فِي أَيَّامِهِ وَ ارْتَفِعْ يَدَيْكَ مِنْهُ وَ يَكُ [بِكَ] إِلَيْهِ بَعْضُ الْقَرَمِ وَ عِنْدَكَ إِلَيْهِ مِثْلٌ فَإِنَّهُ أَصْلَحُ لِمَعِدَتِكَ وَ لِبَدَنِكَ وَ أَزْكَى لِعَقْلِكَ وَ أَحْفُ لِحَيْسَمِكَ.

‘It’s way is that you should take from the food, your sufficient in its days and raise your hands from it while there are small bites (left) with you to it, and there is (still) inclination with you to it, for it would be healthier for your stomach and for your body, and purer for your intellect, and lighter for your body.

يَا أَمِيرَ الْمُؤْمِنِينَ كُلِّ الْبَارِدِ فِي الصَّيْفِ وَالْحَارِّ فِي الشِّتَاءِ وَالْمُعْتَدِلِ فِي الْفَصْلَيْنِ عَلَى قَدْرِ قُوَّتِكَ وَ شَهْوَتِكَ وَ ابْدَأْ فِي أَوَّلِ الطَّعَامِ بِأَخْفِ الْأَعْدِيَةِ الَّتِي يَعْتَدِي بِهَا بَدَنُكَ بِقَدْرِ عَادَتِكَ وَ بِحَسَبِ طَاقَتِكَ وَ نَشَاطِكَ وَ زَمَانِكَ الَّذِي يَجِبُ أَنْ يَكُونَ أَكْلُكَ فِي كُلِّ يَوْمٍ عِنْدَ مَا تَمْضِي مِنَ النَّهَارِ ثَمَانُ سَاعَاتٍ أَكْلَةً وَاحِدَةً أَوْ ثَلَاثَ أَكْلَاتٍ فِي يَوْمَيْنِ

'O commander of the faithful! Eat the cold in the summer and hot in the winter, and be moderate during the two seasons in accordance to your strength and your desire, and begin at the start of the meal with the lightest of the foods which your body can be fed with, in accordance to your habit, and in accordance to your strength, and your energy, and your time that your eating would be, during each day, at what eight hours have passed from the day, one meal, or three meals during two days.

تَنَعَّدِي بَاكِرًا فِي أَوَّلِ يَوْمٍ ثُمَّ تَتَعَشَّى فَإِذَا كَانَ فِي الْيَوْمِ الثَّانِي فَعِنْدَ مُضِيِّ ثَمَانِ سَاعَاتٍ مِنَ النَّهَارِ أَكَلْتَ أَكْلَةً وَاحِدَةً وَ لَمْ تَخْتَجِ إِلَى الْعِشَاءِ وَ كَذَا أَمْرَ جَدِّي مُحَمَّدٍ ص عَلِيًّا ع فِي كُلِّ يَوْمٍ وَجِبَةً وَ فِي غَدِهِ وَجِبَتَيْنِ وَ لِيَكُنْ ذَلِكَ بِقَدْرِ لَا يَزِيدُ وَ لَا يَنْقُصُ.

'You should eat lunch early at the beginning of the day, then dinner. When it would be during the second day, then at the passing of eight hours from the day, eating one meal, and you will not be needy to the dinner, and like that my^{-asws} grandfathers^{-asws} Muhammad^{-sawww} and Ali^{-asws} had instructed, one meal during every day, and two meals the next day, and let that be a measurement neither increasing (upon) nor reducing (from).

وَ ارْفَعْ يَدَيْكَ مِنَ الطَّعَامِ وَ أَنْتَ تَشْتَهِيهِ وَ لِيَكُنْ شَرَابُكَ عَلَى أَثَرِ طَعَامِكَ مِنَ الشَّرَابِ الصَّائِي الْعَتِيقِ مِمَّا يَحِلُّ شُرْبُهُ وَ الَّذِي أَنَا وَاصِفُهُ فِيمَا بَعْدُ.

'And raise your hands from the meal while you are (still) desiring it, and let your drinking be at the end of your meal, from the clean drink, the old, from what its drinking is Permissible, and which I^{-asws} shall be describing it afterwards.

وَ نَذَكُرُ الْآنَ مَا يَنْبَغِي ذِكْرُهُ مِنْ تَدْبِيرِ فُضُولِ السَّنَةِ وَ شُهُورِهَا الرُّومِيَّةِ الْوَاقِعَةِ فِيهَا فِي كُلِّ فَصْلِ عَلَى حِدَةٍ وَ مَا يُسْتَعْمَلُ مِنَ الْأَطْعَمَةِ وَ الْأَشْرَبَةِ وَ مَا يُجْتَنَّبُ مِنْهُ وَ كَيْفِيَّةِ حِفْظِ الصَّحَّةِ مِنْ أَقَاوِيلِ الْقَدَمَاءِ وَ نَعُودُ إِلَى قَوْلِ الْأَيْمَّةِ ع فِي صِفَةِ شَرَابٍ يَحِلُّ شُرْبُهُ وَ يُسْتَعْمَلُ بَعْدَ الطَّعَامِ

'And now we^{-asws} shall mention what is befitting to mention it, from the management of the seasons of the year and it's Roman months falling therein, in each season upon a limit, and what is to be utilised from the foods and the drinks, and what to keep aside from, and the matter of preserving the health, from the words of the ancient ones, and we^{-asws} shall return to the words of the Imams^{-asws} in describing the drink which it Permissible to drink it and utilise after the meal.

[ذِكْرُ فُضُولِ السَّنَةِ] أَمَّا فَضْلُ الرَّبِيعِ فَإِنَّهُ رُوحُ الْأَرْمَانِ وَ أَوَّلُهُ آذَارُ وَ عَدَدُ أَيَّامِهِ ثَلَاثُونَ يَوْمًا وَ فِيهِ يَطْبُخُ اللَّبَنُ وَ النَّهَارُ وَ تَلِينُ الْأَرْضِ وَ يَذْهَبُ سُلْطَانُ الْبُلْغَمِ وَ يَهِيحُ الدَّمُ

(Mention of the seasons of the year) – 'As for the season of spring, it is a soul of the times, and it's beginning is (the month of) March, and the number of its days it thirty days, and in it the night and the day is good, and the ground is soft, and the rule of the phlegm is gone, and the blood agitates.

وَ يُسْتَعْمَلُ فِيهِ مِنَ الْعِدَاءِ اللَّطِيفِ وَاللُّحُومِ وَالْبَيْضِ الَّتِي مَرِشَتْ وَ يُشْرَبُ الشَّرَابُ بَعْدَ تَعْدِيلِهِ بِالْمَاءِ وَ يُتَّقَى فِيهِ أَكْلُ الْبُصْلِ وَ الثُّومِ وَ الْحَامِضِ وَ يُحْمَدُ فِيهِ شَرْبُ الْمُسَهِّلِ وَ يُسْتَعْمَلُ فِيهِ الْفَصْدُ وَ الْحِجَامَةُ.

'And there should be utilising during it, from the gentle (light) foods, and the meats, and the soft-boiled eggs, and drink the drink after moderating it with the water, and one should fear in it eating the onions, and the garlic, and the sour (foods), and it is praised (recommended) during it drinking the laxatives and utilising during it the vein-cutting and the cupping.

نَيْسَانُ ثَلَاثُونَ يَوْمًا فِيهِ يَطُولُ النَّهَارُ وَ يَغْوَى مِرَاجُ الْفَصْلِ وَ يَتَحَرَّكُ الدَّمُ وَ تَهْبُ فِيهِ الرِّيَّاحُ الشَّرْقِيَّةُ وَ يُسْتَعْمَلُ فِيهِ مِنَ الْمَأْكَلِ الْمَشْوِيَّةِ وَ مَا يُعْمَلُ بِالْحَلِزِ وَ لُحُومِ الصَّيْدِ وَ يُعَاجِجُ الْجَمَاعُ وَ التَّمْرِيحُ بِالذَّهْنِ فِي الْحَمَامِ وَ لَا يُشْرَبُ الْمَاءُ عَلَى الرَّبِيعِ وَ يُشْمُ الرِّيَّاحِينَ وَ الطَّبِّبُ.

'April is of thirty days. In it, the days are long, and it strengthens the mood of the season, and the blood stirs, and the easterly winds blow during it, and one should utilise in it from the grilled foods, and what has been cooked with the vinegar, and the hunted meats, and the copulation is a treatment (healthier), and massage with the oils in the bathhouse, and do not drink the water upon the empty stomach and smell the aromas and the perfumes.

أَيَّازٌ أَحَدٌ وَ ثَلَاثُونَ يَوْمًا وَ تَصْفُو فِيهِ الرِّيَّاحُ وَ هُوَ آخِرُ فَصْلِ الرَّبِيعِ وَ قَدْ تَهَيَّ فِيهِ عَنْ أَكْلِ الْمُلُوحَاتِ وَ اللَّحُومِ الْعَلِيظَةِ كَالرُّهُوسِ وَ حَمِّ الْبَقْرِ وَ اللَّبَنِ وَ يَنْفَعُ فِيهِ دُخُولُ الْحَمَامِ أَوَّلَ النَّهَارِ وَ يُكْرَهُ فِيهِ الرِّيَّاضَةُ قَبْلَ الْعِدَاءِ.

'May is of thirty-one days, and the winds are clear during it, and it is end of the season of spring, and it is forbidden during it from eating the salty, and the thick meats like the heads and cow meat and the milk, and it is beneficial during it to enter the bathhouse at the beginning of the day, and it is disliked during it, the exercising before the lunch.

حَزْرِيَانُ ثَلَاثُونَ يَوْمًا يَذْهَبُ فِيهِ سُلْطَانُ الْبُلْعَمِ وَ الدَّمِ وَ يُقْبَلُ زَمَانُ الْمِرَّةِ الصَّفْرَاوِيَّةِ وَ تُهَيَّ فِيهِ عَنِ التَّعَبِ وَ أَكْلِ اللَّحْمِ دَاسِمًا وَ الْإِكْتَارِ مِنْهُ وَ سَمِّ الْمَسْكِ وَ الْعَنْبَرِ وَ يَنْفَعُ فِيهِ أَكْلُ الْبُقُولِ الْبَارِدَةِ كَالْهِنْدَبَاءِ وَ بَقْلَةَ الْحُمَمَاءِ وَ أَكْلُ الْخَضِرِ كَالْحَيَارِ وَ الْقَتَاءِ وَ التَّبِيرِخَسْتِ وَ الْفَاكِهَةِ الرُّطْبِيَّةِ

'June is of thirty days. The rule of the phlegm and the blood goes away during it, and the time of the yellow bile comes; and it is forbidden during it from the fatigue, and eating the greasy meat, and the frequenting from it, and smell the musk and the amber; and it is beneficial during it to eat the cold vegetables like the endive, and the vegetable, purslane, and eat the greens like the cucumber and the Armenian cucumber, and the cotoneaster (fruit), and the wet fruits.

وَ اسْتِعْمَالُ الْمُحَضَّاتِ وَ مِنَ اللَّحُومِ لَحْمِ الْمَعَزِ النَّجِيِّ وَ الْجَدَعِ وَ مِنَ الطُّيُورِ الدَّجَاجِ وَ الطَّيْهُوجِ وَ الدُّرَاجِ وَ الْأَلْبَانِ وَ السَّمَكِ الطَّرِيِّ.

'And utilise the acidifiers, and from the meats, folded meat of the goat and the kid, and from the birds, the chicken and the grouse, and the partridge, and the milk (products), and the fresh fish.

تَمُوزُ أَحَدٌ وَ ثَلَاثُونَ يَوْمًا فِيهِ شِدَّةُ الْحَرَارَةِ وَ تَعُورُ الْمِيَاهُ وَ يُسْتَعْمَلُ فِيهِ شُرْبُ الْمَاءِ الْبَارِدِ عَلَى الرَّيْقِ وَ يُؤْكَلُ فِيهِ الْأَشْيَاءُ الْبَارِدَةُ الرُّطْبَةُ وَ يُكْسَرُ فِيهِ مِزَاجُ الشَّرَابِ وَ تُؤْكَلُ فِيهِ الْأَعْدِيَّةُ اللَّطِيفَةُ السَّرِيعَةُ الْهَضْمِ كَمَا ذَكَرَ فِي خَيْرَانَ وَ يُسْتَعْمَلُ فِيهِ مِنَ النَّوْرِ وَ الرَّيَاحِينَ الْبَارِدَةِ الرُّطْبَةِ الطَّيِّبَةِ الرَّائِحَةِ.

'July is of thirty-one days wherein is severe heat, and subsidence of the waters, and one should utilise in it drinking the cold water upon the empty stomach, and eat in it the cold wet things, and the moon of the drink is broken during it; and you should eat in it the subtle (light) foods, quick for the digestion, like what I^{asws} had mentioned regarding June; and utilise during it from the waxing, and the cold wet basils of the aromatic aromas.

أَب أَحَدٌ وَ ثَلَاثُونَ يَوْمًا فِيهِ تَشْتَدُّ السَّمُومُ وَ يَهِيحُ الرِّكَامُ بِاللَّيْلِ وَ هَمُّبُ الشَّمَالُ وَ يَصْلُحُ الْمِزَاجُ بِالتَّبْرِيدِ وَ التَّرْطِيبِ وَ يَنْفَعُ فِيهِ شُرْبُ اللَّبَنِ الرَّائِبِ وَ يُجْتَنَّبُ فِيهِ الْجَمَاعُ وَ الْمُسْهَلُ وَ يُقَالُ مِنَ الرَّيَاضَةِ وَ يُشَمُّ مِنَ الرَّيَاحِينَ الْبَارِدَةِ.

'August is of thirty-one days. In it, the toxins are strengthened, and the flu is agitated at night, and the northern wind blows, and it corrects the mood with the coolness and the humidification; and beneficial during it is the yoghurt milk and keep aside during from the copulation and the laxatives, and reduce from the exercising, and smell from the cold basils (sweet aromas).

أَيْتُولُ ثَلَاثُونَ يَوْمًا فِيهِ يَطِيبُ الْهَوَاءُ وَ يَقْوَى سُلْطَانُ الْمِرَّةِ السَّوْدَاءِ وَ يَصْلُحُ شُرْبُ الْمُسْهَلِ وَ يَنْفَعُ فِيهِ أَكْلُ الْحَلَاوَاتِ وَ أَصْنَافِ اللَّحْمِ الْمُعْتَدَلَةِ كَالْحِدَاءِ وَ الْحَوْلِيِّ مِنَ الضَّانِ وَ يُجْتَنَّبُ فِيهِ لَحْمُ الْبَقَرِ وَ الْإِكْتَارُ مِنَ الشِّوَاءِ وَ دُخُولُ الْحَمَامِ وَ يُسْتَعْمَلُ فِيهِ الطَّيِّبُ الْمُعْتَدَلُ الْمِزَاجِ وَ يُجْتَنَّبُ فِيهِ أَكْلُ الْبَطِيخِ وَ الْقَثَاءِ.

'September is of thirty days. During it the air is good, and the rule of the black bile is strengthened, and drinking the laxatives is healthy, and it is beneficial during it to eat the sweets and a variety of the moderate meats like the goats and the one-year olds from the sheep; and keep aside during it from the cow meat, and frequenting from the grilled, and enter the bathhouse, and utilise during it the perfumes of moderate aromas, and shun during it eating the watermelon and the Armenian cucumber.

تَشْرِيبُ الْأَوَّلِ أَحَدٌ وَ ثَلَاثُونَ يَوْمًا فِيهِ هَمُّبُ الرِّيَاحِ الْمُخْتَلِفَةِ وَ يَتَنَفَّسُ فِيهِ رِيحُ الصَّبَا وَ يُجْتَنَّبُ فِيهِ الْفَصْدُ وَ شُرْبُ الدَّوَاءِ وَ يُحْمَدُ فِيهِ الْجَمَاعُ وَ يَنْفَعُ فِيهِ أَكْلُ اللَّحْمِ السَّمِينِ وَ الرُّمَّانِ الْمُرِّ وَ الْفَاكِهَةِ بَعْدَ الطَّعَامِ وَ يُسْتَعْمَلُ فِيهِ أَكْلُ اللَّحْمِ بِالتَّوَابِلِ وَ يُقَالُ فِيهِ مِنْ شُرْبِ الْمَاءِ وَ يُحْمَدُ فِيهِ الرَّيَاضَةُ.

'October is of thirty-one days. During it the different winds blow, and Al-Saba wind breathes during it; and keep aside during it from the vein-cutting and drinking the medicines, and the copulation is praised (recommended) in it, and beneficial in it is eating the fat meat, and the sourish pomegranate, and the fruits after the meal; and utilise during it, eating the meats with the seasoners (like pepper and cumin), and reduce in it from drinking the water, and the exercising is praised (recommended) in it.

تَشْرِيبُ الْآخِرِ ثَلَاثُونَ يَوْمًا فِيهِ يَفْطَحُ الْمَطَرُ الْوَسْمِيُّ وَ يُنْهَى فِيهِ عَنْ شُرْبِ الْمَاءِ بِاللَّيْلِ وَ يُقَالُ فِيهِ مِنْ دُخُولِ الْحَمَامِ وَ الْجَمَاعِ وَ يُشْرَبُ بِكُرَّةِ كُلِّ يَوْمٍ جُرْعَةً مَاءٍ حَارًّا وَ يُجْتَنَّبُ أَكْلُ الْبُغُولِ كَالْكَرْفَسِ وَ النَّعْنَاعِ وَ الْحُرْجِيرِ.

'November is of thirty days. During it, the toxic rains are cut off, and it is forbidden in it from drinking the water at night and reduce in it from entering the bathhouse and the copulation, and drink early morning every day a portion of hot water and keep aside from eating the vegetables like the celery, and the mint, and the watercress.

كَانُوا الْأَوَّلَ أَحَدٌ وَ ثَلَاثُونَ يَوْمًا يَمُوتُ فِيهِ الْعَوَاصِفُ وَ تَشْتَدُّ فِيهِ الْبُرْدُ وَ يَنْفَعُ فِيهِ كُلُّ مَا ذَكَرْنَاهُ فِي تَشْرِيبِ الْأَجْرِ وَ يُحَدَّرُ فِيهِ مِنْ أَكْلِ الطَّعَامِ الْبَارِدِ وَ يَنْتَفَى فِيهِ الْحِجَامَةُ وَ الْفَصْدُ وَ يُسْتَعْمَلُ فِيهِ الْأَعْدِيَّةُ الْحَارَّةُ بِالْقُوَّةِ وَ الْفِعْلِ.

'December is of thirty-one days. During it the stormy winds are strengthened, and the cold is intensified, and it is beneficial during it all what we^{asws} have mentioned regarding November and be cautious during it from eating the cold food, and fear the cupping during it and the vein-cutting, and utilise during it the hot foods with the force and action.

كَانُوا الْآخِرَ أَحَدٌ وَ ثَلَاثُونَ يَوْمًا يَمُوتُ فِيهِ غَلْبَةُ الْبُلْعَمِ وَ يَنْبَغِي أَنْ يُتَجَرَّعَ فِيهِ الْمَاءُ الْحَارُّ عَلَى الرَّيْقِ وَ يُحْمَدُ فِيهِ الْجِمَاعُ وَ يَنْفَعُ الْأَحْشَاءَ فِيهِ مِثْلُ الْبُقُولِ الْحَارَّةِ كَالْكَرْفَسِ وَ الْجُرْجِيرِ وَ الْكُرَاتِ وَ يَنْفَعُ فِيهِ دُحُولُ الْحَمَامِ أَوَّلَ النَّهَارِ وَ التَّمْرِيحُ بِدُهْنِ الْحَيْرِيِّ وَ مَا نَاسَبَهُ وَ يُحَدَّرُ فِيهِ الْخُلُوفُ وَ أَكْلِ السَّمَكِ الطَّرِيِّ وَ اللَّبَنِ.

'January is of thirty-one. During it, the phlegm prevails, and it is befitting to drink hot water upon the empty stomach, and the copulation is praised (recommended) during it, and beneficial in it is the soup like of the hot vegetables like the celery, and the watercress, and the leek; and it is beneficial during it to enter the bathhouse at the beginning of the day, and olive oil is the best (massage) oil, and what suits him, and be cautious during it of the sweets, and eat the fresh fish and the milk.

شُبَابُ ثَمَانِيَّةٍ وَ عِشْرُونَ يَوْمًا تَحْتَلِفُ فِيهِ الرِّيَّاحُ وَ تَكْثُرُ الْأَمْطَارُ وَ يَظْهَرُ فِيهِ الْعَشْبُ وَ يَجْرِي فِيهِ الْمَاءُ فِي الْغُودِ وَ يَنْفَعُ فِيهِ أَكْلُ التُّومِ وَ الْحَمِّ الطَّرِيِّ وَ الصُّيُودِ وَ الْفَاكِهَةِ الْيَابِسَةِ وَ يُقَلَّلُ مِنْ أَكْلِ الْحَلَاوَةِ وَ يُحْمَدُ فِيهِ كَثْرَةُ الْجِمَاعِ وَ الْحُرْكََةِ وَ الرِّيَّاضَةِ.

'February is of twenty-eight days. During it are different winds, and the rains are frequent, and the grass (herbs) appear during it, and the water flows in the custom, and beneficial in it is eating the garlic, and bird meat, and the hunts (fishery), and the dry fruits, and reduce from eating the sweets, and recommended in it is frequent copulation, and the movement, and the exercising.

صِفَةُ الشَّرَابِ الَّذِي يَجِلُّ شُرْبُهُ وَ اسْتِعْمَالُهُ بَعْدَ الطَّعَامِ وَ قَدْ تَقَدَّمَ ذِكْرُ نَفْعِهِ فِي ابْتِدَائِنَا بِالْقَوْلِ عَلَى فَضُولِ السَّنَةِ وَ مَا يَعْتَمِدُ فِيهَا مِنْ حِفْظِ الصِّحَّةِ.

'Description of the drink which is Permissible to drink it, and utilising it after the meal, and mention of its benefits has already preceded in its beginning with the word upon the seasons of the year, and what can be relied in, from preserving the health.

وَ صِفَتُهُ أَنْ يُؤْخَذَ مِنَ الرَّيْبِ الْمُنْفَى عَشْرَةُ أَرْطَالٍ فَيُعَسَلُ وَ يُنْفَعُ فِي مَاءِ صَافٍ فِي عُمَرِهِ وَ زِيَادَةٍ عَلَيْهِ أَرْبَعُ أَصَابِعَ وَ يَتْرَكَ فِي إِيَّاهِ ذَلِكَ ثَلَاثَةَ أَيَّامٍ فِي الْبَيْتَاءِ وَ فِي الصَّيْفِ يَوْمًا وَ لَيْلَةً ثُمَّ يُجْعَلُ فِي قَدْرٍ نَظِيفَةٍ وَ يُكْرَمُ الْمَاءُ مَاءَ السَّمَاءِ إِنْ قُدِرَ عَلَيْهِ وَ إِلَّا فَمِنَ الْمَاءِ الْعَدْبِ الَّذِي يَنْبُوغُهُ مِنْ نَاحِيَةِ الْمَشْرِقِ مَاءً بَرِّاقاً أَبْيَضَ خَفِيفاً وَ هُوَ الْقَابِلُ لِمَا يَعْطَرُضُهُ عَلَى سُرْعَةٍ مِنَ السُّحُونَةِ وَ الْبُرُودَةِ وَ تِلْكَ دَلَالَةٌ عَلَى صِفَةِ الْمَاءِ

'And its description is that ten Ratls be taken from the pure raisins. It would be washed and be soaked in clear water, and four fingers (Ratls) would be increased upon it, and it would be left in that utensil for three days in the winter, and one day and night in the summer. Then it would be made to be in a clean pot, and let the water be water of the sky (rain), if he is able upon it, or else, from the fresh water which springs from an area from the eastern water, shining white, light, and it is the acceptor to what is presented to it upon quickness from the heat and the cold, and that is evidence upon the lightness of the water.

و يُطْبَخُ حَتَّى يَنْسِفَ الرَّيْبُ وَ يَنْصَحَ ثُمَّ يُعْصَرُ وَ يُصَمَّى مَائِهِ وَ يُرَدُّ ثُمَّ يُرَدُّ إِلَى الْقِدْرِ ثَانِيًا وَ يُؤْخَذُ مِقْدَارَهُ بِعُودٍ وَ يُغْلَى بِنَارٍ لَيِّنَةٍ عَلَيَانَا لَيِّنًا رَقِيقًا حَتَّى يَمْضِيَ ثَلَاثُهُ وَ يَبْقَى ثُلُثُهُ.

'And it would be cooked until the raisins puff up and are cooked and mature. Then it would be squeezed, and its water be cleaned and cooled, then returned to the pot for a second time, and its measure of wood would be taken and boiled with a soft fire, a soft boiling, delicate, until two-thirds of it goes away and a third remains.

ثُمَّ يُؤْخَذُ مِنْ عَسَلِ النَّحْلِ الْمُصَفَّى رَطْلًا فَيُلْقَى عَلَيْهِ وَ يُؤْخَذُ مِقْدَارَهُ وَ مِقْدَارَ الْمَاءِ إِلَى أَيْنِ كَانَ مِنَ الْقِدْرِ وَ يُغْلَى حَتَّى يَذْهَبَ قَدْرُ الْعَسَلِ وَ يُعَوَدُ إِلَى حِدِّهِ وَ يُؤْخَذُ خِرْقَةً صَفِيحَةً فَيُجْعَلُ فِيهَا زَبْجِيلٌ وَ زَنْ دِرْهَمٍ وَ مِنَ الْقَرْنَفْلِ نِصْفُ دِرْهَمٍ وَ مِنَ الدَّارِجِيَّةِ نِصْفُ دِرْهَمٍ وَ مِنَ الرَّعْفَرَانِ دِرْهَمٌ وَ مِنْ سُنْبُلِ الطَّيِّبِ نِصْفُ دِرْهَمٍ وَ مِنَ الْهِنْدَبَاءِ مِثْلُهُ وَ مِنْ مِصْطَكِي نِصْفُ دِرْهَمٍ

'Then a Ratl of filtered bee honey would be taken and thrown upon it, and it's measurement would be taken, and a measurement of the water to where it would be from the pot, and it would be boiled until a proportion of the honey goes away and returned to its limit, and a dispensable rag would be taken, and there would be made to be in it, ginger of the weight of a Dirham, and half a Dirham of cloves, and half a Dirham of cinnamon, and a Dirham of saffron, and half a Dirham of valerian, and the like of it from the endive, and half a Dirham of mastic.

بَعْدَ أَنْ يُسْحَقَ الْجَمِيعُ كُلُّ وَاحِدٍ عَلَى حِدِّهِ وَ يُنْحَلَ وَ يُجْعَلُ فِي الْحِرْقَةِ وَ يُشَدُّ بِحَبِيطٍ شَدًّا جَيِّدًا وَ تُلْقَى فِيهِ وَ تُرْسُ الْحِرْقَةِ فِي الشَّرَابِ بِحَيْثُ تَنْزِلُ قُوَى الْعَقَاقِيرِ الَّتِي فِيهَا وَ لَا يَزَالُ يُعَاهَدُ بِالتَّحْرِيكِ عَلَى نَارٍ لَيِّنَةٍ يَرْفِقُ حَتَّى يَذْهَبَ عَنْهُ مِقْدَارُ الْعَسَلِ وَ يُرْفَعُ الْقِدْرُ وَ يُرَدُّ وَ يُؤْخَذُ مُدَّةً ثَلَاثَةَ أَشْهُرٍ حَتَّى يَنْدَاحَلَ مِرَاجُهُ بَعْضُهُ بِبَعْضٍ وَ حِينَئِذٍ يُسْتَعْمَلُ. وَ مِقْدَارُ مَا يُشْرَبُ مِنْهُ أَوْقِيَّةٌ إِلَى أَوْقِيَّتَيْنِ مِنَ الْمَاءِ الْقَرَّاحِ.

'Afterwards, crush each one upon a limit and sieve in a cloth, and tie it with a tight sewing goodly, and throw in it, and the rag is immersed in the drink whereby it would bring down the potency which is in it, and do not cease stirring it gently over a soft fire until it goes away from it a measurement of the honey, and raise the pot and let it cool, and it would take three months for its mixture to enter into each other, and then utilise it; and a measurement of what is drunk from it, is an ounce to two ounces, from the pure water.

فَإِذَا أَكَلْتَ يَا أَمِيرَ الْمُؤْمِنِينَ مِقْدَارَ مَا وَصَفْتُ لَكَ مِنَ الطَّعَامِ فَاشْرَبْ مِنْ هَذَا الشَّرَابِ مِقْدَارَ ثَلَاثَةِ أَقْدَاحٍ بَعْدَ طَعَامِكَ فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَمِنْتَ بِإِذْنِ اللَّهِ تَعَالَى يَوْمَكَ وَ لَيْلَتِكَ مِنَ الْأَوْجَاعِ الْبَارِدَةِ الْمُزْمِنَةِ كَالْبُقْرَسِ وَ الرِّيحِ وَ عَثْرِ ذَلِكَ مِنَ الْأَوْجَاعِ الْعَصَبِ وَ الدِّمَاغِ وَ الْمَعْدَةِ وَ بَعْضِ الْأَوْجَاعِ الْكَبِيدِ وَ الطَّحَالِ وَ الْمِعَاءِ وَ الْأَحْشَاءِ.

'So, when you eat from the food, O commander of the faithful, a measurement of what I^{-asws} have described for you, then drink from this drink a measurement of three cups after your meal. When you have done that, so you would be safe by the Permission of Allah^{-azwj} the Exalted, in your day and your night, from the chronic cold aches like the gout and the winds, and other than that from the nerve pains, and the brain, and the stomach, and some of the pains of the liver, and the spleen, and the intestines, and the viscera.

فَإِنْ صَدَقْتَ بَعْدَ ذَلِكَ شَهْوَةَ الْمَاءِ فَلْيَشْرَبْ مِنْهُ بِمِقْدَارِ الْيَصْفِ بِمَا كَانَ يَشْرَبُ قَبْلَهُ فَإِنَّهُ أَصْلَحَ لِبَدَنِ أَمِيرِ الْمُؤْمِنِينَ وَ أَكْثَرَ لِحِمَامِهِ وَ أَشَدَّ لِيَضْبَطِهِ وَ حِفْظِهِ فَإِنَّ صَلَاحَ الْبَدَنِ وَ قِيَامَهُ يَكُونُ بِالطَّعَامِ وَ الشَّرَابِ وَ فَسَادُهُ يَكُونُ بِمَا فَإِنْ أَصْلَحْتَهُمَا صَلَحَ الْبَدَنُ وَ إِنْ أَفْسَدْتَهُمَا فَسَدَ الْبَدَنُ.

'So, if you were to be sincere after that desiring the water, then drink from it a measurement of half from what you had drunk from before it, for it would be healthier for the body of commander of the faithful, and increase his virility, and stronger for his control and his memory, for the health of the body and it's standing happens to be with the food and the drink, and It's spoiling happens with these two. Thus, if you are correct in these two, the body would be healthy, and if you were to spoil these two, the body would be spoilt.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ قُوَّةَ النَّفْسِ تَابِعَةٌ لِأَمْرِجَةِ الْأَبْدَانِ وَ أَنَّ الْأَمْرِجَةَ تَابِعَةٌ لِلْهَوَاءِ وَ تَتَغَيَّرُ بِحَسَبِ تَغْيِيرِ الْهَوَاءِ فِي الْأَمْكِنَةِ فَإِذَا بَرَدَ الْهَوَاءُ مَرَّةً وَ سَحُنَ أُخْرَى تَغْيِيرَتْ بِسَبَبِهِ أَمْرِجَةُ الْأَبْدَانِ وَ أَثَّرَ ذَلِكَ التَّغْيِيرُ فِي الصُّورِ

'And know, O commander of the faithful, that strength of the souls follows the state of the bodies, and the states are pursuant to the desires, and these change in accordance with the changes in the air in the places. When the air is cold at times and hot at other times, it would change the states of the bodies by its cause, and an impact of that change would be in the appearance.

فَإِذَا كَانَ الْهَوَاءُ مُعْتَدِلًا اعْتَدَلَتْ أَمْرِجَةُ الْأَبْدَانِ وَ صَلَحَتْ تَصَرُّفَاتُ الْأَمْرِجَةِ فِي الْحَرَكَاتِ الطَّبِيعِيَّةِ كَالهُضْمِ وَ الْجِمَاعِ وَ النَّوْمِ وَ الْحَرَكَةِ وَ سَائِرِ الْحَرَكَاتِ. لِأَنَّ اللَّهَ تَعَالَى بَنَى الْأَجْسَامَ عَلَى أَرْبَعِ طَبَائِعٍ وَ هِيَ الْمِرْتَانِ وَ الدَّمُ وَ الْبَلْغَمُ

'So, when the air was moderate, the state of the bodies would be moderate, and the dealings of the state would be correct in the natural movements, like the digestion, and the copulation, and the sleeping, and the moving, and rest of the movements, because Allah^{-azwj} the Exalted has Built the bodies upon four natures, and these are the two Biles, and the blood, and the phlegm.

وَ بِالْجُمَّلَةِ حَارَّانِ وَ بَارِدَانِ قَدْ حُولِفَ بَيْنَهُمَا فَجَعَلَ الْحَارَّانِ لَيِّنًا وَ يَابِسًا وَ كَذَلِكَ الْبَارِدَيْنِ رَطْبًا وَ يَابِسًا ثُمَّ فَزَّقَ ذَلِكَ عَلَى أَرْبَعَةِ أَجْزَاءٍ مِنَ الْجَسَدِ وَ عَلَى الرَّأْسِ وَ الصَّدْرِ وَ الشَّرَاسِيفِ وَ اسْفَلِ الْبَطْنِ.

'And in summary, (these are) two hot, and two cold, having interchanges between them. The two hot ones have been made to be soft and dry, and like that the two cold ones are wet and dry. Then that is separated upon four segments from the body, and upon the head, and the chest, and the cartilages, and the lower abdomen.

وَاعْلَمَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الرَّأْسَ وَالْأُذُنَيْنِ وَالْعَيْنَيْنِ وَالْمُنْخَرَيْنِ وَالنَّمَّ وَالْأَنْفَ مِنَ الدَّمِّ وَأَنَّ الصُّدْرَ مِنَ الْبَلْعَمِ وَالرِّيحَ وَالشَّرَاسِيفَ مِنَ
الْجَمْرَةِ الصَّفْرَاءِ وَأَنَّ أَسْفَلَ الْبُطْنِ مِنَ الْمِرَّةِ السَّوْدَاءِ.

'And know, O commander of the faithful, that the head, and the ears, and the eyes, and the nostrils, and the mouth, and the nose are from the blood, and that the chest is from the phlegm and the wind, and the cartilages are from the yellow bile, and the lower abdomen is from the black bile.

وَاعْلَمَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ النَّوْمَ سُلْطَانُ الدِّمَاغِ وَهُوَ قِيَامُ الْجَسَدِ وَفُؤُوهُ فَإِذَا أَرَدْتَ النَّوْمَ فَلْيَكُنْ اضْطِجَاعُكَ أَوَّلًا عَلَى شِقِّكَ الْأَيْمَنِ ثُمَّ
انْقَلِبْ عَلَى الْأَيْسَرِ وَكَذَلِكَ فَمَنْ مِنْ مَضْجَعِكَ عَلَى شِقِّكَ الْأَيْمَنِ كَمَا بَدَأْتَ بِهِ عِنْدَ نَوْمِكَ.

'And know, O commander of the faithful, that the sleep is a rule of the brain, and it is a custodian of the body and its strength. So, whenever you want to sleep, then let your lying down at first be upon your right side, then turn to the left, and like that. Stand from your lying down upon the right side just as you had begun with at your sleep time.

وَاعْتَدِ نَفْسَكَ الْفُغُودَ مِنَ اللَّيْلِ سَاعَتَيْنِ مِثْلَ مَا تَنَامُ فَإِذَا بَقِيَ مِنَ اللَّيْلِ سَاعَتَانِ فَادْخُلِ الْخَلَاءَ لِحَاجَةِ الْإِنْسَانِ وَابْتِثْ فِيهِ بِقَدْرِ مَا
تَقْضِي حَاجَتَكَ وَلا تُطِيلْ فِيهِ فَإِنَّ ذَلِكَ يُورِثُ دَاءَ الْفِيلِ.

'And accustom yourself the sitting upon from the night for two hours, like what you had slept. So, when two hours remain from the night, then enter the toilet for the need of the human being and spent the night in it in accordance with what it takes to fulfil your need, and do not prolong in it, for that would inherit the illness of elephantiasis.

وَاعْلَمَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ أَجْوَدَ مَا اسْتَكْتَبَ بِهِ لَيْفُ الْأَرَاكِ فَإِنَّهُ يَجْلُو الْأَسْنَانَ وَيُطَيِّبُ النَّكْهَةَ وَيَشُدُّ اللَّيْثَةَ وَيُسَبِّغُهَا وَهُوَ نَافِعٌ مِنَ الْحَقْرِ
إِذَا كَانَ بِاعْتِدَالٍ وَالْإِكْتِنَاؤُ مِنْهُ يُرِي الْأَسْنَانَ وَيَزْعَرُهَا وَيُضَعِّفُ أَصُولَهَا

'And know, O commander of the faithful, that the best of what you can brush your teeth with is palm fibre, for it polishes the teeth, and it sweetens the mouth and strengthens the gums and fatten them, and it is beneficial from the cavities when it would be moderate, and the frequenting from it thins the teeth and disturbs (loosens) them and weakens their roots.

فَمَنْ أَرَادَ حِفْظَ الْأَسْنَانِ فَلْيَأْخُذْ قَرْنَ الْإِبِلِ مُحْرَقاً وَكُزْمَازِجاً وَسُغْداً وَوَرْداً وَسُنْبُلَ الطَّيِّبِ وَحَبَّ الْأَثَلِ أَجْزَاءً سَوَاءً وَمِلْحاً أُنْدَرَانِيّاً رُبْعَ
جُزْءٍ فَيَدُقُّ الْجَمِيعَ نَاعِماً وَيُسَبِّغُ بِهِ فَإِنَّهُ يُنْسِكُ الْأَسْنَانَ وَيَحْفَظُ أَصُولَهَا مِنَ الْأَقَاتِ الْعَارِضَةِ.

'The one who wants to preserve the teeth, let him take a burnt horn of a deer, and Eastern Redbud, and Cyperus, and Valerian, and Tamarix in equal portions, and a quarter portion of 'Andraniya' salt. Pound it all finely and brush with it for it would withhold the teeth and preserve their roots from the occasional lesions.

وَ مَنْ أَرَادَ أَنْ يَبْيِضَ أَسْنَانَهُ فَلْيَأْخُذْ جُزْءاً مِنْ مِلْحِ أُنْدَرَانِيٍّ وَمِثْلَهُ زَبَدِ الْبَحْرِ فَيَسْحَفُهُمَا نَاعِماً وَيَسَبِّغُ بِهِ.

'And the one who wants to whiten his teeth, let him take a portion of 'Andarany' salt and sea foam the like of it, pounding it finely and brushing with it.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ أَحْوَالَ الْإِنْسَانِ الَّتِي بَنَاهُ اللَّهُ تَعَالَى عَلَيْهَا وَ جَعَلَهُ مُتَصَرِّفًا بِهَا فَإِنَّهَا أَرْبَعَةُ أَحْوَالٍ الْحَالَةُ الْأُولَى لِحَمْسِ عَشْرَةَ سَنَةً وَ فِيهَا شَبَابُهُ وَ حُسْنُهُ وَ بَهَاؤُهُ وَ سُلْطَانُ الدَّمِ فِي جَسْمِهِ.

'And know, O commander of the faithful! The state of the human being which Allah^{azwj} the Exalted has Built him upon and Made him change with it. There are four states. The first is of fifteen (twenty-five) years, and during it is his youth, and his beauty, and his glory, and rule of the blood in his body.

ثُمَّ الْحَالَةُ الثَّانِيَةُ مِنْ حَمْسٍ وَ عِشْرِينَ سَنَةً إِلَى حَمْسٍ وَ ثَلَاثِينَ سَنَةً وَ فِيهَا سُلْطَانُ الْمِرَّةِ الصُّفْرَاءِ وَ قُوَّةٌ غَلْبَتِهَا عَلَى الشَّخْصِ وَ هِيَ أَقْوَى مَا يَكُونُ وَ لَا يَزَالُ كَذَلِكَ حَتَّى يَسْتَوْفِيَ الْمُدَّةَ الْمَذْكُورَةَ وَ هِيَ حَمْسٌ وَ ثَلَاثُونَ سَنَةً.

'Then, the second state is from twenty-five years to thirty-five years, and during it is the rule of the yellow bile, and prevailing strength upon the person, and it is as strong as it can be, and he does not cease to be like that until the aforementioned period is fulfilled, and he is of thirty-five years age.

ثُمَّ يَدْخُلُ فِي الْحَالَةِ الثَّلَاثَةِ إِلَى أَنْ تَتَكَامَلَ مُدَّةُ الْعُمُرِ سِتِّينَ سَنَةً فَيَكُونُ فِي سُلْطَانِ الْمِرَّةِ السَّوْدَاءِ وَ هِيَ سِنُ الْحِكْمَةِ وَ الْمَوْعِظَةِ وَ الْمَعْرِفَةِ وَ الدَّرَايَةِ وَ انْتِظَامِ الْأُمُورِ وَ صِحَّةِ النَّظَرِ فِي الْعَوَاقِبِ وَ صِدْقِ الرَّأْيِ وَ ثَبَاتِ الْجَأَشِ فِي التَّصَرُّفَاتِ.

'Then he enters into the third state up to the end of the period of sixty years. He happens to be in the rule of the black bile, and it is the age of wisdom, and the preaching, and the recognition, and the knowing, and systematic affairs, and correct insight into the consequences, and truthful opinion, and consistency in the behaviours.

ثُمَّ يَدْخُلُ فِي الْحَالَةِ الرَّابِعَةِ وَ هِيَ سُلْطَانُ الْبَلْغَمِ وَ هِيَ الْحَالَةُ الَّتِي لَا يَتَحَوَّلُ عَنْهَا مَا بَقِيَ إِلَّا إِلَى الْهَرَمِ وَ نَكْدِ عَيْشٍ وَ دُبُولٍ وَ نَقْصٍ فِي الْقُوَّةِ وَ فَسَادٍ فِي كُونِهِ وَ نُكُوتُهُ أَنَّ كُلَّ شَيْءٍ كَانَ لَا يَعْرِفُهُ حَتَّى يَنَامَ عِنْدَ الْقُوَّةِ وَ يَسْهَرُ عِنْدَ النَّوْمِ وَ لَا يَتَذَكَّرُ مَا تَقَدَّمَ وَ يَنْسَى مَا يَخْدُثُ فِي الْأَوْقَاتِ وَ يَدْبُلُ عُودَهُ وَ يَتَغَيَّرُ مَعَهُودُهُ وَ يَحِفُّ مَاءَ رَوْثِقِهِ وَ يَهَائِيهِ وَ يَقْلُبُ ثَبْتُ شَعْرِهِ وَ أَطْفَارِهِ وَ لَا يَزَالُ جَسْمُهُ فِي انْعِكَاسٍ وَ إِدْبَارٍ مَا عَاشَ لِأَنَّهُ فِي سُلْطَانِ الْمِرَّةِ الْبَلْغَمِ وَ هُوَ بَارِدٌ وَ حَامِدٌ فَيَجْمُودُهُ وَ بَرِّدُهُ يَكُونُ فَنَاءً كُلِّ جَسْمٍ يَسْتَوْفِي عَلَيْهِ فِي آخِرِ الْقُوَّةِ الْبَلْغَمِيَّةِ.

'Then he enters into the fourth state, and it is the rule of the phlegm, and it is the state in which he will not transfer from it for as long as he lives, except to an older age, and sluggish living, and fading, and reduction in the strength, and spoiling in his being and his laughing at all things he does not know, until he sleeps during the strength (daytime) and stays awake at sleep time, and he does not remember what had happened previously and forgets what occurs during the timings, and his appearance withers, and his habits change, and water of his lustre and his glory dries up, and the growth of his hair and his nails is reduced, and his body does not cease to be opposite and in reversal for as long as he lives, because he is in the rule of the bile of the phlegm, and it is cold and frozen. So, his freezing and his coldness results in the perishing of the whole body seized in the last of the phlegmatic force.

وَقَدْ ذَكَرْتُ لِأَمِيرِ الْمُؤْمِنِينَ جَمِيعَ مَا يَحْتَاجُ إِلَيْهِ فِي سِيَاسَةِ الزَّوْجِ وَأَحْوَالِ جَسْمِهِ وَعِلَاجِهِ.

'And I^{asws} have mentioned to the commander of the faithful entirety of what he would be needy to regarding the politics (management) of the moods and states of his body and its treatment.

وَأَنَا أَذْكَرُ مَا يَحْتَاجُ إِلَى تَنَاوُلِهِ مِنَ الْأَعْدِيَّةِ وَالْأَدْوِيَّةِ وَ مَا يَجِبُ أَنْ يَفْعَلَهُ فِي أَوْقَاتِهِ فَإِذَا أَرَدْتَ الْحِجَامَةَ فَلْيَكُنْ فِي اثْنَتَيْ عَشْرَةَ لَيْلَةً مِنَ الْهِلَالِ إِلَى خَمْسِ عَشْرَةَ فَإِنَّهُ أَصْحَحُ لِبَدَنِكَ فَإِذَا انْقَضَى الشَّهْرُ فَلَا تَحْتَجِمْ إِلَّا أَنْ تَكُونَ مُضْطَرًّا إِلَى ذَلِكَ وَ هُوَ لِأَنَّ الدَّمَ يَنْقُصُ فِي نُقْصَانِ الْهِلَالِ وَ يَزِيدُ فِي زِيَادَتِهِ.

'And I^{asws} mention when he is needy to taking it, from the foods and the medicines and what obliges him to be doing during its timings. When you intend the cupping done, let it be during the twelfth night of the crescent up to the fifteenth, for it would be healthier for your body. When the month terminates, do not get cupping done except if you happen to be desperate to that, and it is because the blood reduces during the reduction of the crescent and increased during its increase.

وَ تَكُنْ الْحِجَامَةُ بِقَدْرِ مَا يَمْضِي مِنَ السِّنِينَ ابْنُ عَشْرِينَ سَنَةً يَحْتَجِمُ فِي كُلِّ عَشْرِينَ يَوْمًا وَ ابْنُ الثَّلَاثِينَ فِي كُلِّ ثَلَاثِينَ يَوْمًا مَرَّةً وَاحِدَةً وَ كَذَلِكَ مَنْ بَلَغَ مِنَ الْعُمُرِ أَرْبَعِينَ سَنَةً يَحْتَجِمُ فِي كُلِّ أَرْبَعِينَ يَوْمًا مَرَّةً وَ مَا زَادَ فَبِحَسَبِ ذَلِكَ.

'And let the cupping be in accordance with what has passed from the years. A man of twenty years should get cupping done during every twenty days, and a man of thirty, once during every thirty days, and like that is the one who reaches from the age of forty years should get cupping done once during every forty days, and whatever increases, it would be by a calculation of that.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الْحِجَامَةَ إِذَا تَأْخُذُ دَمَهَا مِنْ صِعَارِ الْعُرُوقِ الْمَبْتُوثَةِ فِي اللَّحْمِ وَ مُضْدَائِ ذَلِكَ مَا أَذْكَرُهُ أَهْمًا لَا تُضَعِفُ الْقُوَّةَ كَمَا يُوجَدُ مِنَ الضَّعْفِ عِنْدَ الْفُصْدِ.

'And know, O commander of the faithful! The cupping rather takes its blood from the small veins spread out in the flesh, and the credibility of that is what I^{asws} am mentioning, is that it does not weaken the strength like what is found from the weakling during the vein-cutting.

وَ حِجَامَةُ النَّفْرَةِ تَنْفَعُ مِنْ ثِقَلِ الرَّأْسِ وَ حِجَامَةُ الْأَحْدَعَيْنِ تُخَفِّفُ عَنِ الرَّأْسِ وَ الْوَجْهِ وَ الْعَيْنَيْنِ وَ هِيَ نَافِعَةٌ لَوَجَعِ الْأَضْرَاسِ.

'And cupping of the fovea benefits from the load of the head, and cupping of the two cheeks lightens from the head, and the face, and the eyes, and it is beneficial for the pains of the molars.

وَ رُبَّمَا نَابَ الْفُصْدُ عَنْ جَمِيعِ ذَلِكَ وَ قَدْ يَحْتَجِمُ تَحْتَ الذَّقَنِ لِعِلَاجِ الْفُلَاحِ فِي الْفَمِ وَ مِنْ فَسَادِ اللَّيْتَةِ وَ غَيْرِ ذَلِكَ مِنْ أَوْجَاعِ الْفَمِ

'And sometime the vein-cutting substitutes entirety of that, and one can get cupping done beneath the chin to treat the thrush in the mouth, and periodontitis, and other than that from the mouth pains.

وَكَذَلِكَ الْحِجَامَةُ بَيْنَ الْكَنْفَيْنِ تَنْفَعُ مِنَ الْخُفْقَانِ الَّذِي يَكُونُ مِنَ الْإِمْتِلَاءِ وَ الْحَرَارَةِ وَ الَّذِي يُوضَعُ عَلَى السَّاقَيْنِ قَدْ يَنْقُصُ مِنَ الْإِمْتِلَاءِ نَقْصًا بَيِّنًا وَ يَنْفَعُ مِنَ الْأَوْجَاعِ الْمُزْمِنَةِ فِي الْكُلَى وَ الْمَثَانَةِ وَ الْأَرْحَامِ وَ يُدْرِ الطَّمْتِ غَيْرَ أَنَّهَا تَنْهَكُ الْجَسَدَ. وَ قَدْ يَعْزُضُ مِنْهَا الْغَشْيِيُّ الشَّدِيدُ إِلَّا أَنَّهَا تَنْفَعُ دَوِي الْبُثورِ وَ الدَّمَامِيلِ.

'And like that is the cupping between the shoulders. It benefits from the palpitations which happen from the fullness and the heat, and that which is place upon the legs would reduce from the fullness, a clear reduction and benefit from the chronic pains in the kidneys, and the bladder, and the wombs, and brings about the menstruation, apart from that it exhausts the body, and severe fainting would present from it, except that it would benefits the one with the pimples and boils.

وَ الَّذِي يُخْفِفُ مِنْ أَلَمِ الْحِجَامَةِ تَخْفِيفُ الْمَصِّ عِنْدَ أَوَّلِ مَا يَضَعُ الْمَحَاجِمَ ثُمَّ يَدْرَجُ الْمَصَّ قَلِيلًا قَلِيلًا وَ التَّوَالِي أَرْبَعٌ فِي الْمَصِّ مِنَ الْأَوَائِلِ وَ كَذَلِكَ التَّوَالِي فَصَاعِدًا وَ يَتَوَقَّفُ عَنِ الشَّرْطِ حَتَّى يَحْمَرَ الْمَوْضِعُ جَدِيدًا بِتَكَرُّرِ الْمَحَاجِمِ عَلَيْهِ وَ يُلَيِّنُ الْمِشْرَطَ عَلَى جُلُودِ لَيْتَةٍ وَ يَمْسُخُ الْمَوْضِعَ قَبْلَ شَرْطِهِ بِالذَّهْنِ.

'And lightening of the pain of the cupping is lightening of the suction (of the blood) during the first of what the cupper places, then he gradually increases the suction, little by little, and the second is increased in the sucking than the first, and like that onwards, upwards, and he pausing from the incision until the place is very reddened due to the repetition of the cupper upon it, and gash is softened upon the skins and the place before the gash is wiped with the oil.

وَ كَذَلِكَ الْفُصْدُ يَمْسُخُ الْمَوْضِعَ الَّذِي يُفْصَدُ فِيهِ بِالذَّهْنِ فَإِنَّهُ يُقَلِّلُ الْأَلَمَ وَ كَذَلِكَ يُلَيِّنُ الْمِشْرَطَ وَ الْمِصْبَعُ بِالذَّهْنِ عِنْدَ الْحِجَامَةِ وَ عِنْدَ الْفَرَاغِ مِنْهَا يُلَيِّنُ الْمَوْضِعَ بِالذَّهْنِ وَ لِيُقَطِّرَ عَلَى الْعُرُوقِ إِذَا فَصَدَ شَيْئًا مِنَ الذَّهْنِ لِقَلَا يَحْتَجِبُ فَيُضِرُّ ذَلِكَ بِالْمَفْصُودِ.

'And like that is the vein cutting. He would wipe the place which he has cut in, with the oil, for it would reduce the pain, and like that it would soften the gash, and scalpel with the oiling during the cupping; and at being free from it, he would soften the place with the oil and let it drip, from the oils upon the veins when he has cut anything, lest it be concealed, so that would harm with the cut.

وَ لِيُعْمِدَ الْفَاصِدُ أَنْ يُفْصَدَ مِنَ الْعُرُوقِ مَا كَانَ فِي الْمَوَاضِعِ الْقَلِيلَةِ اللَّحْمِ لِأَنَّ فِي قَلَّةِ اللَّحْمِ مِنَ الْعُرُوقِ قَلَّةَ الْأَلَمِ.

'And let the vein-cutter deliberate to cutting from the veins what happen to be in the places of less flesh, because littleness of the flesh from the vein, there would be little pain.

وَ أَكْثَرُ الْعُرُوقِ أَلَمًا إِذَا فَصِدَ حَبْلُ الذَّرَاعِ وَ الْقَيْفَالِ لِاتِّصَالِهِمَا بِالْعَضَلِ وَ صَلَابَةِ الْجُلْدِ فَأَمَّا الْبَاسِلِيُّ وَ الْأَكْحَلُ فَإِنَّهُمَا فِي الْفُصْدِ أَقَلُّ أَلَمًا إِذَا لَمْ يَكُنْ فَوْقَهُمَا لَحْمٌ.

'And most of the vein pain when chords of the forearm and the cuffs are cut due to their connection with the muscles and solidness of the skin. As for the basilic vein and forearm vein, these two, in the vein-cutting, are of less pain when there does not happen to be any flesh above them.

وَالوَاجِبُ تَكْمِيدُ مَوْضِعِ الْفَصْدِ بِالْمَاءِ الْحَارِّ لِيُظْهِرَ الدَّمُ وَ خَاصَّةً فِي الشِّتَاءِ فَإِنَّهُ يَلَيِّنُ الْجِلْدَ وَ يُقَلِّلُ الْأَلَمَ وَ يُسَهِّلُ الْفَصْدَ وَ يَجِبُ فِي كُلِّ مَا دَكَرْتَاهُ مِنْ إِخْرَاجِ الدَّمِ اجْتِنَابُ النِّسَاءِ قَبْلَ ذَلِكَ بِاثْنَتَيْ عَشْرَةَ سَاعَةً.

‘And the obligatory is to coat the place of the vein-cutting with the hot water so the blood would appear, and especially in the winter, for it would soften the skin and reduce the pain and ease the cutting; and it is necessary during all what we have mentioned from the extraction of the blood, to keep away from the women before that by twelve hours.

وَ يَجْتَنِبُ فِي يَوْمِ صَاحِ صَافٍ لَا غَيْمٍ فِيهِ وَ لَا رِيحٍ شَدِيدَةً وَ يَخْرُجُ مِنَ الدَّمِ بِقَدْرِ مَا تَرَى مِنْ تَغْيِيرِهِ وَ لَا تَدْخُلُ يَوْمَكَ ذَلِكَ الْحَمَّامَ فَإِنَّهُ يُورِثُ الدَّاءَ وَ ضَبَّ عَلَى رَأْسِكَ وَ جَسَدِكَ الْمَاءَ الْحَارَّ وَ لَا تَفْعَلْ ذَلِكَ مِنْ سَاعَتِكَ.

‘And get cupping done during a bright clear day, there being no cloud in it nor any severe wind, and extract from the blood a measurement of what you can see from its change, and do not enter the bathhouse during that day of yours for it would inherit the illness and pour the hot water upon your head and your body, and do not do that from your (cupping) time.

وَ إِذَاكَ وَ الْحَمَّامَ إِذَا احْتَجَمْتَ فَإِنَّ الْحَمَى الدَّائِمَةَ يَكُونُ فِيهِ فَإِذَا اعْتَسَلْتَ مِنَ الْحِجَامَةِ فَخُذْ حِزْقَةَ مَرغَرَى [مِرْعَزَى] فَأَلْقِهَا عَلَى مُحَاجِمِكَ أَوْ ثَوْبًا لَيِّنًا مِنْ قَدْرٍ أَوْ غَيْرِهِ وَ لِحْدٍ قَدْرٍ حَمَصَةٍ مِنَ التَّزْيَاقِ الْأَكْبَرِ وَ اشْرَبْهُ إِنْ كَانَ شِتَاءً وَ إِنْ كَانَ صَنِفًا فَاشْرَبِ السِّكَنْجَبِينَ الْعُصْلِيَّ وَ امْرُجُهُ بِالشَّرَابِ الْمُفْرَحِ الْمُعْتَدِلِ وَ تَنَاوَلْهُ أَوْ بِشَرَابِ الْفَاكِهِةِ.

‘And beware of the bathhouse when you get cupping done, for the fever happening during it would be constant. When you have washed from the cupping, then take a silk cloth and throw it upon your cupping place, or a soft cloth from silk, or something else, and that a measurement of a chickpea from the great antidote (Tiryak Al-Akbar) and drink it if it was winter, and if it was summer, then drink ‘Al-Sikanjabeen’ (Honey & vinegar drink) and mix it with a pleasant moderate drink and take it with a fruit drink.

وَ إِنْ تَعَدَّرَ ذَلِكَ فَشَرَبِ الْأُتْرُجِ فَإِنْ لَمْ يَجِدْ شَيْئًا مِنْ ذَلِكَ فَتَنَاوَلْهُ بَعْدَ عَزِّهِ نَاعِمًا تَحْتَ الْأَسْنَانِ وَ اشْرَبْ عَلَيْهِ جُرْعَ مَاءٍ فَاتِرٍ.

‘And (if) that is not possible, then drink the citron. If you cannot find anything from that, then take if after grinding it finely beneath the teeth and drink upon it a jar of lukewarm water.

وَ إِنْ كَانَ فِي زَمَانِ الشِّتَاءِ وَ الْبَرْدِ فَاشْرَبْ عَلَيْهِ السِّكَنْجَبِينَ الْعُصْلِيَّ الْعَسَلِيَّ فَإِنَّكَ مَتَى فَعَلْتَ ذَلِكَ أَمِنْتَ مِنَ اللَّفْوَةِ وَ الْبَرَصِ وَ الْبَهَقِ وَ الْجُدَامِ بِإِذْنِ اللَّهِ تَعَالَى وَ امْتَصَّ مِنَ الرُّمَّانِ الْمُرِّ فَإِنَّهُ يُقَوِّي النَّفْسَ وَ يُجَبِّي الدَّمَّ وَ لَا تَأْكُلْ طَعَامًا مَالِحًا بَعْدَ ذَلِكَ بِثَلَاثِ سَاعَاتٍ فَإِنَّهُ يُخَافُ أَنْ يَعْرِضَ مِنْ ذَلِكَ الْمَرْبُ.

‘And if it was the time of winter and the cold, the drink ‘Al-Sikanjabeen’ (honey & vinegar) upon it, for when you do that, you would have been safe from the facial paralysis, and the vitiligo, and the psoriasis, and the leprosy, by the Permission of Allah^{-azwj} the Exalted; and sip from the sour pomegranate for it would strengthen the

breath and revive the blood; and do not eat salty food after that for three hours for it is feared that you would be exposed to scabies from that.

وَإِنْ كَانَ شِتَاءً فَكُلْ مِنَ الطَّبَاهِيحِ إِذَا اخْتَجَمْتَ وَ اشْرَبْ عَلَيْهِ مِنَ الشَّرَابِ الْمُدَكِّي الَّذِي ذَكَرْتَهُ أَوَّلًا وَ ادَّهِنْ بِدُهْنِ الْخَيْرِيِّ أَوْ شَيْءٍ مِنَ الْمِسْكِ وَ مَاءِ وَرْدٍ وَ صَبِّ مِنْهُ عَلَى هَامَتِكَ سَاعَةً فَرَاغِكَ مِنَ الْحِجَامَةِ.

'And if it was winter, then eat from 'Al-Tabaheej' (aubergine dish), when you get cupping done, and drink upon it from the pure drink which I^{asws} have mentioned previously, and oil with the good oils, or something from the musk, and rose water, and pour from it upon your head at the time of being free from your cupping.

وَ أَمَّا فِي الصَّيْفِ فَإِذَا اخْتَجَمْتَ فَكُلِ السِّكْبَاجَ وَ الْهَلَامَ وَ الْمَصُوصَ أَيْضاً وَ الْحَامِضَ وَ صَبِّ عَلَى هَامَتِكَ دُهْنَ الْبَنْفَسَجِ بِمَاءِ الْوَرْدِ وَ شَيْءٍ مِنَ الْكَافُورِ وَ اشْرَبْ ذَلِكَ الشَّرَابَ الَّذِي وَصَفْتُهُ لَكَ بَعْدَ طَعَامِكَ وَ إِيَّاكَ وَ كَثْرَةَ الْحَرَكَةِ وَ الْعَضْبِ وَ مُجَامَعَةَ النِّسَاءِ لِيَوْمِكَ.

'And as for in the summer, so when you get cupping done, then eat 'Al-Sikbaj' (meat cooked in vinegar), and 'Al-Halam' (a dessert), and the sauces as well, and the salty (foods), and pour violet oil upon your head with rose water, and something from the camphor, and drink that drink which I^{asws} have described to you, after your meal, and beware of frequent movement, and the anger, and copulating with the women during (that) day of yours.

وَ اخْذَرْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ يَجْمَعَ بَيْنَ الْبَيْضِ وَ السَّمَكِ فِي الْمَعْدَةِ فِي وَقْتٍ وَاحِدٍ فَإِنَّهُمَا مَتَى اجْتَمَعَا فِي حَوْفِ الْإِنْسَانِ وُلِدَ عَلَيْهِ الْبَقْرُسُ وَ الْفُولَنْجُ وَ الْبُؤَاسِيرُ وَ وَجَعُ الْأَصْرَاسِ.

'And be cautious, O commander of the faithful, from gathering between the egg and the fish in the stomach at one time, for these two, when they are gathered in the interior of the human being, produce the gout, and the colic, and the haemorrhoids, and the toothache upon him.

وَ اللَّبَنُ وَ النَّبِيدُ الَّذِي يَشْرَبُهُ أَهْلُهُ إِذَا اجْتَمَعَا وُلِدَ الْبَقْرُسُ وَ الْبَرْصُ وَ مُدَاوِمَةُ أَكْلِ الْبَيْضِ يَعْرِضُ مِنْهُ الْكَلْفُ فِي الْوَجْهِ وَ أَكْلُ الْمَمْلُوحَةِ وَ اللَّحْمَانِ الْمَمْلُوحَةِ وَ أَكْلُ السَّمَكِ الْمَمْلُوحِ بَعْدَ الْفَصْدِ وَ الْحِجَامَةِ يَعْرِضُ مِنْهُ الْبَهَقُ وَ الْجَرَبُ وَ أَكْلُ كَلْبِيَةِ الْغَنَمِ وَ أَجْوَابِ الْغَنَمِ يَعْغِيْرُ الْمَثَانَةَ.

'And the milk and Al-Nabeez which its people drink, when they are gathered, produce the gout and the vitiligo, and continuing eating the eggs would present from it the freckles in the face; and eating the salty, and the salted meats, and eating the salted fish after the vein-cutting and the cupping, would present the psoriasis from it, and the scabies; and eating the kidneys of the sheep and stomach of the sheep changes the bladder.

وَ دُخُولُ الْحَمَامِ عَلَى الْبَطْنَةِ يُؤَلِّدُ الْفُولَنْجَ وَ الْإِغْتِسَالُ بِالْمَاءِ الْبَارِدِ بَعْدَ أَكْلِ السَّمَكِ يُورِثُ الْفَالِجَ وَ أَكْلُ الْأُنْثَرِجِ بِاللَّيْلِ يَثْقِلُ الْعَيْنَ وَ يُوجِبُ الْحَوَلَ وَ إِنِّيَانُ الْمَرْأَةِ الْحَائِضِ يُورِثُ الْجُدَامَ فِي الْوَلَدِ وَ الْجَمَاعُ مِنْ غَيْرِ إِهْرَاقِ الْمَاءِ عَلَى أَثَرِهِ يُوجِبُ الْحَصَاةَ.

'And entering the bathhouse upon the stomach pain produces the coli and washing with the cold water after eating the fish would inherit the partial paralysis and eating the citron at night would turn the eyes and be squinty-eyed, and going to a

menstruating woman inherits the leprosy in the child, and copulation from without pouring the water (washing) upon its tracks obligates the (kidney & gall bladder).

وَالْجَمَاعُ بَعْدَ الْجَمَاعِ مِنْ عَذْرِ فَصْلٍ بَيْنَهُمَا يُورِثُ لِلْوَلَدِ الْجُنُونُ وَكَثْرَةُ أَكْلِ الْبَيْضِ وَإِذْمَانُهُ يُؤَلِّدُ الطُّحَالَ وَرِيحًا فِي رَأْسِ الْمَعِدَةِ وَ
الْإِمْتِلَاءُ مِنَ الْبَيْضِ الْمَسْلُوقِ يُورِثُ الرَّثْوَ وَ الْإِنْبَهَارَ وَ أَكْلَ اللَّحْمِ النَّيِّ يُؤَلِّدُ الدُّودَ فِي الْبَطْنِ.

‘And the copulation after the copulation from without a gap between the two with washing would inherit the insanity in the child, and frequently eating the eggs and being habitual of it would produce the spleen (pain) and winds in the top of the stomach, and filling with the boiled eggs inherits the asthma and the flatulence, and eating the uncooked meat produces the worms in the belly.

وَ أَكْلُ التَّيْنِ يَقْمَلُ مِنْهُ الْجَسَدُ إِذَا أُدْمِنَ عَلَيْهِ وَ شُرِبَ الْمَاءُ الْبَارِدُ عَقِيبَ الشَّيْءِ الْحَارِّ أَوْ الْحَلَاوَةِ يَذْهَبُ بِالْأَسْنَانِ وَ الْإِكْتِنَاؤُ مِنْ أَكْلِ الْحُومِ
الْوَحْشِ وَ الْبَقْرِ يُورِثُ تَغَيُّرَ الْعَقْلِ وَ تَحْيِرَ الْفَهْمِ وَ تَبَلُّدَ الدَّهْنِ وَ كَثْرَةَ النَّسِيَانِ.

‘And eating the clay, the body dehydrates from it when one is habitual upon it and drinking the cold water at the end of the hot thing, or the sweets would do away the teeth, and the frequenting from eating the meats of the beasts and the cows inherits the intellect and confuses the understanding and dulls the mind and increases the forgetfulness.

وَ إِذَا أَرَدْتَ دُخُولَ الْحَمَّامِ وَ أَنْ لَا يَجِدَ فِي رَأْسِكَ مَا يُؤْذِيكَ فَابْدَأْ قَبْلَ دُخُولِكَ بِخَمْسِ جُرُجٍ مِنْ مَاءٍ فَاتِرٍ فَإِنَّكَ تَسَلِّمُ إِنْ شَاءَ اللَّهُ تَعَالَى مِنْ
وَجَعِ الرَّأْسِ وَ الشَّقِيقَةِ

‘And when you intend to enter the bathhouse and you cannot find in your head what would harm you, then begin before your entering, with five jars of lukewarm water, for you shall be safe if Allah^{azwj} the Exalted so Desires, from the head pains and migraine.’

وَ قِيلَ خَمْسَ مَرَّاتٍ يُصَبُّ الْمَاءُ الْحَارُّ عَلَيْهِ عِنْدَ دُخُولِ الْحَمَّامِ.

And it is said, ‘Pour the hot water five times upon it at entering the bathhouse.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الْحَمَّامَ رَكِبَ عَلَى تَرْكِيْبِ الْجَسَدِ لِلْحَمَّامِ أَرْبَعَةُ بُيُوتٍ مِثْلَ طَبَائِعِ الْجَسَدِ.

‘And know, O commander of the faithful, that the bathhouse has been installed upon the arrangement of the body. There are four rooms for the bathhouse like the natures of the body.

الْبَيْتُ الْأَوَّلُ بَارِدٌ يَابِسٌ وَ الثَّانِي بَارِدٌ رَطْبٌ وَ الثَّلَاثُ حَارٌّ رَطْبٌ وَ الرَّابِعُ حَارٌّ يَابِسٌ وَ مَنْفَعَةُ [الْحَمَّامِ] عَظِيمَةٌ يُؤَدِّي إِلَى الْإِعْتِدَالِ وَ يُنْقِي
الدَّرْنَ وَ يُلَيِّنُ الْعَصَبَ وَ الْعُرُوقَ وَ يُقْوِي الْأَعْضَاءَ الْكِبَارَ وَ يُذِيبُ الْفُضُولَ وَ يَذْهَبُ الْعَقْنَ.

‘The first room is cold, dry, and the second is cold, wet, and the third is hot, wet, and the fourth is hot, dry; and the benefits of the bathhouse are mighty, leading to the moderation, and cleaning the dirt, and softening the nerves and the veins, and

strengthening the large organs, and melting the residual waste, and does away the smell.

فَإِذَا أَرَدْتَ أَنْ لَا يَظْهَرَ فِي بَدَنِكَ بَثْرَةٌ وَلَا غَيْرُهَا فَابْدَأْ عِنْدَ دُخُولِ الْحَمَّامِ فَدَهِّنْ بَدَنَكَ بِدُهْنِ الْبَنْفَسَجِ.

‘When you want that no pimples should appear in your body, nor anything else, then begin at the entering the bathhouse and oil your body with the violet oil.

وَ إِذَا أَرَدْتَ اسْتِعْمَالَ النَّوْرَةِ وَلَا يُصِيبَكَ قُرُوحٌ وَلَا شَقَاقٌ وَلَا سُودًا فَاعْتَسِلْ بِالْمَاءِ الْبَارِدِ قَبْلَ أَنْ تَتَنَوَّرَ.

‘And when you want to utilise ‘Al-Noura’ waxing and neither sores, nor tears, nor blackness should afflict you, then wash with the cold water before you get waxing done.

وَ مَنْ أَرَادَ دُخُولَ الْحَمَّامِ لِلنَّوْرَةِ فَلْيَجْتَنِبِ الْجَمَاعَ قَبْلَ ذَلِكَ بِاِثْنَيْ عَشْرَةَ سَاعَةً وَ هُوَ تَمَامُ يَوْمٍ وَ لِيَطْرَحَ فِي النَّوْرَةِ شَيْئًا مِنَ الصَّبْرِ وَ الْأَقَاقِيَا وَ الْحُضْضِ أَوْ يَجْمَعُ ذَلِكَ وَ يَأْخُذَ مِنْهُ الْبَسِيرَ إِذَا كَانَ مُجْتَمِعًا أَوْ مُتَفَرِّقًا وَ لَا يُلْقِي فِي النَّوْرَةِ شَيْئًا مِنْ ذَلِكَ حَتَّى تُمَاتِ النَّوْرَةُ بِالْمَاءِ الْحَارِّ الَّذِي طَبَخَ فِيهِ بَابُونَجٌ وَ مَرَزَنْجُوشٌ أَوْ وَرْدٌ بَنْفَسَجٍ يَابِسٍ أَوْ جَمِيعُ ذَلِكَ أَجْزَاءً يَسِيرَةً مَجْمُوعَةً أَوْ مُتَفَرِّقَةً بِقَدْرِ مَا يَشْرَبُ الْمَاءَ رَائِحَتَهُ وَ لِيَكُنِ الزَّرْنِيخُ مِثْلَ سُدْسِ النَّوْرَةِ.

‘And one who wants to enter the bathhouse for the waxing, then let him keep aside from the copulation twelve house before that, and it is a complete day, and let him drop something in the wax from the aloe vera, and the acacia, and the goji berry, or entirety of that, and take a little from it when they were a collection or individual, and do not cast anything from that into the wax until the wax is soaked in the hot water which chamomile and marjoram have been cooked it, or dry violet flowers, or entirety of that, in small portions, combined or individual, in a measurement of what his palm can drink the water, and let ‘Al-Zirneekh’ be like a sixth of the wax.

وَ يُدْلِكُ الْجَسَدَ بَعْدَ الْخُرُوجِ مِنْهَا بِشَيْءٍ يَفْلَعُ رَائِحَتَهَا كَوَرْقِ الْخَوْحِ وَ نَجِيرِ الْعُصْفُرِ وَ الْحِنَاءِ وَ الْوَرْدِ وَ السُّبْبَلِ مُفْرَدَةً أَوْ مُجْتَمِعَةً.

‘And the body will point you, after the exit from it, with something to uproot it’s smell, like the peach leaves, and the safflower, and the henna, and the rose, and the hyacinth, individual or combined.

وَ مَنْ أَرَادَ أَنْ يَأْمَنَ إِحْرَاقَ النَّوْرَةِ فَلْيَقْلِلْ مِنْ ثَقَلِيَّيْهَا وَ لِيُبَادِرَ إِذَا عَمِلَتْ فِي غَسْلِهَا وَ أَنْ يُمَسِّحَ الْبَدَنَ بِشَيْءٍ مِنْ دُهْنِ الْوَرْدِ فَإِنْ أَحْرَقَتْ الْبَدَنَ وَ الْعِيَادُ بِاللَّهِ يُؤْخَذُ عَدَسٌ مُقَشَّرٌ يُسْحَقُ نَاعِمًا وَ يُدَافُ فِي مَاءٍ وَرْدٍ وَ حَلٍّ يَطْلَى بِهِ الْمَوْضِعَ الَّذِي أَثَرَتْ فِيهِ النَّوْرَةُ فَإِنَّهُ يَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى وَ الَّذِي يَمْتَنِعُ مِنْ آثَارِ النَّوْرَةِ فِي الْجَسَدِ هُوَ أَنْ يُدْلِكَ الْمَوْضِعَ بِحَلِّ الْعَنْبِ الْعُنْصَلِ التَّغْيِفِ وَ دُهْنِ الْوَرْدِ دَلَكًا جَيِّدًا.

‘And one who wants to be safe from the burning of waxing, let him reduce from its turning, and when he has done so, let him rush in washing it, and that he should wipe his body from the rose oil. If the body is burning, Allah^{-azwj} Forbid, he should take peeled lentils and pound them finely, and soak in rose water and vinegar, massaging with it the place the wax has affected him in, for he would recover by the Permission of Allah^{-azwj} the Exalted, and that which prevents from the impact of the waxing in the

body, it is that he should rub the place with very sour grape vinegar, and rub the rose oil, rubbing well.

وَمَنْ أَرَادَ أَنْ لَا يَشْتَكِيَ مَثَانَتَهُ فَلَا يَحْبِسِ الْبَوْلَ وَ لَوْ عَلَى ظَهْرٍ دَابَّتِهِ.

‘And the one who wants not to complain of his bladder, so he should not withhold the urine, and even if he was on the back of his riding animal.

وَمَنْ أَرَادَ أَنْ لَا يُؤْذِيَهُ مَعِدَتُهُ فَلَا يَشْرَبْ بَيْنَ طَعَامِهِ مَاءً حَتَّى يَفْرُغَ وَ مَنْ فَعَلَ ذَلِكَ رَطَبَ بَدَنُهُ وَ ضَعْفَتْ مَعِدَتُهُ وَ لَمْ يَأْخُذِ الْعُرْوُوقُ قُوَّةَ الطَّعَامِ فَإِنَّهُ يَصِيرُ فِي الْمَعِدَةِ فِجَاءً إِذَا صُبَّ الْمَاءُ عَلَى الطَّعَامِ أَوْ لَا فَأَوْلًا.

‘And the one who wants that his stomach should not bother him, so he should not drink water between his meal until he is free (from eating), and the one who does that, his body would be wet, and his stomach would weaken, and the veins will not take the strength of the food, for it would come to be in the stomach suddenly when the water is poured upon the food, first so first.

وَمَنْ أَرَادَ أَنْ لَا يَجِدَ الْحِصَاةَ وَ عُسْرَ الْبَوْلِ فَلَا يَحْبِسِ الْمَنِيَّ عِنْدَ نُزُولِ الشَّهْوَةِ وَ لَا يُطِيلِ الْمَكْثَ عَلَى التَّسَاءِ.

‘And the one who wants not to find stones (kidney/gall bladder) and difficult urination, so he should not withhold the semen at the descent of the desire, nor prolong the remaining upon the women.

وَمَنْ أَرَادَ أَنْ يَأْمَنَ مِنْ وَجَعِ السُّفْلِ وَ لَا يَظْهَرَ بِهِ وَجَعُ الْبَوَاسِيرِ فَلْيَأْكُلْ كُلَّ لَيْلَةٍ سَبْعَ تَمْرَاتٍ بَرْنِيٍّ بِسَمَنِ الْبَقْرِ وَ يَدَّهْنُ بَيْنَ أَنْتَيْتَيْهِ بِدُهْنِ زَنْبِقٍ خَالِصٍ.

‘And the one who wants to be safe from the lower ache nor for the haemorrhoids pain to appear with him, so let him eat seven ‘Barny’ dates with cow butter, and he should massage his private part with pure lily oil.

وَمَنْ أَرَادَ أَنْ يَزِيدَ فِي حِفْظِهِ فَلْيَأْكُلْ سَبْعَ مَثَاقِيلَ زَبِيْبًا بِالْعَدَاةِ عَلَى الرَّبِيقِ.

‘And the one who wants to increase in his memory, let him eat seven ounces of raisins in the morning upon the empty stomach.

وَمَنْ أَرَادَ أَنْ يَقِلَّ نَسْيَانُهُ وَ يَكُونَ حَافِظًا فَلْيَأْكُلْ كُلَّ يَوْمٍ ثَلَاثَ قِطَعٍ زَنْجَبِيلٍ مُرِّيٍّ بِالْعَسَلِ وَ يَصْطَبِغُ بِالْحَرْدَلِ مَعَ طَعَامِهِ فِي كُلِّ يَوْمٍ.

‘And the one who wants to reduce his forgetfulness and be a memoriser, let him eat every day three pieces of marinated ginger with the honey, and daubed with the mustard, along with his meal during every day.

وَمَنْ أَرَادَ أَنْ يَزِيدَ فِي عَقْلِهِ يَتَنَاوَلُ كُلَّ يَوْمٍ ثَلَاثَ هَلِيلِجَاتٍ بِسُكَّرٍ أُنْبُلُوحٍ.

‘And the one who wants the increase in his intellect should take every day, three myrobalans with cooking sugar.

وَمَنْ أَرَادَ أَنْ لَا يَنْسَقَّ ظُفْرُهُ وَلَا يَمِيلَ إِلَى الصُّفْرَةِ وَلَا يَفْسُدَ حَوْلَ ظُفْرِهِ فَلَا يُقَلِّمُ أَظْفَارَهُ إِلَّا يَوْمَ الْحَمِيسِ وَمَنْ أَرَادَ أَنْ لَا يُؤْلِمَهُ أُذُنُهُ فَلْيَجْعَلْ فِيهَا عِنْدَ النَّوْمِ قُطْنَةً.

‘And the one who wants that his nails should not crack nor incline to the yellowness, nor spoil around his nail, he should not clip his nail except on the day of Thursday; and the one who wants his ears should not hurt him, let him mean cotton to be in these at sleep time.

وَمَنْ أَرَادَ رَدْعَ الرُّكَامِ مُدَّةَ أَيَّامِ الشِّتَاءِ فَلْيَأْكُلْ كُلَّ يَوْمٍ ثَلَاثَ لَعْمٍ مِنَ الشَّهْدِ.

‘And one who wants to stop the flu during the days of winter, let him eat three morsels (lick) from the honey every day.

وَاعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ لِلْعَسَلِ دَلَائِلَ يُعْرَفُ بِهَا نَفْعُهُ مِنْ صَرِّهِ وَذَلِكَ أَنَّ مِنْهُ شَيْئاً إِذَا أُذْرِكُهُ الشَّمُّ عَطِشَ وَمِنْهُ شَيْءٌ يُسْكِرُ وَ لَهُ عِنْدَ الدَّوْقِ حِرَاقَةٌ شَدِيدَةٌ فَهَذِهِ الْأَنْوَاءُ مِنَ الْعَسَلِ قَاتِلَةٌ.

‘And know, O commander of the faithful, that there is evidence for the honey it’s benefits can be recognised from its harm, and that is because there is something from it, when the smell realises it, he would sneeze, and from it there is something calm, and for him during the tasting there is severe burning. So, these types of honeys are lethal.

وَلَا يُؤَخَّرْ شَمُّ النَّرْجِسِ فَإِنَّهُ يَمْنَعُ الرُّكَامَ فِي مُدَّةِ أَيَّامِ الشِّتَاءِ وَكَذَلِكَ الْحَبَّةُ السَّوْدَاءُ وَإِذَا خَافَ الْإِنْسَانُ الرُّكَامَ فِي زَمَانِ الصَّيْفِ فَلْيَأْكُلْ كُلَّ يَوْمٍ خِيَارَةً وَ لِيَحْذَرِ الْجُلُوسَ فِي الشَّمْسِ.

‘And do not delay in smelling the narcissus, for it prevents the flu during the period of the days of winter, and like that is are the black seeds; and when the human being fears the flu in the time of summer (hay fever), so let him eat cucumbers every day and let him be cautious of sitting in the sunshine.

وَمَنْ خَشِيَ الشَّقِيقَةَ وَ الشَّوْصَةَ فَلَا يُؤَخَّرْ أَكْلَ السَّمَكِ الطَّرِيِّ صَيْفاً وَ شِتَاءً وَمَنْ أَرَادَ أَنْ يَكُونَ صَالِحاً خَفِيفَ الْجِسْمِ وَ اللَّحْمَ فَلْيَقْلِلْ مِنْ عَشَائِهِ بِاللَّيْلِ وَمَنْ أَرَادَ أَنْ لَا يَشْتَكِيَ سَرَّتَهُ فَلْيُدْهِنْهَا مَتَى دَهَنَ رَأْسَهُ.

‘And the one who fears the migraine and the ear ache, he should not delay eating the fresh fish, summer and winter; and the one who wants to be healthy, light of the body and the flesh, so let him reduce from his dinner at night; and one who wants not to have a complaint of his navel, so let him oil it with the oil for his head.

وَمَنْ أَرَادَ أَنْ لَا تَنْسَقَّ شَفَّتَاهُ وَلَا يَخْرُجَ فِيهَا بَاسُورٌ فَلْيُدْهِنْ حَاجِبَهُ مِنْ دُهْنِ رَأْسِهِ.

‘And one doesn’t want his lips to crack nor a cold sore to emerge in these, let him oil his eyebrows from the oil for his head.

وَمَنْ أَرَادَ أَنْ لَا تَسْمُطَ أُذُنَاهُ وَ لَهَاثُهُ فَلَا يَأْكُلْ خُلُوعاً حَتَّى يَتَعَرَّعَ بَعْدَهُ بِحَلٍّ.

'And the one who doesn't want his ears and his tonsils to become frail, so he should not eat sweets until he rinses with vinegar after it.

وَمَنْ أَرَادَ أَنْ لَا يُصِيبَهُ الْيَرَقَانُ فَلَا يَدْخُلْ بَيْتاً فِي الصَّيْفِ أَوَّلَ مَا يَفْتَحُ بَابَهُ وَلَا يَخْرُجُ مِنْهُ أَوَّلَ مَا يَفْتَحُ بَابَهُ فِي الشِّتَاءِ غُدُوًّا.

'And one who doesn't want the jaundice to afflict him, he should not enter a house in the summer firstly of what its door is opened, nor exit from it first of what its door is opened in the winter, in the morning.

وَمَنْ أَرَادَ أَنْ لَا يُصِيبَهُ رِيحٌ فِي بَدَنِهِ فَلْيَأْكُلِ الثُّومَ كُلَّ سَبْعَةِ أَيَّامٍ مَرَّةً.

'And one who doesn't want wind to afflict him in his body, let him eat the garlic once every seven days.

وَمَنْ أَرَادَ أَنْ لَا تَفْسُدَ أَسْنَانُهُ فَلَا يَأْكُلْ حُلُومًا إِلَّا بَعْدَ كِسْرَةِ خُبْزٍ.

'And the one who doesn't want to spoil his teeth, he should not eat sweets except after a piece of bread.

وَمَنْ أَرَادَ أَنْ يَسْتَمْرِيَ طَعَامُهُ فَلْيَسْتَكِ [فَلْيَتَكَيَّ] بَعْدَ الْأَكْلِ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ يَنْقَلِبُ بَعْدَ ذَلِكَ عَلَى شِقِّهِ الْأَيْسَرِ حَتَّى يَنَامَ.

'And the one who wants his meal to be welcoming, let him recline after the eating upon the right side, then after that he should turn to his left side, until he sleeps.

وَمَنْ أَرَادَ أَنْ يُذْهَبَ الْبَلْغَمُ مِنْ بَدَنِهِ وَ يَنْفِصَهُ فَلْيَأْكُلْ كُلَّ يَوْمٍ بَكْرَةً شَيْئاً مِنَ الْجَوَارِشِ الْحَرِيفِ وَ يُكَيِّرُ دُخُولَ الْحَمَامِ وَ مُضَاجَعَةَ النِّسَاءِ وَ الْجُلُوسَ فِي الشَّمْسِ وَ يَجْتَنِبُ كُلَّ بَارِدٍ مِنَ الْأَعْدِيَةِ فَإِنَّهُ يُذْهَبُ الْبَلْغَمُ وَ يُحْرِفُهُ.

'And one who wants to rid the phlegm from his body and reduce it, so let him eat every day early morning, something from the garnish, and he should frequent entering the bathhouse, and lying down with the women, and the sitting in the sunshine, and keep aside from every cold foods, for it would do away with the phlegm and burn it.

وَمَنْ أَرَادَ أَنْ يُطْفِئَ لَهَبَ الصَّفْرَاءِ فَلْيَأْكُلْ كُلَّ يَوْمٍ شَيْئاً رَطْباً بَارِداً وَ يُرَوِّحْ بَدَنَهُ وَ يُقِلِّ الْحَرَكَةَ وَ يُكَيِّرِ النَّظَرَ إِلَى مَنْ يُحِبُّ.

'And one who wants to extinguish the flame of the bile, so let him eat every day, something wet, cold, and he should rest his body, and reduce the movement, and frequent the looking the one he loves.

وَمَنْ أَرَادَ أَنْ يُحْرِقَ السَّوْدَاءَ فَعَلَيْهِ بَكْرَةُ الْقَيْءِ وَ فَصْدِ الْعُرُوقِ وَ مَدَاوِمَةِ النَّوْرَةِ وَ مَنْ أَرَادَ أَنْ يَذْهَبَ بِالرِّيحِ الْبَارِدَةِ فَعَلَيْهِ بِالْحُقْنَةِ وَ الْأَدْهَانِ اللَّيِّنَةِ عَلَى الْجَسَدِ وَ عَلَيْهِ بِالتَّكْمِيدِ بِالْمَاءِ الْحَارِّ فِي الْأَنْزَنِ وَ يَجْتَنِبُ كُلَّ بَارِدٍ وَ يَلْزِمُ كُلَّ حَارٍّ لَيِّنٍ.

'And the one who wants to burn the black bile, so upon him is frequent vomiting, and cutting the veil, and be habitual of the waxing; and the one who want to rid the cold winds, upon him is with the enema and the soft oils upon the body, and upon him is with the pressing with the hot water in the washbasin, and keep aside from every cold (thing), and stick with every (thing) hot, soft.

وَمَنْ أَرَادَ أَنْ يَذْهَبَ عَنْهُ الْبَلْعُ فَلْيَتَنَاوَلْ بُكَرَةَ كُلِّ يَوْمٍ مِنَ الْإِطْرِيقِلِ الصَّغِيرِ مِثْقَالًا وَاحِدًا

'And the one who wants to rid the phlegm from him, let him take early morning every day, one ounce from the small lilies.

وَاعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الْمَسَافِرَ يَنْبَغِي لَهُ أَنْ يَتَحَرَّزَ بِالْحَرِّ إِذَا سَافَرَ وَهُوَ مُمْتَلِئٌ مِنَ الطَّعَامِ وَلَا حَالِي الْجُؤْفِ وَ لِيَكُنْ عَلَى حَدِّ الْإِعْتِدَالِ وَ لِيَتَنَاوَلْ مِنَ الْأَغْذِيَةِ الْبَارِدَةِ مِثْلَ الْقَرِيصِ وَ الْمَلَامِ وَ الْحَلِّ وَ الزَّيْتِ وَ مَاءِ الْحَصْرِمِ وَ نَحْوِ ذَلِكَ مِنَ الْأَطْعَمَةِ الْبَارِدَةِ.

'And know, O commander of the faithful! The traveller, it is befitting for him that he guards himself from the heat when he travels while he is filled from the food, nor of the empty interior, and let him be upon a limit of moderation, and let him take from the cold foods like 'Al-Qareys' (fish cooked in vinegar), and the jelly (dessert), and the vinegar, and the oil, and the unripened sour grape water, and approximate of that from the cold foods.

وَاعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ السَّيْرَ فِي الْحَرِّ الشَّدِيدِ ضَارٌّ بِالْأَبْدَانِ الْمُنْهَوَكَةِ إِذَا كَانَتْ خَالِيَةً عَنِ الطَّعَامِ وَهُوَ نَافِعٌ فِي الْأَبْدَانِ الْحُصْبَةِ.

'And know, O commander of the faithful! The travelling in the severe heat is harmful for the exhausted bodies when these were empty from the food, and it is beneficial in the fertile bodies.

فَأَمَّا صَلَاحُ الْمَسَافِرِ وَ دَفْعُ الْأَذَى عَنْهُ فَهُوَ أَنْ لَا يَشْرَبَ مِنْ مَاءِ كُلِّ مَنْزِلٍ يَرِدُهُ إِلَّا بَعْدَ أَنْ يَمْزِجَهُ بِمَاءِ الْمَنْزِلِ الَّذِي قَبْلَهُ أَوْ بِشَرَابٍ وَاحِدٍ غَيْرِ مُخْتَلِفٍ بِشَوْبِهِ بِالْمِيَاهِ عَلَى الْأَهْوَاءِ عَلَى الْخِتِلَافِهَا وَ الْوَاجِبُ أَنْ يَتَزَوَّدَ الْمَسَافِرُ مِنْ تَرْتَبَةٍ بَلَدِهِ وَ طِبْنَتِهِ الَّتِي رُبِّيَ عَلَيْهَا

'As for the betterment (health) of the traveller and repelling the harm from him, it is that he should not drink from the water of every stop he arrives at except after mixing it with water of the stop which (he had arrived at) before it, or with one drink (of one soil), not different, resembling it with its waters upon the air (atmosphere) based upon their being different; and the obligatory is that the traveller should take provisions from the soil of his city, and it's clay which he has been nourished upon.

وَ كَلَّمَا وَرَدَ إِلَى مَنْزِلٍ طَرَحَ فِي إِثَائِهِ الَّذِي يَشْرَبُ مِنْهُ الْمَاءَ شَيْئًا مِنَ الطِّينِ الَّذِي تَزَوَّدَهُ مِنْ بَلَدِهِ وَ يَشُوبُ الْمَاءَ وَ الطِّينَ فِي الْأَيْتَةِ بِالتَّحْرِيكِ وَ يُؤَخَّرُ قَبْلَ شُرْبِهِ حَتَّى يَصْفُو صَفَاءً حَسَنًا.

'And every time he arrives at a stop, he should drop into his utensil which he drinks the water from, something from the clay which he had provided with from his city, and he should blend the water and the clay in the utensil with the movement (shaking), and he should delay before his drinking until it clears up with good clearing.

وَ خَيْرُ الْمَاءِ شُرْبًا لِمَنْ هُوَ مُقِيمٌ أَوْ مُسَافِرٌ مَا كَانَ يَنْبُوعُهُ مِنَ الْجِهَةِ الْمَشْرِقِيَّةِ مِنَ الْحَقِيفِ الْأَبْيَضِ وَ أَفْضَلُ الْمِيَاهِ مَا كَانَ مَخْرُجَهَا مِنْ مَشْرِقِ الشَّمْسِ الصَّيْفِيِّ وَ أَصَحُّهَا وَ أَفْضَلُهَا مَا كَانَ بِحَدِّ الْوَصْفِ الَّذِي نَبَعَ مِنْهُ وَ كَانَ مَجْرَاهُ فِي جِبَالِ الطِّينِ وَ ذَلِكَ أَنَّهُ تَكُونُ فِي الشِّتَاءِ بَارِدَةً وَ فِي الصَّيْفِ مُلْتَبَةً لِلْبَطْنِ نَافِعَةً لِأَصْحَابِ الْحَرَارَاتِ.

'And the best water to drink for the one who is a resident or a traveller, is whatever springs from the easterly direction, from the light, the white (clear); and the superior

of the water is water that happens to be emerging from east of the summer sun, and its healthiest and its best is what was with this description which springs from it, and its flow was in the clay mountain, and that is because it happens to be cold in the winter and soft for the bellies in the summer, beneficial for the ones with heat.

وَأَمَّا الْمَاءُ الْمَالِحُ وَالْمِيَاهُ الثَّقِيلَةُ فَإِنَّهَا تُبَيِّسُ الْبَطْنَ وَ مِيَاهُ الْفُلُوجِ وَالْجَلِيدِ رَدِيَّةٌ لِسَائِرِ الْأَجْسَادِ وَ كَثِيرَةٌ الضَّرَرِ جَدًّا وَ أَمَّا مِيَاهُ السُّحُبِ فَإِنَّهَا خَفِيفَةٌ عَذْبَةٌ صَافِيَةٌ نَافِعَةٌ لِلْأَجْسَامِ إِذَا لَمْ يَطُلْ حَزْمُهَا وَ حَبْسُهَا فِي الْأَرْضِ وَ أَمَّا مِيَاهُ الْجُبِّ فَإِنَّهَا عَذْبَةٌ صَافِيَةٌ نَافِعَةٌ إِنْ دَامَ حَزْمُهَا وَ لَمْ يَدْمُ حَبْسُهَا فِي الْأَرْضِ.

‘And as for the salty water and it’s heavy waters, these harden the stomach, and it’s waters, the snows and the ice are destroyers for rest of the bodies, and of a lot of harm; and as for water of the clouds, these are light, fresh, clean, beneficial for the bodies, when it’s hoarding and it’s withholding in the ground is not prolonged. And as for the well water, these are fresh, clean, beneficial if it is constantly flowing and it’s containment in the ground is not permanent.

وَ أَمَّا الْبَطَائِحُ وَالسَّبَائِحُ فَإِنَّهَا حَارَّةٌ غَلِيظَةٌ فِي الصَّيْفِ لِرُكُودِهَا وَ دَوَامِ طُلُوعِ الشَّمْسِ عَلَيْهَا وَ قَدْ يَتَوَلَّدُ مِنْ دَوَامِ شُرْبِهَا الْمِرَّةُ الصَّفْرَاوِيَّةُ وَ تَعْظُمُ بِهِ أَطْحَلَتُهُمْ.

‘And as for the bogs and the swamps, these are hot, thick in the summer due to their stagnation, and the constant emergence of the sun upon it, and it would generate, from its constant drinking, the yellow bile, and their spleens would be enlarged due to it.

وَ قَدْ وَصَفْتُ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فِيمَا تَقَدَّمَ مِنْ كِتَابِي هَذَا مَا فِيهِ كِفَايَةٌ لِمَنْ أَحَدَ بِهِ

‘And I^{asws} have described to you, O commander of the faithful, in what has preceded from this letter of mine^{asws}, what there is sufficiency in it for the one who takes with it.

وَ أَنَا أَذْكَرُ أَمْرَ الْجَمَاعِ فَلَا تَقْرَبِ الْبَسَاءَ مِنْ أَوَّلِ اللَّيْلِ صَبِيحًا وَ لَا شِتَاءً وَ ذَلِكَ لِأَنَّ الْمَعْدَةَ وَ الْعُرْوَقَ تَكُونُ مُتَبَلِّغَةً وَ هُوَ غَيْرُ مَحْمُودٍ وَ يَتَوَلَّدُ مِنْهُ الْفَوْلَجُ وَ الْقَالِجُ وَ اللَّقْوَةُ وَ الْبَرْسُ وَ الْحِصَاةُ وَ التَّقْطِيرُ وَ الْفَتْقُ وَ ضَعْفُ الْبَصَرِ وَ رَفَّتُهُ

‘And I^{asws} am mentioning the matter of union. Do not go near the women at the beginning of a summer’s night nor winter, and that is because the stomach and the veins happen to be filled, and it is not recommended, and there would be produced from it, the coli, and the partial paralysis, and the facial paralysis, and the gout, and the stones (kidney & gall bladder), and the hernia, and weakness of the sight and it’s delicateness.

فَإِذَا أَرَدْتَ ذَلِكَ فَلْيَكُنْ فِي آخِرِ اللَّيْلِ فَإِنَّهُ أَصْلَحُ لِلْبَدَنِ وَ أَرْجَى لِلْوَلَدِ وَ أَرْكَى لِلْعَمَلِ فِي الْوَلَدِ الَّذِي يُفْضِي اللَّهُ بَيْنَهُمَا.

‘So, when you intend that (union), then let it be at the end of the night, for it is healthier for the body, and more hopeful for the child and cleverness in the child which Allah^{azwj} may have Decreed between them.

وَلَا تُجَامِعْ امْرَأَةً حَتَّى تُلَاعِبَهَا وَ تُكْمِرَ مُلَاعِبَتَهَا وَ تُغْمِرَ تَدْيِيبَهَا فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ غَلَبَتْ شَهْوَتُهَا وَ اجْتَمَعَ مَائُهَا لِأَنَّ مَاءَهَا يُخْرُجُ مِنْ تَدْيِيبِهَا وَ الشَّهْوَةُ تَظْهَرُ مِنْ وَجْهِهَا وَ عَيْنَيْهَا وَ اسْتَهْتَمَتْ مِنْكَ مِثْلَ الَّذِي تَشْتَهِيهِ مِنْهَا وَ لَا تُجَامِعِ النِّسَاءَ إِلَّا وَ هِيَ طَاهِرَةٌ.

'And do not have union with a woman until you have played with her, and increase the playing with her, and press her breasts, for when you do that, her desires would overcome, and her water would gather, because her water emerges from her breasts, and the desires is manifested from her face and her eyes, and she would desire from you similar to that which you are desiring from her; and do not have union with the woman except and she is clean (not menstruating).

فَإِذَا فَعَلْتَ ذَلِكَ فَلَا تَقُمْ قَائِمًا وَ لَا تَجْلِسُ جَالِسًا وَ لَكِنْ تَمِيلُ عَلَى يَمِينِكَ ثُمَّ امْحُضْ لِلْبَوْلِ إِذَا فَرَعْتَ مِنْ سَاعَتِكَ شَيْئًا فَإِنَّكَ تَأْمَنُ الْحِصَاةَ بِإِذْنِ اللَّهِ تَعَالَى ثُمَّ اغْتَسِلْ وَ اشْرَبْ مِنْ سَاعَتِكَ شَيْئًا مِنَ الْمُؤَمِّيَّاتِ بِشَرَابِ الْعَسَلِ أَوْ بِعَسَلٍ مَنزُوعِ الرَّغْوَةِ فَإِنَّهُ يَرُدُّ مِنَ الْمَاءِ مِثْلَ الَّذِي خَرَجَ مِنْكَ.

'When you do that, neither stand upright nor sit being seated, but incline to your right, then get up for the urinating something immediately when you are free, for you shall be safe of the stones (kidney & gall bladder), by the Permission of Allah^{-azwj} the Exalted. Then wash, and drink something from the watery drinks, with a drink of honey, or with honey having had its froth removed, for it would return the water similar to that which has been expelled from you.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ جَمَاعَهُمْ فِي بُرْجِ الْحَمَلِ أَوْ الدَّلْوِ مِنَ الْبُرُوجِ أَفْضَلُ وَ خَيْرٌ مِنْ ذَلِكَ أَنْ يَكُونَ فِي بُرْجِ الثَّوْرِ لِكَوْنِهِ شَرَفَ الْقَمَرِ

'And know, O commander of the faithful! Having union with them during the constellation of the Aires or Aquarius from the constellations is superior, and better than that is that it be in the constellation of the Taurus due to it being overlooking the moon.

وَ مَنْ عَمِلَ فِيهَا وَصَفَتْ فِي كِتَابِي هَذَا وَ دَبَّرَ بِهِ جَسَدَهُ أَمِنْ بِإِذْنِ اللَّهِ تَعَالَى مِنْ كُلِّ دَاءٍ وَ صَحَّ جِسْمُهُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ فَإِنَّ اللَّهَ تَعَالَى يُعْطِي الْعَاقِبَةَ لِمَنْ يَشَاءُ وَ يَمْتَحِنُهَا إِيَّاهُ وَ الْحَمْدُ لِلَّهِ أَوَّلًا وَ آخِرًا وَ ظَاهِرًا وَ بَاطِنًا..

'And the one who acts upon what I^{asws} have described in this letter of mine, and manages his body by it, by the Permission of Allah^{-azwj} the Exalted he would be safe from every illness and be of a healthy body by the Mighty of Allah^{-azwj} and His^{-azwj} Strength, for Allah^{-azwj} the Exalted Gives the well-being to the one He^{-azwj} so Desires, and Grants it to him, and the Praise is for Allah^{-azwj}, first and last, apparent, and hidden.⁶⁴

Some further Ahadith related to food intake are presented in the Appendix II.

Appendix II:

Selected additional Ahadith relevant to our topic are cited below.

⁶⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 90 H 1

Excessive Eating:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص بِئْسَ الْعَوْنُ عَلَى الدِّينِ قَلْبٌ حَيْبٌ وَ بَطْنٌ رَغِيبٌ وَ نَعْظٌ شَدِيدٌ

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said:

Abu Abd Allah^{asws} has said that the Rasool Allah^{saww} has said, 'The most evil companion for religion is a coward heart, very spacious stomach and the intense urge for the union.'⁶⁵

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي يَا أَبَا مُحَمَّدٍ إِنَّ الْبَطْنَ لَيَطْعَى مِنْ أَكْلِهِ وَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ جَلًّا وَ عَزًّا إِذَا حَفَّتْ بَطْنُهُ وَ أَبْعَضُ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ عَزًّا وَ جَلًّا إِذَا امْتَلَأَ بَطْنُهُ

Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Samaah from Wuhayb ibn Hal's from abu Basir who has said:

Abu Abd Allah^{asws} once said to me, 'O Abu Muhammad, the stomach becomes excessive in its eating. A servant is nearest to Allah^{azwj} when his stomach is empty and light. The most hated condition of a servant to Allah^{azwj} is when his stomach is full.'⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَبُو ذَرٍّ رَجَمَهُ اللَّهُ قَالَ رَسُولُ اللَّهِ ص أَطْوَلُكُمْ جُشَاءً فِي الدُّنْيَا أَطْوَلُكُمْ جُوعاً فِي الْآخِرَةِ أَوْ قَالَ يَوْمَ الْقِيَامَةِ

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said:

Abu Abd Allah^{asws} has stated this Hadith. Abu Dharr^{ra} has said, that the Rasool Allah^{saww} has said, 'The one among you with the longest belching will be hungry for the longest time on the Day of Judgement.'⁶⁷

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ سِنَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كُلُّ دَاءٍ مِنَ التُّخَمَةِ مَا خَلَا الْحُمَى فَإِنَّمَا تَرُدُّ وَرُوداً

It is narrated from the narrator of the previous Hadith from Muhammad ibn Ali from ibn Sinan from those whom he has mentioned who has said:

Abu Abd Allah^{asws} has said, 'Every illness is because of overeating except fever (infection) which enters the body.'⁶⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ صَالِحِ النَّبِيلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْعِضُ كَثْرَةَ الْأَكْلِ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ لِابْنِ آدَمَ بُدٌّ مِنْ أَكْلَةٍ يُقِيمُ بِهَا صُلْبَهُ فَإِذَا أَكَلَ أَحَدُكُمْ طَعَاماً فَلْيَجْعَلْ ثُلُثَ بَطْنِهِ لِلطَّعَامِ وَ ثُلُثَ بَطْنِهِ لِلشَّرَابِ وَ ثُلُثَ بَطْنِهِ لِلنَّفْسِ وَ لَا تَسْمُنُوا تَسْمُنَ الْخَنَازِيرُ لِلدَّبْحِ

⁶⁵ H.3, الكافي ج : 6 ص : 269

⁶⁶ Ibid, H.4

⁶⁷ Ibid, H.5

⁶⁸ Ibid, H.8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Sinan from Salih al-Niliy who has said:

Abu Abd Allah^{-asws} has said, 'Allah^{-azwj} Hates overeating.' Abu Abd Allah^{-asws} has said, 'Children of Adam must eat to keep their backs straight. When one of you eats keep one-third of your stomach for food one-third for water and one-third for breathing and never become fat like pigs to be slaughtered.'⁶⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عُيَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِذَا شَبِعَ الْبَطْنُ طَعَى

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from certain persons of his people from abu 'Ubaydah who has said:

Abu Ja'far^{-asws} has said, 'When (the) stomach is full, it rebels.'⁷⁰

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَا مِنْ شَيْءٍ أُبْعِضَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ بَطْنٍ مَمْلُوءٍ

It is narrated from the narrator of the previous Hadith from Muhammad ibn Sinan from abu al-Jarud who has said:

Abu Ja'far^{-asws} has said, 'Not anything walks as hated in the sight of Allah^{-azwj} as a full stomach.'⁷¹

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن علي بن الصلت، عن ابن أخي شهاب بن عبد ربه، قال: شكوت إلى أبي عبد الله (عليه السلام) ما ألقى من الأوجاع والتخم، فقال لي: «تغدو وتعش، ولا تأكل بينهما شيئاً، فإن فيه فساد البدن، أما سمعت الله عز وجل يقول: وَ هُمْ رَرُّهُمْ فِيهَا بُكْرَةً وَعَشِيًّا».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ali Bin Al Salt, from Shahab Bin Abd Rabah who said,

'I complained to Abu Abdullah^{-asws} of what I was suffering from the pains and the rots, so he^{-asws} said to me: 'Morning and evening (breakfast and dinner), and do not eat anything between the two, for in it 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.**'⁷²

Dieting:

الْمَحَاسِنُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَشَاءُ الْأَنْبِيَاءِ بَعْدَ الْعَتَمَةِ فَلَا تَدْعُوا الْعَشَاءَ فَإِنَّ تَرْكَ الْعَشَاءِ خَرَابُ الْبَدَنِ.

⁶⁹ H. 9, الكافي ج : 6 ص : 270

⁷⁰ Ibid, H. 10

⁷¹ Ibid, H. 11

⁷² الكافي 6: 288 / 2.

(The book) 'Al Mahasin' – from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Muhammad Bin Muslim,

From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Dinner of the Prophets^{-as} was after the darkness, so do not leave the dinner, for neglecting the dinner ruins the body.'⁷³

المحاسين، عن النوفلي عن ذكره عن أبي جعفر ع قال: أول خراب البدن ترك العشاء.

(The book) 'Al Mahasin' – from Al Nowfaly, from the one who mentioned it,

From Abu Ja'far^{-asws} having said: 'The first ruination of the body is (due to) neglecting the dinner.'⁷⁴

التيهاب، قال ص تعشوا ولو بكف من حشف فإن ترك العشاء مهزمة.

Al Shihaab –

'He^{-saww} said: 'Have dinner and even if it be a handful of dry yeast, for neglecting the dinner ages (a person, i.e., weakens).'⁷⁵

و منه، بإسناده عن أبي عبد الله ع قال: طعام الليل أنفع من طعام النهار.

And from him, by his chain,

From Abu Abdullah^{-asws} having said: 'Food at night is beneficial than food at daytime.'⁷⁶

و منه، عن أبيه عن سلمان عن أحمد بن الحسن وهو الحنطلي عن أبيه عن جميل بن دراج قال سمعت أبا عبد الله ع يوماً يقول من ترك العشاء ليلة السبت و ليلة الأحد متواليين ذهبته منه قوة لم ترجع إليه أربعين يوماً.

And from him, from his father, from Suleyman, from Ahmad Bin Al-Hassan, and he is Al Khutaly, from his father, from Jameel Bin Darraj who said,

'I heard Abu Abdullah^{-asws} saying one day: 'One who neglects the dinner on the night of Saturday and the night of Sunday consecutively, strength would go away from him, not returning to him for forty days.'⁷⁷

و منه، عن النضر عن علي بن صامت عن ابن أخي شهاب بن عبد ربه قال: شكوت إلى أبي عبد الله ع ما ألقى من الأوجاع و التخم فقال تغد و تعش و لا تأكل بينهما شيئاً فإن فيه فساد البدن أ ما سمعت الله عز و جل يقول - لهم رزقهم فيها بكرة و عشيًا.

⁷³ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 6 (Chapters on praise and condemnation of food)

⁷⁴ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 10 (Chapters on praise and condemnation of food)

⁷⁵ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 23 (Chapters on praise and condemnation of food)

⁷⁶ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 26 (Chapters on praise and condemnation of food)

⁷⁷ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 18 (Chapters on praise and condemnation of food)

And from him, from Al Nazr, from Ali Bin Samit, from a son of a brother of Shihab Bin Abd Rabbih who said,

'I complained to Abu Abdullah^{-asws} of what I was facing from the pains and the indigestion. He^{-asws} said: 'Have lunch and dinner and do not eat anything between the two, for in it is spoiling of the body. Have you not heard Allah^{-azwj} Mighty and Majestic Saying: **and for them would be their sustenance therein morning and evening [19:62].**'⁷⁸

المحاسن، عن إبراهيم بن هاشم عن ذكره عن الحسين بن نعيم عن أبي عبد الله ع قال: ينبغي للمؤمن أن لا يخرج من بيته حتى يطعم فإنه أعز له.

(The book) 'Al Mahasin' – from Ibrahim Bin Hashim, from the one who mentioned it, from Al Husayn Bin Nueym,

'From Abu Abdullah^{-asws} having said: 'It is befitting for the Momin that he does not go out from his house until he eats, for it is more honourable for him.'⁷⁹

الكافي عده عن سهل عن علي بن حسان عن موسى بن بكر قال كان أبو الحسن الأول ع كثيراً ما يأكل السكر عند النوم.

(The book) 'Al Kafi' – A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr who said,

'Abu Al-Hassan^{-asws} the 1st often ate sugar before going to sleep.'⁸⁰

Frequently Serving meat to guests:

عنه عن إسماعيل بن مهران عن حماد بن عثمان عن زيد بن الحسن قال سعت أبا عبد الله (عليه السلام) يقول كان أمير المؤمنين (عليه السلام) أشبه الناس طعمة برسول الله (صلى الله عليه وآله) كان يأكل الخبز والحل والزيت ويطعم الناس الخبز واللحم.

From him, from Ismail Bin Mihran, from Hammad Bin Usman, from Zayd Bin Al Hassan who said,

I heard Abu Abdullah^{-asws} saying: 'Amir Al-Momineen^{-asws} was the most resembling of the people with Rasool-Allah^{-saww} in his^{-asws} meals. He^{-asws} used to eat the bread, and the vinegar, and the oil, but he^{-asws} would feed the people, the bread and the meat.'⁸¹

عنه، عن علي بن الحكم، عن ابن بكير، عن زرارة، قال: تغديت مع أبي جعفر (ع) خمسة عشر يوماً بلحم.

From him, from Ali Bin Al Hakam, from Ibn Bakeyr, from Zarara who said,

⁷⁸ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 5 (Chapters on praise and condemnation of food)

⁷⁹ Bihar Al-Anwaar – V 63 The book of plants - Ch 7 H 3 (Chapters on praise and condemnation of food)

⁸⁰ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 5 H 13

⁸¹ Al Kafi – V 6 – The Book of Foodstuffs Ch 77 H 3

'I lunched with Abu Ja'far^{-asws}, fifteen days when meat (was served).'⁸²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنِ الْفَضِيلِ وَ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُمْ سَأَلُوا أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ شِرَاءِ اللَّحْمِ مِنَ الْأَسْوَاقِ وَ لَا يُدْرَى مَا يَصْنَعُ الْقَصَابُونَ قَالَ (عَلَيْهِ السَّلَام) كُلُّ إِذَا كَانَ ذَلِكَ فِي أَسْوَاقِ الْمُسْلِمِينَ وَ لَا تَسْأَلْ عَنْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl, and Zurara and Muhammad Bin Muslim,

'They asked Abu Ja'far^{-asws} about buying of the meat from the markets, and it is not known what the butchers have done.' He^{-asws} said: 'Eat, when that was in the markets of the Muslims, and do not ask about it.'⁸³

The Least from Meat intake and benefits of its intake:

وَ أَزْوِي أَطْرُقُوا أَهَالِيكُمْ فِي كُلِّ جُمُعَةٍ بِشَيْءٍ مِنَ الْفَاكِهَةِ وَ اللَّحْمِ حَتَّى يَفْرَحُوا بِالْجُمُعَةِ.

And I am reporting: 'Give to your families, every Friday, something, from the fruits and the meat, until they are joyful on Friday.'⁸⁴

عنه عن محمد بن علي، عن أبي المقدام، عن الحكم بن أيمن، عن أبي أسامة، عن أبي عبد الله (ع) قال: قال رسول الله صلى الله عليه وآله: من أتى عليه أربعون يوماً ولم يأكل اللحم فليستقرض على الله وليأكله.

From him, from Muhammad Bin Ali, from Abu Al Maqdam, from Al Hakam, from Abu Asama,

Abu Abdullah^{-asws} has said that Rasool-Allah^{-saww} said: 'The one to whom forty days have come (passed) and he has not eaten the meat, so he should lend to Allah^{-azwj} (borrow money) and he should eat it.'⁸⁵

عنه، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، قال: اللحم يثبت اللحم، ومن تركه أربعين يوماً ساء خلقه، ومن ساء خلقه فأذنوا في أذنه.

From him, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim,

He^{-asws} having said: 'The meat builds the meat, and the one who neglects it for forty days would become worn out, and the one who becomes worn out, so proclaim it in his ear (Azan).'⁸⁶

عنه، عن أبيه، عن هارون بن الجهم، عن جعفر بن عمرو، عن أبي عبد الله عن آبائه (ع) قال: قال رسول الله: شكنا نبي قبلي إلى الله ضعفا في بدنه، فأوحى الله تعالى إليه أن اطبخ اللحم واللبن فاني قد جعلت البركة والقوة فيهما.

⁸² Al Mahaasin – V 2 Bk 3 H 418

⁸³ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 13 H 2

⁸⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 1 H 3

⁸⁵ Al Mahaasin – V 2 Bk 3 H 427

⁸⁶ Al Mahaasin – V 2 Bk 3 H 433

From him, from his father, from Haroun Bin Al Jaham, from Ja'far Bin Amro, from

Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} who said, 'Rasool-Allah^{-saww} said: 'A Prophet^{-as} before me^{-saww} mentioned to Allah^{-azwj} of weakness in his^{-as} body, so Allah^{-azwj} Revealed unto him^{-as} that he^{-as} should cook the meat with the milk, for I^{-azwj} have Made the Blessing and the strength to be in both of these.'⁸⁷

عنه، عن محمد بن عيسى اليقطيني، عن عبد الله بن عبد الله الدهقان، عن - درست، عن عبد الله بن سنان، عن أبي عبد الله (ع) قال: شكنا نبي من الانبياء إلى الله الضعف، فقال له: " اطبخ اللحم باللبن ". وقال: إنما يشدان الجسم، قلت: هي المضيرة؟ - قال لا، ولكن اللحم باللبن الحليب.

From him, from Muhammad Bin Isa Al Yaqteeny, from Abdullah Bin Abdullah Al Dahqany, from Darsat, from Abdullah Bin Sinan, from;

Abu Abdullah^{-asws} has said: 'A Prophet^{-as} from the Prophets^{-as} complained to Allah^{-azwj} of the weakness, so He^{-azwj} Said to him^{-as}: "Cook the meat with the yoghurt." And he^{-asws} said: 'These two are a tightening for the body.' I said, 'These are harmful?' He^{-asws} said: 'No, but the meat with the yoghurt of the milk.'⁸⁸

Meat of lamb is preferred:

عنه، عن سعد بن سعد الاشعري، قال: قلت لابي الحسن الرضا (ع): إن أهل بيتي لا يأكلون لحم الضأن، قال: ولم؟ - قلت: يقولون: إنه يهيج لهم المرة، والصفراء، والصداع، والوجاع، فقال: يا سعد لو علم الله شيئاً أكرم من الضأن لفدى به إسماعيل (ع).

From him, from Sa'ad Bin Sa'ad Al Ash'ary who said,

I said to Abu Al-Hassan Al-Reza^{-asws}, 'My family are not eating the meat of the lamb.' He^{-asws} said: 'And why?' I said, 'They are saying, it arouses the irritations to them, and the bile, and the headache and the pains.' So the Imam^{-asws} said: 'O Sa'ad! If Allah^{-azwj} Knew of a thing more prestigious than the lamb, Allah^{-azwj} would have Sacrificed by that (instead of) Ismail^{-as}.'⁸⁹

عنه، عن بعض أصحابنا، عن ذكره، عن عبد الله بن سنان، عن أبي عبد الله (ع) قال: من أصابه ضعف في قلبه أو بدنه فليأكل لحم الضأن باللبن.

From him, from one of our companions, from the one who mentioned it, from Abdullah Bin Sinan,

Abu Abdullah^{-asws} has said: 'One who is struck by weakness of his heart or his body, so he should eat meat of the lamb with the milk.'⁹⁰

ثُمَّ أَنِّي بِلَحْمٍ مَقْلُودٍ فِيهِ بَادُنْجَانٌ فَقَالَ كُلُّوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ الْحَسَنَ بْنَ عَلِيٍّ ع

⁸⁷ Al Mahaasin – V 2 Bk 3 H 439

⁸⁸ Al Mahaasin – V 2 Bk 3 H 441

⁸⁹ Al Mahaasin – V 2 Bk 3 H 445

⁹⁰ Al Mahaasin – V 2 Bk 3 H 446

Then he^{-asws} was brought fried meat wherein were aubergines. He^{-asws} said: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is food which used to fascinate Al-Hassan^{-asws} Bin Ali^{-asws}.'

ثُمَّ أُتِيَ بِلَبَنٍ حَامِضٍ قَدْ تَرَدَّ فِيهِ فَقَالَ كُلُّوْا بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ فَاِنَّ هٰذَا طَعَامٌ كَانَ يُعْجِبُ الْحُسَيْنَ بْنَ عَلِيٍّ ع

Then he^{-asws} was brought some sour milk, porridge having made in it. He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate Al-Husayn^{-asws} Bin Ali^{-asws}.'

ثُمَّ أُتِيَ بِجُبْنٍ مُّبَرَّرٍ فَقَالَ كُلُّوْا بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ فَاِنَّ هٰذَا طَعَامٌ كَانَ يُعْجِبُ مُحَمَّدَ بْنَ عَلِيٍّ ع

Then he^{-asws} was brought with the shredded/spiced cheese. He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate Muhammad^{-asws} Bin Ali^{-asws}.'

ثُمَّ أُتِيَ بِتَوْرٍ فِيْهِ بَيْضٌ كَالْعَجَّةِ فَقَالَ كُلُّوْا بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ فَاِنَّ هٰذَا طَعَامٌ كَانَ يُعْجِبُ أَبِي جَعْفَرٍ ع

Then he^{-asws} was brought a container in which were like the 'Ujjah' (egg dish in flour). He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this food used to fascinate Abu Ja'far^{-asws}.'

ثُمَّ أُتِيَ بِخَلْوَاءٍ فَقَالَ كُلُّوْا بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ فَاِنَّ هٰذَا طَعَامٌ كَانَ يُعْجِبُنِي

Then he^{-asws} was brought the sweets (Al-Halwa). He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful. This is food which has been fascinating me^{-asws}.'

وَ رُفِعَتِ الْمَائِدَةُ فَذَهَبَ أَحَدُنَا لِيَلْفِطَ مَا كَانَ تَحْتَهَا فَقَالَ ع إِنَّمَا ذَلِكَ فِي الْمَنَازِلِ تَحْتِ السُّفُوفِ فَأَمَّا فِي مِثْلِ هَذَا الْمَوْضِعِ فَهُوَ لِعَافِيَةِ الطَّيْرِ وَ الْبَهَائِمِ

And the meal was raised. One of us went to pick up what was beneath it. He^{-asws} said: 'But rather, that should be (done) in the houses under the rooves. As for in the likes of this place, it is for the well-being of the birds and the beasts.'

ثُمَّ أُتِيَ بِالْحَلَالِ فَقَالَ مَنْ حَقَّ الْحَالِ أَنْ تُدِيرَ لِسَانَكَ فِي فَمِكَ فَمَا أَجَابَكَ ابْتِلَاعُهُ وَ مَا امْتَنَعَ ثُمَّ بِالْحَلَالِ تُخْرِجُهُ فْتَلْفِطُهُ

Then he^{-asws} was brought the toothpicks. He^{-asws} said: 'It is from a right of the toothpick that it be rotated around the tongue in your mouth. So, whatever (pieces) respond to you, swallow it, and whatever prevents, then (use) toothpick again and extract it and spit it out.'

وَ أُتِيَ بِالطُّسْتِ وَ الْمَاءِ فَأَبْتَدَأَ بِأَوَّلِ مَنْ عَلَى يَسَارِهِ حَتَّى انْتَهَى إِلَيْهِ فَعَسَلَ ثُمَّ غَسَلَ مَنْ عَلَى يَمِينِهِ حَتَّى أُتِيَ عَلَى آخِرِهِمْ

And he^{-asws} was brought the tray and the water. He^{-asws} began with the first one upon his^{-asws} left until it ended to him^{-asws}. He^{-asws} washed, then the one on his^{-asws} right washed until it came to their last one.

ثُمَّ قَالَ يَا عَاصِمُ كَيْفَ أَنْتُمْ فِي التَّوَاصُلِ وَ التَّبَارِ فَقَالَ عَلَى أَفْضَلِ مَا كَانَ عَلَيْهِ أَخَذُ

Then he^{-asws} said: 'O Asim! How are you all regarding the connecting (helping financially) and the poverty?' He said: 'Upon better than what anyone is upon.'

فَقَالَ أَيُّ أَحَدِكُمْ عِنْدَ الضِّيقَةِ مَنْزِلَ أَخِيهِ فَلَا يَجِدُهُ فَيَأْتِيهِ بِإِحْرَاجِ كَيْسِهِ فَيُخْرِجُ فَيَبْضُ حَتْمَهُ فَيَأْخُذُ مِنْ ذَلِكَ حَاجَتَهُ فَلَا يُنْكِرُ عَلَيْهِ

He^{-asws} said: 'Does one of you come to his brother during the financial difficulty, and he does not find him, so he instructs with bringing out his moneybag. He brings out and opens its seal and takes from that his need, and it is not denied upon him?'

قَالَ لَا قَالَ لَسْتُمْ عَلَى مَا أَحْبُّ مِنَ التَّوَاصُلِ.

He said, 'No!' He^{-asws} said: 'You aren't upon what I^{-asws} like regarding the connecting (helping between Momineen).'⁹¹

Eating sweet pomegranate:

عنه، عن ابن محبوب، عن عبد الله بن سنان، قال سمعت أبا عبد الله (ع) يقول: عليكم بالرمان الحلو فكلوه، فإنه ليست من حبة تقع في معدة مؤمن إلا أنارتها وأطفأت شيطان الوسوسة.

From him, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'It is upon you (to eat) the sweet pomegranate, therefore eat it, for there is none from a seed (of it) which falls into the stomach of a Believer except that it illuminates it, and extinguishes the insinuations of the Satan^{-la}.'"

وباسناده قال: من أكل الرمان طرد عنه شيطان الوسوسة.

And by his chain, said, 'The one who eats the pomegranate, the insinuations of the Satan^{-la} would be repulsed from him.'⁹²

- دَعَوَاتُ الرَّاؤُنْدِيِّ، قَالَ رَسُولُ اللَّهِ ص مَنْ أَطْعَمَ أَخَاهُ خَلَاوَةً أَذْهَبَ اللَّهُ عَنْهُ مَرَارَةَ الْمَوْتِ.

(The book) 'Da'waat' of Al-Rawandy –

'Rasool-Allah^{-saww} said: 'One who feeds sweets to his brother, Allah^{-azwj} would Keep away from him the bitterness of death.'⁹³

Offering thanks after food and feeding other species:

يَا كُمَّيلُ إِذَا اسْتَوْفَيْتَ طَعَامَكَ فَاحْمَدِ اللَّهَ عَلَى مَا رَزَقَكَ وَ ارْزُقْ بِدَلِكِ صَوْتِكَ يَحْمَدُهُ سِوَاكَ فَيَعْظُمُ بِدَلِكِ أَجْرَكَ

⁹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 28 / 4

⁹² Al Mahaasin – V 2 Bk 3 H 853

⁹³ Bihar Al-Anwaar – V 63 The book of plants - Ch 1 H 13 (Chapters on the sweets and the sour)

'O Kumeyl! When you have fulfilled your meal, then praise Allah^{-azwj} upon what He^{-azwj} has Graced you, and raise your voice with that, the ones besides you will praise Him^{-azwj}, and that will Magnify with that.

يَا كُمَيْلُ لَا تُوقِرَنَّ مَعْدَتَكَ طَعَاماً وَ دَغْ فِيهَا لِلْمَاءِ مَوْضِعاً وَ لِلرَّيْحِ مَجَالاً وَ لَا تَرْفَعْ يَدَكَ مِنَ الطَّعَامِ إِلَّا وَ أَنْتَ تَشْتَهِيهِ فَإِنْ فَعَلْتَ ذَلِكَ فَأَنْتَ تَسْتَمِرُّهُ فَإِنَّ صِحَّةَ الْجِسْمِ مِنْ قَلَّةِ الطَّعَامِ وَ قَلَّةِ الْمَاءِ-

'O Kumeyl! Do not make your stomach heavy with food and leave place in it for the water, and room for the air, and do not raise your hand from the meal except and you are (still) desiring it. If you were to do that, you will find it pleasurable, for health of the body is from little food and little water (an extract).⁹⁴

مِنْ بَعْضِ كُتُبِ الْمَنَاقِبِ الْمُعْتَبَرَةِ، بِإِسْنَادِهِ عَنْ نَجِيحٍ قَالَ: رَأَيْتُ الْحَسَنَ بْنَ عَلِيٍّ ع يَأْكُلُ وَ بَيْنَ يَدَيْهِ كَلْبٌ كُلَّمَا أَكَلَ لُقْمَةً طَرَحَ لِلْكَلْبِ مِثْلَهَا فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَلَا أَرْجُمُ هَذَا الْكَلْبَ عَنْ طَعَامِكَ قَالَ دَعَا إِيَّيَ لَأَسْتَحْيِي مِنَ اللَّهِ عَزَّ وَ جَلَّ أَنْ يَكُونَ ذُو رُوحٍ يَنْظُرُ بِي وَجْهِي وَ أَنَا أَكُلُ ثُمَّ لَا أُطْعِمُهُ.

And in one of the reliable books of the Merits, by his chain from Najeeh who said,

'I saw Al-Hassan^{asws} Bin Ali^{asws} eating, and in front of him^{asws} was a dog. Every time he^{asws} ate a morsel, he^{asws} was throwing similar to it to the dog. I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Why don't you pelt this dog away from your^{asws} meal?' He^{asws} said: 'Leave it! I^{asws} am embarrassed from Allah^{azwj} Mighty and Majestic that one with a soul is looking into my^{asws} face while I^{asws} am eating, then I^{asws} am not feeding it.'⁹⁵

The Preference of Sweet (Desserts)

عَدَّهُ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ هَارُونَ بْنِ مُوَفَّقِ الْمَدِينِيِّ عَنْ أَبِيهِ قَالَ بَعَثَ إِلَيَّ الْمَاضِي ع يَوْمًا فَأَكَلْتُ عِنْدَهُ وَ أَكْثَرَ مِنَ الْحُلْوَاءِ فَقُلْتُ مَا أَكْثَرَ هَذِهِ الْحُلْوَاءِ فَقَالَ ع إِنَّا وَ شِيعَتُنَا خُلِقْنَا مِنَ الْحَلَاوَةِ فَتَحْنُ نُحِبُّ الْحُلْوَاءَ

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Harun ibn Muwaffaq al-Madiny from his father who has said:

'Once Al-Mahdi (the previous) Abu Al-Hassan^{asws} called me for food and I ate food with him. The Imam^{asws} ate more al-Halwa (sweet) and I said, 'This is quite much al-Halwa.' The Imam^{asws} said, 'I^{asws} and our^{asws} followers are created from sweetness: thus we like sweet.'⁹⁶

Don't Eat Food while its too hot:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ يُوسُفَ بْنِ يَعْقُوبَ عَنِ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ خَصَرْتُ عَشَاءَ أَبِي عَبْدِ اللَّهِ ع فِي الصَّيْفِ فَأُتِيَ بِخَوَانٍ عَلَيْهِ حُبْرٌ وَ أُتِيَ بِقَصْعَةٍ تَرِيدٍ وَ حَمٌّ فَقَالَ هَلُمَّ إِلَيَّ هَذَا الطَّعَامَ فَدَنَوْتُ فَوَضَعَ يَدَهُ فِيهِ وَ رَفَعَهَا وَ هُوَ يَقُولُ أَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ أَعُوذُ بِاللَّهِ مِنْ

⁹⁴ Bihar Al-Anwaar, vol. 74)

⁹⁵ Bihar Al Awaar – V 43, The book of History – Al Hassan^{asws}, Ch 16 H 29

⁹⁶ 321 : ص : 6 : ج : 1. الكافي، H. 1.

النَّارِ أَعُوذُ بِاللَّهِ مِنَ النَّارِ هَذَا مَا لَا نَصِيرُ عَلَيْهِ فَكَيْفَ النَّارُ هَذَا مَا لَا نَقْوَى عَلَيْهِ فَكَيْفَ النَّارُ هَذَا مَا لَا نُطِيفُهُ فَكَيْفَ النَّارُ قَالَ وَكَانَ ع
يُكْرِزُ ذَلِكَ حَتَّى أَتَكَنَ الطَّعَامُ فَأَكَلَ وَ أَكَلْنَا مَعَهُ

Ahmad ibn Muhammad has narrated from ibn Mahbub from Yunus ibn Yaqub from Sulayman ibn Khalid who has said:

'I once attended dinner with Abu Abd Allah^{-asws} in summer and they brought a food-sheet with bread inside it and a bowl of Tharid (bread made in pieces in broth) and meat. The Imam^{-asws} said, 'Come for food.' I went close. The Imam^{-asws} placed his hand close to it and pulled back saying, 'I seek refuge with Allah^{-azwj} against fire, I^{-asws} seek protection with Allah^{-azwj} against fire, I^{-asws} seek protection with Allah^{-azwj} against fire. We cannot bear this, how the fire will be, we cannot bear with this, how the fire will be, we cannot bear with this, how the fire will be.' The Imam^{-asws} kept repeating it until it became possible to eat the food. The Imam^{-asws} ate and we ate with him^{-asws}.'⁹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْهَيْثَمِ عَنْ أَبِيهِ قَالَ صَنَعَ لَنَا أَبُو حَمْرَةَ طَعَاماً وَ نَحْنُ جَمَاعَةٌ فَلَمَّا
حَضَرْنَا رَأَى رَجُلًا يَنْهَكَ عَظْمًا فَصَاحَ بِهِ فَقَالَ لَا تَفْعَلْ فَإِنِّي سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ لَا تَنْهَكُوا الْعِظَامَ فَإِنَّ فِيهَا لِلْجِنِّ نَصِيباً وَ إِنَّ
فَعَلْتُمْ دَهَبَ مِنَ الْبَيْتِ مَا هُوَ خَيْرٌ مِنْ ذَلِكَ

A number of our people have narrated from Ahmad ibn Abu Abd Allah from Muhammad ibn Ali from Muhammad ibn al-Haytham from his father who has narrated:

'Abu Hamzah once made food for us and we were in a group and when we were all present, a man exhausted the bone and took out its marrow. The Imam^{-asws} said to him aloud, 'Do not do so because I heard Ali^{-asws} Ibn Al-Husayn^{-asws} saying, 'Do not remove bone marrows and make hollow; in it there is a share for al-Jinn. If you remove it things better than this will go away from the house.'⁹⁸

The Fish:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ مَوْلَى لِأَبِي عَبْدِ اللَّهِ ع قَالَ دَعَا بِتَمْرٍ فَأَكَلَهُ ثُمَّ قَالَ مَا بِي شَهْوَةٌ وَ لِكَيْتِي
أَكَلْتُ سَمَكاً ثُمَّ قَالَ مَنْ بَاتَ وَ فِي حَوْفِهِ سَمَكٌ لَمْ يُتْبِعْهُ بِتَمْرَاتٍ أَوْ عَسَلٍ لَمْ يَزَلْ عِرْقُ الْقَالِحِ يَضْرِبُ عَلَيْهِ حَتَّى يُصْبِحَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Said ibn Janah from a Mawla of Abu Abd Allah, 'Alavhi al-Salam, who has said:

Abu Abd Allah^{-asws} once asked for dates and ate it; then said, 'I have no appetite for it but it is because I just ate fish.' The Imam^{-asws} then said, 'If one goes to sleep for the night and there is fish in his stomach after which he has not made a few dates or honey to follow it the vein of paralysis continues to beat on him until the morning.'⁹⁹

⁹⁷ H. 5, الكافي ج : 6 ص : 322

⁹⁸ H. 1, الكافي ج : 6 ص : 323

⁹⁹ H.1, الكافي ج : 6 ص : 323

مُحَمَّدُ بْنُ يَحْيَى قَالَ كَتَبَ بَعْضُ أَصْحَابِنَا إِلَى أَبِي مُحَمَّدٍ ع يَشْكُو إِلَيْهِ دَمًا وَ صَفْرَاءَ فَقَالَ إِذَا اخْتَجَمْتُ هَاجَتِ الصَّفْرَاءُ وَإِذَا أَخْرَجْتُ الْحِجَامَةَ أَضْرَبَنِي الدَّمُ فَمَا تَرَى فِي ذَلِكَ فَكَتَبَ ع اخْتَجِمْ وَ كُلْ عَلَى أَثَرِ الْحِجَامَةِ سَمَكًا طَرِيًّا كَبَابًا قَالَ فَأَعَدْتُ عَلَيْهِ الْمَسْأَلَةَ بِعَيْنِهَا فَكَتَبَ ع اخْتَجِمْ وَ كُلْ عَلَى أَثَرِ الْحِجَامَةِ سَمَكًا طَرِيًّا كَبَابًا بِمَاءٍ وَ مِلْحٍ قَالَ فَاسْتَعْمَلْتُ ذَلِكَ فَكُنْتُ فِي عَافِيَةٍ وَ صَارَ غِذَايَ

Muhammad ibn Yahya has narrated:

Certain persons of our people once wrote to Abu Muhammad^{-asws} complaining about blood and yellowness, saying, 'If I apply cupping, yellowness stirs up, when I delay it blood harms me, so what would you advise me in such case?' The Imam^{-asws} wrote, 'Apply cupping and after cupping eat fresh fish as kabab.' He (the narrator) has said, 'I repeated exactly the same question to him^{-asws}. The Imam^{-asws} wrote, 'Apply cupping and after cupping eat fresh fish as kabab with water and salt.' He (the narrator) has said, 'I followed the instruction and I lived in good health and it became my food.'¹⁰⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ يُونُسَ عَنْ مُرَازِمٍ قَالَ ذَكَرَ أَبُو عَبْدِ اللَّهِ ع الْبَيْضَ فَقَالَ أَمَا إِنَّهُ خَفِيفٌ يَذْهَبُ بِفَرْمِ اللَّحْمِ

قَالَ وَ رَوَاهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ مُرَازِمٍ أَنَّهُ زَادَ فِيهِ وَ لَيْسَتْ لَهُ غَائِلَةٌ اللَّحْمِ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Jafar ibn Muhammad Hakim from Yunus from Murazirn who has said:

Abu Abd Allah^{-asws} once mentioned eggs and said, 'It is light and it reduces the desire for meat.'

'He (the narrator) has said, 'Muhammad ibn 'Isma'il ibn Bazi' has narrated from Ja'far ibn Muhammad ibn Hakim from Murazim with an addition of, 'it does not have the harmfulness of meat.'¹⁰¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَلَمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ أَبِي حَسَنَةَ الْجُمَالِ قَالَ شَكُوْتُ إِلَى أَبِي الْحَسَنِ ع قِلَّةَ الْوَلَدِ فَقَالَ لِي اسْتَغْفِرِ اللَّهَ وَ كُلِ الْبَيْضَ بِالْبَصْلِ

Abu Ali al-Ashariy has narrated from Muhammad ibn Salim tram Ahmad ibn al-Nadr from 'Umar ibn abu Hasnah al-Jammal who has said:

'I once complained before Abu Al-Hassan^{-asws} about not having any children. The Imam^{-asws} said: Ask forgiveness from Allah^{-azwj} and eat eggs with onion.'¹⁰²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّهْقَانِيِّ عَنْ دُرُسْتٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ شَكَا نَيٌّْ مِنْ الْأَنْبِيَاءِ ع إِلَى اللَّهِ عَزَّ وَ جَلَّ قِلَّةَ النَّسْلِ فَقَالَ كُلِ اللَّحْمَ بِالْبَيْضِ

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn 'Isa from 'Ubayd Allah ibn 'Abd Allah al-Dihqan from Durust from 'Abd Allah ibn Sinan who has said:

¹⁰⁰ H.10, الكافي ج : 6 ص : 324

¹⁰¹ H.1. بابُ بَيْضِ الدَّجَاجِ، الكافي ج : 6 ص : 324

¹⁰² H. 2. بابُ بَيْضِ الدَّجَاجِ، الكافي ج : 6 ص : 324

Abu Abd Allah^{-asws} has said, 'One of the prophets complained before Allah^{-azwj} about the scarcity of children. Allah Told him to eat meat with egg.'¹⁰³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ كَثْرَةُ أَكْلِ الْبَيْضِ تَزِيدُ فِي الْوَلَدِ

A number of our people have narrated from Sahl ibn Zivad from Ali ibn Hassan from Musa ibn Bakr who has said:

'I once heard Abu al-Hassan^{-asws} saying, 'Eating egg often increases the number of one's children.'¹⁰⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنْ جَدِّهِ وَ قَيْسِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَخُّ الْبَيْضِ خَفِيفٌ وَ الْبَيْضُ ثَقِيلٌ

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn 'Isa from bis father from his grandfather and Qays ibn 'Abd al-Aziz who has said:

Abu Abd Allah^{-asws} has said, 'The egg yoke is light, and its white is heavy.'¹⁰⁵

عنه، عن نوح النيسابوري، عن سعيد بن جناح، عن مولى لابي عبد الله (ع) قال: دعا بتمر بالليل فأكله ثم قال: ما بي شهوته ولكني أكلت سمكا، ثم قال: ومن بات وفي جوفه سمك لم يتبعه بتمر وعسل، لم يزل عرق الفالج يضرب عليه حتى يصبح.

From him, from Nuh Al Neyshapouri, from Saeed Bin Janaah,

A slave of Abu Abdullah^{-asws} having said: 'He^{-asws} called for dates at night, so he^{-asws} ate them, then said: 'I^{-asws} am not with desire (hungry), but I^{-asws} ate a fish.' Then he^{-asws} said: 'The one who sleeps and in his middle (belly) is a fish, and does not follow it with dates and honey, the vein of strokes would not cease to strike him until the morning.'¹⁰⁶

عنه، عن بعض العراقيين، عن جعفر بن الزبير، عن جعفر بن محمد بن محمد بن حكيم، عن أبيه، عن حديد، قال: قال أبو عبد الله (ع): إذا أكلت السمك فاشرب عليه الماء.

From him, from one of the Iraqis, from Ja'far Bin Al Zubeyr, from Ja'far Bin Muhammad Bin Hakeem, from his father, from Hadeed who said,

Abu Abdullah^{-asws} said: 'If you eat the fish, so drink the water over it.'¹⁰⁷

¹⁰³ H.3, الكافي ج : 6 ص : 325

¹⁰⁴ Ibid, H. 4.

¹⁰⁵ Ibid, H. 5.

¹⁰⁶ Al Mahaasin – V 2 Bk 3 H 490

¹⁰⁷ Al Mahaasin – V 2 Bk 3 H 500

Eggs from Hen without a Roster:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِنَّ الدَّجَاجَةَ تَكُونُ فِي الْمَنْزِلِ وَ لَيْسَ مَعَهَا دِيكٌ تَعْتَلِفُ مِنَ الْكُنَاسَةِ وَ غَيْرِهَا وَ تَبْيِضُ مِنْ غَيْرِ أَنْ يَرْكَبَهَا الدِّيكُ فَمَا تَقُولُ فِي أَكْلِ ذَلِكَ الْبَيْضِ فَقَالَ لِي إِنَّ الْبَيْضَ إِذَا كَانَ مِمَّا يُؤْكَلُ لِحُمِّهِ فَلَا بَأْسَ بِهِ وَ بِأَكْلِهِ وَ هُوَ حَلَالٌ

Muhammad ibn Yahya has narrated from Muhammad ibn Musa from Ya'qub ibn Yazid from ibn Faddal from certain persons of our people from ibn abu Ya'fur who has said:

'I once said to Abu 'Abd Allah^{-asws} that a domestic hen without a rooster feeds on dump sites and so on and gives eggs without mating with a rooster. 'What do you say about such an egg and if such egg is edible?' He^{-asws} said to me, 'If such egg is from an edible bird it is not unlawful and eating it is permissible.'¹⁰⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الشَّاةِ وَ الْبَقَرَةِ رُبَّمَا دَرَّتَ اللَّبَنَ مِنْ غَيْرِ أَنْ يَضْرِبَهَا الْفَحْلُ وَ الدَّجَاجَةُ رُبَّمَا بَاضَتْ مِنْ غَيْرِ أَنْ يَرْكَبَهَا الدِّيكُ قَالَ فَقَالَ ع كُلُّ هَذَا حَلَالٌ طَيِّبٌ لَكَ كُلُّ شَيْءٍ يُؤْكَلُ لِحُمِّهِ فَجَمِيعٌ مَا كَانَ مِنْهُ مِنْ لَبَنٍ أَوْ بَيْضٍ أَوْ أَنْفَخَةٍ فَكُلْ هَذَا حَلَالٌ طَيِّبٌ وَ رُبَّمَا يَكُونُ هَذَا قَدْ ضَرَبَهُ الْفَحْلُ وَ يُبْطِئُ وَ كُلُّ هَذَا حَلَالٌ

Abu Ali al-Ashariy has narrated from certain persons of our people from ibn abu Najran from Dawud ibn Farqad who has said:

'I once asked Abu Abd Allah^{-asws} about sheep and cows from which I may draw milk without their mating and the eggs of a hen without mating with a rooster. He^{-asws} said, 'All of such things are lawful and fine for you if they are from edible animals. Milk, eggs, rennet all of such things are lawful and fine. Mating with a male may have taken place but is delayed and all of such things are lawful.'¹⁰⁹

The Preference of Water Over other Drinks:

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمَاءُ سَيِّدُ الشَّرَابِ فِي الدُّنْيَا وَ الْآخِرَةِ

It is narrated from the narrator of the previous Hadith from Muhammad ibn Ali from 'Isa ibn 'Abd Allah ibn Muhammad ibn 'Umar ibn Ali from his father from his grandfather who has said:

Amir-ul-Momineen^{-asws} said: 'Water is the chief of drinks both in this world as well as in the Hereafter.'¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ أَحْبَرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ مَنْ تَلَدَّدَ بِالْمَاءِ فِي الدُّنْيَا لَدَّدَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَشْرَبَةِ الْجَنَّةِ

¹⁰⁸ Ibid, H. 6.

¹⁰⁹ Ibid, H. 7.

¹¹⁰ الكافي ج : 6 ص : 381

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ya'qub ibn Yazid from ibn Faddal from those who narrated to him who has said:

Abu Abd Allah^{-asws} (Imam Jafar e Sadiq^{-asws}) said: 'If one enjoys and appreciates the taste of water in this world Allah^{-azwj} will Give him water in Jannah (Paradise).'¹¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَضُوا الْمَاءَ مَصًّا وَلَا تَعْبُوهُ عَبًّا فَإِنَّهُ يُوجَدُ مِنْهُ الْكُبَاءُ

A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ashariy from ibn al-Qaddah who has said:

Abu 'Abd Allah (Imam Jafar e Sadiq^{-asws}) narrates that the Prophet of Allah^{-sawww} said: 'Drink water in a sipping manner but do not gulp and pour it down at once; it may cause liver illness.'¹¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْخَلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ ثَلَاثَةٌ أَنْفَاسٍ فِي الشُّرْبِ أَفْضَلُ مِنْ نَفْسٍ وَاحِدٍ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said:

Abu Abd Allah^{-asws} has said, 'Drinking water in three breaths is better than in one breath.'¹¹³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ يَاسِرٍ قَالَ قَالَ أَبُو الْحُسَيْنِ ع عَجَبًا لِمَنْ أَكَلَ مِثْلَ ذَا وَ أَشَارَ بِيَدِهِ وَ لَمْ يَشْرَبْ عَلَيْهِ الْمَاءَ كَيْفَ لَا تَنْشَقُّ مَعِدَتُهُ

Ali ibn Muhammad has narrated from certain persons of his people from Yasir who have said:

Abu Al-Hassan (Imam Musa e Kazim^{-asws}) said: 'I wonder about the one who eats 'a lot' but does not drink any water on it, how is it that his stomach does not burst.'¹¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو الْحُسَيْنِ ع إِنَّ شُرْبَ الْمَاءِ الْبَارِدِ أَكْثَرَ تَلَذُّدًا

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn al-Hakam who has said:

Abu Al-Hassan^{-asws} has said: 'Drinking cold water is more delicious.'¹¹⁵

¹¹¹ Ibid, h 6

¹¹² Al-Kafi, Vol.6, Chapter on Drinks, Chapter 2, h 1.

¹¹³ Al-Kafi, Vol.6, Chapter on Drinks, Chapter 4, h 7.

¹¹⁴ الكافي ج : 6 ص : 382

¹¹⁵ Al-Kafi, Vol.6, Chapter on Drinks, Chapter 3, h 1.

Taking out food from the sides:

– العُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ فِي بَابِ فَضْلِ اللَّحْمِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَكَلْتُمُ الثَّرِيدَ فَكُلُوا مِنْ جَوَانِبِهِ فَإِنَّ الدَّرَوَةَ فِيهَا الْبَرَكَةُ.

(The book) 'Al Uyoun' – By the three preceding chains in the chapter of merits of the meat,

From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} (said): 'Whenever you eat 'Al-Sareyd' (porridge), then eat it from its sides, for the top layer, there are Blessings in it.'¹¹⁶

¹¹⁶ Bihar Al-Anwaar – V 62 The book of animals - Ch 16 H 1