

Hair Loss Remedies

Table of Contents

Summary:	3
What promotes Hair Loss?.....	3
Imam ^{-asws} Disliked Applying Perfume to Hair;	4
Leaving Hair on the Forehead is disliked:	4
Those which Assists in Hair Growth:.....	4
Combing and Parting Hair grow Hair:	6
An Invocation for Hair Growth - 1.....	6
An Invocation for Hair Growth - 2.....	10

Imam^{-asws} Disliked Applying Perfume to Hair;

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَثُوبَيْنَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ عَيْشَةَ قَالَتْ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عِنْدَهُ نِسَاءُ قَالَتْ فَتَمَّ رَائِحَةُ النَّضُوحِ فَقَالَ مَا هَذَا قَالُوا نَضُوحٌ يُجْعَلُ فِيهِ الصَّبَاخُ قَالَ فَأَمَرَ بِهِ فَأَهْرَقَ فِي الْبَالُوَعَةِ .

Muhammad Bin Yahya, from one of our companions, from Al Hassan Bin Ali Bin Yaqteen, from Bakr Bin Muhammad, from Aysama who said,

‘I went over to Abu Abdullah^{-asws} and in his^{-asws} presence were his^{-asws} wives. So he^{-asws} smelt *Al-Nazouh* (a type of perfume), so he^{-asws} said: ‘What is this?’ They said, ‘*Nazouh* made to be in the hair’. So Imam^{-asws} ordered for it to be thrown in the gutter.³

Leaving Hair on the Forehead is disliked:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) نَهَى عَنِ الْقَنَازِعِ وَالْقُصَصِ وَ نَقَشِ الْخِضَابِ عَلَى الرَّاحَةِ وَ قَالَ إِنَّمَا هَلَكَتْ نِسَاءُ بَنِي إِسْرَائِيلَ مِنْ قِبَلِ الْقُصَصِ وَ نَقَشِ الْخِضَابِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} forbade from the (hairstyles of) the humping (their hairs in raised portions at different parts of the head), and (leaving part of the) hair upon the foreheads, and drawings of dye upon the palms, and said: ‘But rather, the women of the Children of Israel were destroyed from the reason of the (hairstyles of) hair upon the foreheads and the drawings of the dyes’.⁴

Those which Assists in Hair Growth:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ التَّيْنُ يَذْهَبُ بِالْبَحْرِ وَ يَشُدُّ الْقَمَّ وَ الْعِظْمَ وَ يُنْبِتُ الشَّعْرَ وَ يَذْهَبُ بِالذَّاءِ وَ لَا يُجْتَنَجُ مَعَهُ إِلَى دَوَاءٍ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws} having said: ‘The Fig removes the bad breath, and strengthens the gums and the bones, and builds the hair, and eliminates the illnesses and with it you would not be in need for a medicine’.

وَ قَالَ (عليه السلام) التَّيْنُ أَشْبَهُ شَيْءٍ بِبَنَاتِ الْجَنَّةِ .

And he^{-asws} said: ‘The Fig is something with the vegetation of the Paradise’.⁵

³ Al-Kafi – V 6 – The Book of Drinks Ch 33 H 1

⁴ Al-Kafi – V 5 – The Book of Marriage Ch 154 H 1

⁵ Al-Kafi – V 6 – The Book of Foodstuffs Ch 104 H 1

مِنْ طِبِّ الْأَيْمَةِ رُوِيَ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ: التَّسْرِيحُ بِمُشْطِ الْعَاجِ يُنْبِتُ الشَّعْرَ فِي الرَّأْسِ وَ يَطْرُدُ الدُّودَ مِنَ الدِّمَاغِ وَ يُطْفِئُ الْمِرَارَ وَ يُنْقِي اللَّيْتَةَ وَ الْعُمُورَ.

From (the book) ‘Tibb Al-Aimma^{-asws}’ – It is reported from Abu Al-Hassan Al-Askari^{-asws} having said: ‘The combing with an ivory comb builds the hair in the head, and repels the insects from the brain, and extinguishes the bile, and purifies the gums and the roots’.⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ حَرِيزِ بْنِ مَوْئِلٍ لِعَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اخْتَضِبُوا بِالْحِنَّاءِ فَإِنَّهُ يَجْلُو الْبَصَرَ وَ يُنْبِتُ الشَّعْرَ وَ يُطَيِّبُ الرِّيحَ وَ يُسَكِّنُ الرَّؤُوحَةَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Fazala Bin Ayoub, from Hareyz,

(It has been narrated) from a slave of Ali^{-asws} Bin Al-Husayn^{-asws} who said, ‘I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying: ‘Rasool-Allah^{-saww} said: ‘Dye with the henna for it refines the vision, and builds the hair, and aromatises the breath, and gives tranquillity to the wife’.⁷

عَنْهُ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْكُحْلُ يُنْبِتُ الشَّعْرَ وَ يُجِدُّ الْبَصَرَ وَ يُعِينُ عَلَى طَوْلِ السُّجُودِ .

From him, from his father, from Khalaf Bin Hammad, from the one who mentioned,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘الْكُحْلُ’ The Kohl grows the hair and sharpens the vision and assists upon the prolonged Prostrations’.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عَفْبَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْإِيمُدُ يَجْلُو الْبَصَرَ وَ يُنْبِتُ الشَّعْرَ وَ يَذْهَبُ بِالذَّمْعَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba,

(It has been narrated) from a man from Abu Abdullah^{-asws} having said: ‘The siwak (Miswak) clears the vision, and grows the hair, and removes the tears’.⁹

وَ مِنْ كِتَابِ طِبِّ الْأَيْمَةِ عَنْهُ ع قَالَ: السِّوَاكُ يَجْلُو الْبَصَرَ وَ يُنْبِتُ الشَّعْرَ وَ يَذْهَبُ بِالذَّمْعَةِ.

And from the book ‘Tibb Al-Aimma^{-asws}’ – from him^{-asws} having said: ‘Brushing the teeth polishes the sight, and builds the hair, and does away with the tears’.¹⁰

كِتَابُ زَيْلِ النَّرْسِيِّ، قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ غَسَلُ الرَّأْسِ بِالْخِطْمِيِّ يَوْمَ الْجُمُعَةِ مِنَ السَّنَةِ يُدِرُّ الرَّزْقَ وَ يَصْرِفُ الْفَقْرَ وَ يُحْسِنُ الشَّعْرَ وَ الْبَشْرَ وَ هُوَ أَمَانٌ مِنَ الصُّدَاعِ.

⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 2 / 2

⁷ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 32 H 4

⁸ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 6

⁹ Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 41 H 7

¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 19

The book of Zayd Al Narsy who said,

'I heard Abu Al-Hassan^{-asws} saying: 'Washing the head with the hibiscus on the Day of Friday is from the Sunnah, circulating the sustenance, and turning away the poverty, and beautifies the hair and the skin, and it is a safety from the headache".¹¹

Combing and Parting Hair grow Hair:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ الْحُسَيْنِ عَنْ أَبِي الْعَبَّاسِ الْبُقْبَاقِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَكُونُ لَهُ وَفْرَةٌ أَوْ يَفْرُقُهَا أَوْ يَدَعُهَا فَقَالَ يَفْرُقُهَا .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Al Husayn, from Abu Al Abbas Al Baqbaaq who said,

'I asked Abu Abdullah^{-asws} about the man who happens to have abundance (of hair), shall he part (style) it or leave it?' So he^{-asws} said: 'He should part (style) it'.¹²

وَعَنِ الصَّادِقِ ع قَالَ: أَلْفُوا الشَّعْرَ عَنْكُمْ فَإِنَّهُ يُحْسِنُ.

And from Al-Sadiq^{-asws}, having said: 'Cast (comb) the hair away from you, for it is better".¹³

An Invocation for Hair Growth - 1

عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ مِهْرَانَ الْكُوفِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: مَنْ اشْتَكَى خَلْفَهُ وَكَثُرَ سَعَالُهُ وَاشْتَدَّ يَأْسُ بَيْنِهِ فَلْيَعُوذْ بِهَذِهِ الْكَلِمَاتِ وَكَانَ يُسَمِّيَهَا الْجَامِعَةَ لِكُلِّ شَيْءٍ

Abd Allah Ibn Muhammad Ibn Mihran al-Kuff narrated from Ayyub from Amr Ibn Shimr from Jabir from

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

اللَّهُمَّ أَنْتَ رَجَائِي وَ أَنْتَ ثِقَتِي وَ عِمَادِي وَ غِيَاثِي وَ رِفْعَتِي وَ جَمَالِي وَ أَنْتَ مَفْرَعُ الْمَفْرَعِينَ لَيْسَ لِلْهَارِبِينَ مَهْرَبٌ إِلَّا إِلَيْكَ وَ لَا لِلْعَالَمِينَ مُعَوَّلٌ إِلَّا عَلَيْكَ وَ لَا لِلرَّاغِبِينَ

¹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 8 / 7

¹² Al-Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 34 H 1

¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 13

مُرَعَّبٌ إِلَّا لَدَيْكَ وَ لَا لِلْمَظْلُومِينَ نَاصِرٌ إِلَّا أَنْتَ وَ لَا لِدِي حَوَائِجٍ مَقْصَدٌ إِلَّا إِلَيْكَ وَ لَا
 لِلطَّالِبِينَ عَطَاءٌ إِلَّا مِنْ لَدَيْكَ وَ لَا لِلتَّائِبِينَ مَتَابٌ إِلَّا إِلَيْكَ وَ لَيْسَ الرِّزْقُ وَ الْحَيْرُ وَ الْفَرْجُ
 إِلَّا بِيَدِكَ حَزَنْتَنِي الْأُمُورُ الْفَادِحَةُ وَ أَعْيَنِي الْمَسَالِكُ الضَّيِّقَةُ وَ احْتَوَشْتَنِي الْأَوْجَاعُ الْمُوجِعَةُ
 وَ لَمْ أَجِدْ فَتْحَ بَابِ الْفَرْجِ إِلَّا بِيَدِكَ فَأَقَمْتُ تِلْقَاءَ وَجْهِكَ وَ اسْتَفْتَحْتُ عَلَيْكَ بِالذُّعَاءِ
 إِغْلَاقَهُ فَافْتَحْ يَا رَبِّ لِلْمُسْتَفْتِحِ وَ اسْتَجِبْ لِلدَّاعِي وَ فَرِّجِ الْكَرْبَ وَ اكْشِفِ الضُّرَّ وَ سُدِّ
 الْفَقْرَ وَ أَجْلِ الْحُزْنَ وَ انْفِ اهِمَّ وَ اسْتَقِذْنِي مِنَ الْهَلَكَةِ فَإِنِّي قَدْ أَشْقَيْتُ [أَشْفَيْتُ] عَلَيْهَا وَ
 لَا أَجِدُ لِخَلَاصِي مِنْهَا غَيْرَكَ يَا اللَّهُ يَا مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ ارْحَمْنِي
 وَ اكْشِفْ مَا بِي مِنْ غَمٍّ وَ كَرْبٍ وَ وَجَعٍ وَ دَاءٍ رَبِّ إِنْ لَمْ تَفْعَلْ لَمْ أَرْجُ فَرْجِي مِنْ عِنْدِ غَيْرِكَ
 فَارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ هَذَا مَكَانُ الْبَائِسِ الْفَقِيرِ هَذَا مَكَانُ الْخَائِفِ الْمُسْتَجِيرِ هَذَا مَكَانُ
 الْمُسْتَعِيثِ هَذَا مَكَانُ الْمَكْرُوبِ الضَّرِيرِ هَذَا مَكَانُ الْمَلْهُوفِ الْمُسْتَعِيدِ هَذَا مَكَانُ الْعَبْدِ
 الْمُسْتَفِقِ الْهَالِكِ الْغَرِيقِ الْخَائِفِ الْوَجِلِ هَذَا مَكَانُ مَنْ انْتَبَهَ مِنْ رَقَدَتِهِ وَ اسْتَيْقَظَ مِنْ غَفْلَتِهِ
 وَ أَفْرَقَ مِنْ عِلَّتِهِ وَ شِدَّةِ وَجَعِهِ وَ خَافَ مِنْ خَطِيئَتِهِ وَ اعْتَرَفَ بِذَنْبِهِ وَ أَحْبَتَ إِلَى رَبِّهِ وَ
 بَكَى مِنْ حَذَرِهِ وَ اسْتَغْفَرَ وَ اسْتَعْبَرَ وَ اسْتَقَالَ وَ اسْتَعْفَى وَ اللَّهُ إِلَى رَبِّهِ وَ رَهَبَ مِنْ سَطْوَتِهِ
 وَ أَرْسَلَ مِنْ عِبْرَتِهِ وَ رَجَا وَ بَكَى وَ دَعَا وَ نَادَى رَبِّ إِنِّي مَسْنِي الضُّرَّ فَتَلَّافْنِي قَدْ تَرَى
 مَكَانِي وَ تَسْمَعُ كَلَامِي وَ تَعْلَمُ سَرَائِرِي وَ عَلَانِيَتِي وَ تَعْلَمُ حَاجَتِي وَ تُحِيطُ بِمَا عِنْدِي وَ لَا
 يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي مِنْ عَلَانِيَتِي وَ سِرِّي وَ مَا أَبْدِي وَ مَا يُكْنُهُ صَدْرِي فَأَسْأَلُكَ
 بِأَنَّكَ تَلِي التَّدْبِيرَ وَ تَقْبَلُ الْمَعَادِيرَ وَ تُمِضِي الْمَقَادِيرَ بِسُؤَالِ مَنْ أَسَاءَ وَ اعْتَرَفَ وَ ظَلَمَ
 نَفْسَهُ وَ اقْتَرَفَ وَ نَدِمَ عَلَى مَا سَلَفَ وَ أَنَابَ إِلَى رَبِّهِ وَ أَسَفَ وَ لَآذَ بِفِنَائِهِ وَ عَكَفَ وَ
 أَنَاخَ رَجَاهُ وَ عَطَفَ وَ تَبَتَّلَ إِلَى مُقِيلِ عَثْرَتِهِ [وَ] قَابِلِ تَوْبَتِهِ وَ غَافِرِ حَوْبَتِهِ وَ رَاحِمِ غُرْبَتِهِ وَ
 كَاشِفِ كُرْبَتِهِ وَ شَافِي عِلَّتِهِ أَنْ تَرْحَمَ بَحَاؤُزِي بِكَ وَ تَضْرُعِي إِلَيْكَ وَ تَغْفِرَ لِي جَمِيعَ مَا
 أَخْطَأْتُهُ مِنْ كِتَابِكَ وَ أَحْصَاهُ كِتَابُكَ وَ مَا مَضَى مِنْ عِلْمِكَ مِنْ دُنُوبِي وَ خَطَايَايَ وَ
 جَرَائِرِي فِي خَلَوَاتِي وَ فَجْرَاتِي وَ سَيِّئَاتِي وَ هَفَوَاتِي وَ هَنَاتِي وَ جَمِيعَ مَا تَشْهَدُ بِهِ حَفْظَتِكَ وَ
 كَتَبْتَهُ مَلَائِكَتِكَ فِي الصُّغْرِ وَ بَعْدَ الْبُلُوغِ وَ الشَّيْبِ وَ الشَّبَابِ وَ بِاللَّيْلِ وَ النَّهَارِ وَ الْعُدُوءِ وَ

الْأَصَالِ وَ بِالْعِشِيِّ وَ الْأُبْكَارِ وَ الضُّحَى وَ الْأَسْحَارِ وَ فِي الْحَضَرِ وَ فِي السَّفَرِ وَ فِي الْخَلَاءِ
وَ الْمَلَأِ وَ أَنْ تَجَاوَزَ عَنْ سَيِّئَاتِي فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ اللَّهُمَّ
بِحَقِّ مُحَمَّدٍ وَ آلِهِ أَنْ تَكْشِفَ عَنِّي الْعِلَلَ الْعَاشِيَةَ فِي جِسْمِي وَ فِي شَعْرِي وَ بَشْرِي وَ عُرُوقِي
وَ عَصَبِي وَ جَوَارِحِي فَإِنَّ ذَلِكَ لَا يَكْشِفُهَا غَيْرُكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا مُجِيبَ دَعْوَةِ
الْمُضْطَّرِّينَ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This is the position of the wretched, the poor.

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

This is the position of one calling for help.

This is the position of the sorrowful, the hurt.

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

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

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

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

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

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

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

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

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

So, I ask You^{-azwj}, since You^{-azwj} have Authority over regulating [affairs], accepting pleas, and fixing destinies, with the request of one who has done wrong and confessed, wronged his soul, and committed crimes. He has repented for what is past and turned to his Lord^{-azwj}. He has regretted and taken refuge in His^{-azwj} courtyard, held back and restrained his desire, and devoted himself to the Revoker of his lapses, the Acceptor of his repentance, the Forgiver of his sins, the One^{-azwj} Who has Mercy on his repentance, the Forgiver of his sins, the One^{-azwj} Who has Mercy on his state of exile, the Remover of his distress and the Healer of his illness. Have Mercy on my transgressions and my entreaties to You^{-azwj}. Forgive me all my deviations from Your^{-azwj} Book which have been counted in Your^{-azwj} record. Your^{-azwj} past knowledge of my sins, faults, and offences in privacy, my immorality, my evil deeds, my lapses, and all that Your^{-azwj} recording angels witness and have written down during childhood and after puberty, in old age and youth, by night and day, early morning and evening, late evening and day break, forenoon and dawn, and at home and in travels, in solitude and in public.

Overlook my evil deeds among the inhabitants of Paradise the promise of the very truth, which they were promised (46:16).

O Allah^{-azwj}, by the right of Muhammad^{-saww} and his family^{-asws}, remove from me the overwhelming illnesses in my body (al-jism), my hair (al-shar), my skin (al-bashari), my blood vessels (al-uruq), my nerves (al-asab), and my limbs, for there is no one who will remove that other than You^{-azwj}, O Most Merciful of the Merciful, O Answerer of the call of the distressed.”¹⁴

An Invocation for Hair Growth - 2

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

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

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

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

In the Name of Allah^{-azwj}, the Merciful, the Compassionate. In the Name of Allah^{-azwj} with Whose Name nothing in the earth or in the Heavens causes harm. Ya Allah^{-azwj}, I plead You^{-azwj} by Your^{-azwj} Pure, Chaste, Immaculate, Holy, Perfect, Preserving, Protective, and Blessed Name, by Which whoever asks, You^{-azwj} Grant him, and by Which whoever calls You^{-azwj}, You^{-azwj} answer him, to Bless Mohammed^{-saww} and the family^{-asws} of Mohammed^{-saww} and to cure me of what I suffer in my hearing and my sight, my hand and my foot, my hair and my skin (Al-bashari) and my belly. Surely, You^{-azwj} are Gracious to whomsoever You^{-azwj} Will, and You^{-azwj} are Powerful over all things.¹⁵

¹⁴ طب الأئمة عليهم السلام، ص: 25

¹⁵ طب الأئمة عليهم السلام، ص: 74