



Herbalism in Medical Imam Reza

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ABSTRACT

Importance of eating and drinking planning, traits of an appropriate nutrition (quantity and quality of diet, eating form and sequence observation in feeding), drinking instruction, relation between diet and other human activities (like as sleep, cupping, travel and intercourse) and relation between diet and diseases are the results, topics of this research. On traditional medicine opinion, unsuitable nutrition is a main element in diseases, physiopathology, too. “Razavi dietary pattern: Tib Imam Reza” could also help to design a new model of lifestyles to aid in resolving many dilemmas related to major diseases, such as cardiovascular disease and diabetes mellitus. In this study, the qualitative research methods of content analysis on Razavi Hadith with respect to herbalism were performed. Then, the collected materials were analyzed. Results in this research showed that 42 plants (Pomegranate, Fig, Grape, Mustard, Date, Cucumber, Ginger, Olive, Garlic, Lentil, Pumpkin, Banana, Plum, Lemon, Eggplant, Bean, Quince, Cotton, Bergamot, Garlic chives, Watercresse, Beet, Henna, Marshmallow, Melon, Fennel, Lris, Rue, Sumac, Black cumin, Apple, Chicory, Lettuce, Celery, Incense, Walnut, Coriander, Mung, Pea, Narcissus, Sugar cane and Myrobalan) have been mentioned in Razavi Hadith.

Key Words: Plant, Herbalism, Razavi Hadith

INTRODUCTION

Medical herbalism is today a sophisticated system of natural medicine using plant extracts and herbs to help treat physical and mental disorders. Herbalism is a traditional medicinal or folk medicine practice based on the use of plants and plant extracts. Herbalism is also known as botanical medicine, medical herbalism, herbal medicine, herbology, and phytotherapy. The scope of herbal medicine is sometimes extended to include fungal and bee products, as well as minerals, shells and certain animal parts. Medical Herbalism is the modern version of traditional herbal medicine which has been used throughout the world for

thousands of years. Herbalists use concentrated whole plant extracts, in the form of tinctures, infusions, salves, creams and pills, as part of a holistic treatment plan to address the underlying causes of your condition (Kennedy et al. 2009; Tapsell et al. 2006; Fabricant 2001; Erci 2012).

Complementary medicine is a formal method of health care in most countries of the ancient world. It is expected to become more widely integrated into the modern medical system, including the medical curriculum. Despite the perception of modern medicine as more efficacious, traditional medicine continues to be

practiced. More than 70% of the developing world's population still depends primarily on the complementary and alternative systems of medicine (CAM). In rural areas, cultural beliefs and practices often lead to self-care, home remedies or consultation with traditional healers. Herbal medicine can be broadly classified into four basic systems as follows: Traditional Chinese Herbalism, Ayurvedic Herbalism, Western Herbalism which originally came from Greece and Rome to Europe and then spread to North and South America and Traditional Arabic and Islamic Medicine (TAIM). There is no doubt that today the concept of Arabic traditional herbal medicine is a part of modern life in the Middle East, and it is acquiring worldwide respect, with growing interest among traditional herbalists and the scientific community. TAIM therapies have shown remarkable success in healing acute as well as chronic diseases and have been utilized by people in most countries of the Mediterranean who have faith in spiritual healers. TAIM is the first choice for many in dealing with ailments such as infertility, epilepsy, psychosomatic troubles and depression. In parallel, issues of efficacy and safety of complementary medicine have become increasingly important and supervision of the techniques and procedures used is required for commercial as well as traditional uses. More research is therefore needed to understand this type of medicine and ensure its safe usage (Azaizeh et al. 2010).

Seebaway (2011) expresses that, the relationship between religion, medicine, and healing dates back to pre-historic times. While religion seeks to address the spiritual and psychological needs of man, medicine and healing seek to address the physical and psychological needs. While the solution to man's physical, psychological as well as spiritual needs is the concern of religion, medicine and healing also focuses on physical and spiritual needs with some emphasis on the body and the mind. From the Islamic perspective, religion permeates every aspect of life, be it social, economic, physical or mental. This broad perspective of religion explains the logic of medicine and healing been regarded as part and parcel of Islam.

Eighty percent of the population in the developing world relies on traditional medicine, and 70-80% of the population in developed countries utilizes complementary therapies. Though a vibrant healing tradition pervades modern life in the Arab and Muslim world, no clear definition or model exists to organize its multiple and intertwined elements. We define Traditional Arabic and Islamic Medicine (TAIM) as a system of healing practiced since antiquity in the Arab world within the context of religious influences of Islam and comprised of medicinal herbs, dietary practices, mind-body therapy, spiritual healing and

applied therapy whereby many of these elements reflect an enduring interconnectivity between Islamic medical and prophetic influences as well as regional healing practices emerging from specific geographical and cultural origins. Our definition and conceptual model represents a novel addition to the literature on Arab and Muslim health practices, and presents an opportunity to address a global health concern (Figure 1: A, Dietary practices derived from Islamic/ prophetic tradition include prescription for fasting and drinking Zam zam water. B, Mind-body therapy practices originating from Islamic/ prophetic tradition include prayer. C, Applied therapy consequential of Islamic/ prophetic tradition include cupping.) (Al-Rawi and Fetters 2012).

Medicinal plants are a significant source of synthetic and herbal drugs. Patterns of herbal utilization are depicted in Figure 2 medicinal plants have been used for the treatment of diseases since antiquity (Singh Saroya 2011).

The Holy Quran and Hadiths by the Infallible Imams provide broad guidelines concerning the spiritual and material aspects of life. Plants either mentioned in the Holy Quran and hadiths were considered as highly potential medicinal plants. Study Quranic plants (Manna of hedyasurum, Onion or Ceba, Garlic, Black mustard, Camphor, Cucumber, Pumpkin or Gourd or Calabasse, Fig, Lentil, Banana, Royal basil or Sweet basil, Olive, Date plam or Edible date, Pomegranata, Toothbrush tree or Mustard tree, Manna Tree or French Tamarisk, Grape, Ginger and Nabak tree) in verses of Holy Quran and Hadiths expressed in several studies (Azarpour et al. 2014; Azarpour et al. 2015). The aim of present study was to evaluation herbalism in medical Imam Reza (AZ).

MATERIALS AND METHODS

In this study, the qualitative research methods of content analysis on Razavi Hadith with respect to herbalism were performed. Then, the collected materials were analyzed.

RESULTS AND DISCUSSION

Tib Imam Reza (AZ)

In the second half of the eighth century, when Greek-Arabic translation began in Baghdad, scientists in Islamic countries translated scientific texts from Greek into Arabic by the encouragements and supports received from Abbasid Caliphs. Yuhanna Ibn Masawayh (777-857) and Jibra'il ibn Bakhti-shu (d. 829), the Christian Iranian scientists and Jundishapur university professors, had an important role in this action. In this period, medical books were mainly translations. After this, in the next period, named

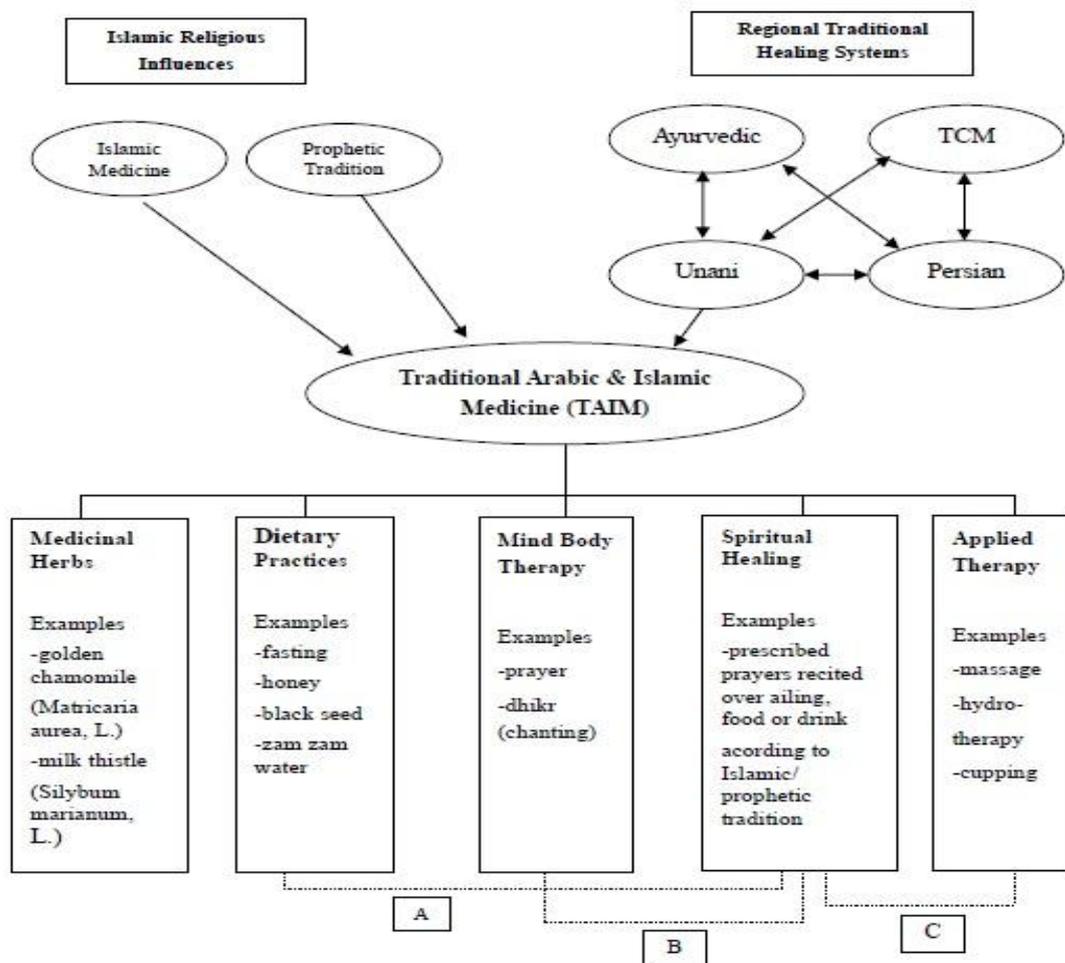


Figure 1. A Unifying Conceptual Model of Traditional Arabic & Islamic Medicine (TAIM)

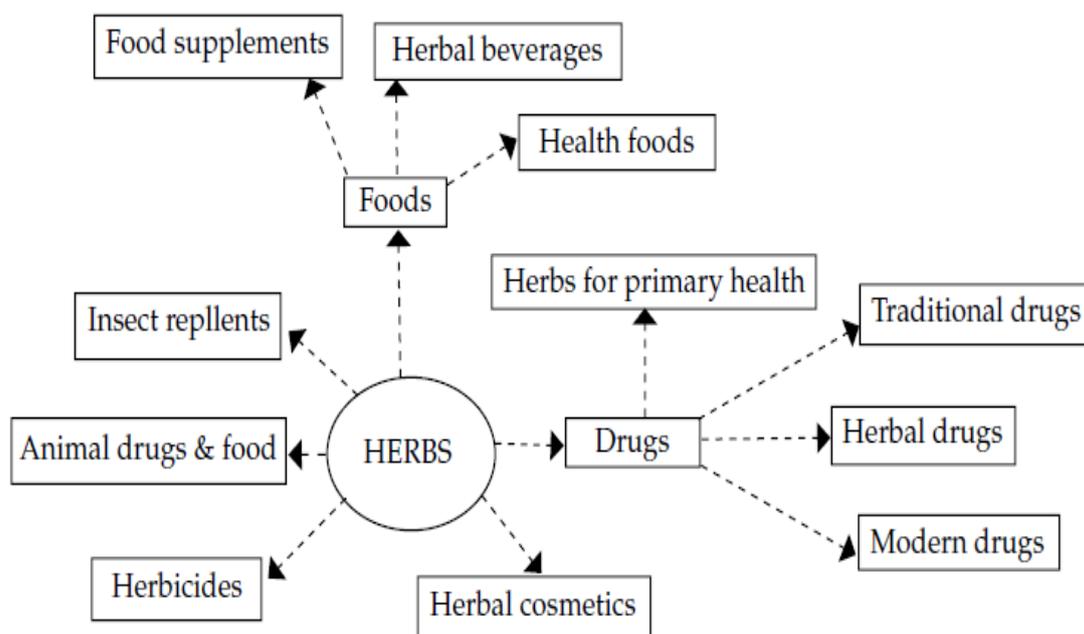


Figure 2. Patterns of herbal utilization

the golden period of medicine in the Islamic countries, Muslim physicians started to write, rather than translate, books. Tabari (810-855), Razi (865-925), Ahwazi (925-994) and Ibn Sina (980-1013) are scientists and authors of this period. Ferdous Alhekma, the book that was authored by Ali Ibn Rabban Tabari, was the first book in this period. In this book, Preventive medicine was the dominant issue discussed in chapters named *Hefzossehha*. Medical books written in Islamic societies have devoted special chapters to preventive medicine named *Hefzossehha*. Today, Ferdous Alhekma is considered one of the oldest medical texts authored by a Muslim scientist of an Islamic country, Tabari. Tabari wrote this book in the third year of al-Motavakkel's governance. His governance begins in the year 847, thus dating his writing around the year 850. On the other hand, in the eighth century, al-Ma'mun, Abbasid Caliph, (786-833) held a number of meetings inviting scientists for the scientific debates. In one of these discussion meetings, in which Yuhanna Ibn Masawayh and Jibra'il ibn Bakhtishu, the greatest physicians, took part, Ali ibn Musa al-Reza (766-818), the eighth Shi'ites' Imam, was also present. Al-Ma'mun requested the Imam to take part in these medical discussions. Imam Reza promised him to write some subjects in the field. Upon completion of his work, Imam Reza submitted it to Al-Ma'mun. Al-Ma'mun was so surprised with the manuscript that he commanded the court scribes to re-write the articles in liquid gold, thereby, giving the book its name "Resaleh Zahabieh: Tib Imam Reza" meaning golden letters. This text was written around the period 815-818, while Imam Reza was living in the city of Marv, the Abbasid capital during the Al-Ma'mun governance (813-833). This text is older than the book Firdous al-Hikmah., (Paradise of Wisdom), authored by Ali Ibn Rabban Tabari, written in 850, the third year of al-Motavakkel's governance. This study has compared the book "Resaleh Zahabieh: Tib Imam Reza" with those written by Tabari, Razi, Ahvazi and Ibn Sina. This text is unique in content, as well. The followings are two points worth mentioning here (Esmaeili et al. 2014):

1. Nutritional pattern including quantity, quality, feeding times and suitable diet for each season and each month.
2. Weather and its effect on the body and ways to manage its changes.
3. Four temperaments (hot, cold, wet, and dry) and humors (blood, phlegm, bile, and black bile) and their changes and influences on health and physiology of body.
4. Types of water and the best water and other related subjects.
5. Effect of sleep on health and ways to design a good sleep.

6. Personal hygiene covering mouth and teeth hygiene, genitourinary, gastrointestinal care and so on.
7. Effect of age changes on health.
8. Cupping and phlebotomy, types, indication and their procedures.
9. Bathroom -that is similar to lake, sauna and Jacuzzi at that time- and its effect on the body and health.
10. Health care in travel.
11. Sex hygiene and design of a good intercourse and its influence on fetus health.
12. Prevention of especial diseases: vitiligo, leprosy, hemorrhoid, arthralgia, renal stone, paralysis, gastrointestinal diseases, migraine, hepatitis and so forth.

Having compared the books, the researchers have found that the content of the "Resaleh Zahabieh: Tib Imam Reza" differs from that of the books written by the various Muslim scientists of that period. One of the most notable differences between this text and the above-mentioned books is related to the recommendations regarding the physician's monthly advice to maintain health. Today's medical field is faced with major health problems globally, cardiovascular diseases and diabetes mellitus being two of the major diseases, where lifestyle changes are an eminent and essential component for prevention and treatment of these diseases. The research completed on the "Resaleh Zahabieh: Tib Imam Reza" could well allow us to design a new model of lifestyle modification that could very possibly lead to a reduction in diseases such as diabetes and cardiovascular disease.

Healing miracles of Imam Reza (AZ) medicine

Deep analysis of narratives gives us more than 5 thousand stories and tradition in the field of nutrition, health and a long list of permitted beverages and edible things which are of particular importance in the global arena. Among the other divine prophets and great infallibles (PBUH), more than others, the Prophet (PBUH), Imam Ali (AS) and 3 leader of Islam, Imam Baqir, Imam Sadiq and Imam Reza (PBUH) had remarkable comments in the field of medicine, health and nutrition.

Al-Dhahabiah treatise is one of the most precious and valuable heritage in the field of medical science and briefly comprised fields of medical science, chemistry, nutrition and many other sciences, and also expressed a great deal of preventive medicine.

Imam Reza (AS) was the first person who likened the body to a complete small country and it says: The body structure is similar to a kingdom. The king of the body is heart, blood vessels and nerves in the central nervous system and the brain are all the governors. King's house is his heart and his realm is the body, his hands, feet, eyes, ears and

his tongue are his companions and army. Stomach is the treasury and his chest is the unveiling. Then Imam used some analogies for every part of the body among which we can mention the eyes. Imam Reza (AS) likened the eyes to lights, the ears to sources of accepting data from outside world and the tongue as well as two lips and teeth to expresser of words and will.

He likened the beauty of man and what he has inside from the stomach, chest, and abdomen to the selector treasury. Next, he speaks of the effect of joy and sorrow in the face and endogenous factors and center of each one. In a part of his letter he gave guidelines about the quality and quantity of desire for food and beverage which are all in consistent with the protection of the health of the body. Imam starts his recommendations with eating food and explains each one based on his ability and temper considering the timetable and location to be best choice.

In another part he mentions the instructions to a special beverage prepared from medical plants which has lots of benefits and digestibility to be used after food as dessert. This drink has high nutritional value, and contains important elements of carbon hydrates, vitamins and other essential ingredients to energize.

Imam (AS) has reminded the harmful effect of excessive heat for food materials that destructs its useful nutrients like vitamins and loss of elements in food that quickly evaporates like liquid food and in this field he has surpassed the nutritionists. Imam (AS) recommended not to indulge in drinking water after meals because this wrong way will damage the stomach and other organs.

Imam(AS) also pointed to the effects of indulge in using some of the foods and their disadvantage and says: " Indulgence in eating egg as a regular habit causes stomach pain and will damage the spleen, indulgence in eating eggs causes breathlessness and small brown spots."

Imam (AS): "Eating raw meat will let parasites in the stomach and intestine. Indulgence in eating wild animals and cattle meat causes dementia, mental retardation, decreases understanding and increases forgetfulness.

Imam has divided bathing to four parts and described it the best way: the first part is cold and dry, second is cold and wet, third is wet and warm and fourth is wet and dry. He has then pointed to the anatomical and physiological advantages of bathing. Uction and use of oil and herbs have also been highly recommended by him to loosen and soften the skin; because skin has a significant role in removal of toxic substances from the body. Thus washing and cleaning skin pores and soften the skin is one of the most important things for human health. In a part of health messages, he has explained the quality of sleeping

on back and observing the health of both digesting and nervous system and given recommendations; he stated: Anyone who wants a powerful memory should eat currant and fig (food that contains phosphor).

Imam (AS), in excerpts of his teachings, has mentioned the health of the teeth, and has explained necessary recommendations to protect them against external factors, observe the hygiene of teeth using useful and whitening materials.

Imam (AS) in the end, reminded the possibility of some chemicals no to be dissolved in the body, accumulation of these substances in the digestive system which can be hazardous and harmful and sometimes may lead to death of the person.

In some of the clauses of this section, the cause of some illnesses have been pointed out one of which is contradictory caused by mixture of different foods entering the stomach and intestines and can cause infections in intestines. The last point (Al-Dhahabiah treatise) is the usual emphasis and stress of Imam (AS) to follow the teachings and guidelines and avoid the negligence.

Results in this research showed that 41 plants have been mentioned in razavi hadith.

Pomegranate in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Eat pomegranates increases the men's sperm and if a pregnant woman eats sweet pomegranate her child gets beautiful.

Imam Ali Ibn Musa al-Reza (AZ) said: Pomegranate smoke removed the insects and small animals and destroys them.

Imam Ali Ibn Musa al-Reza (AZ) said: Drink sour-sweet pomegranate juice because it settles the blood and refreshes the blood.

Fig in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Fig removes the bad breath, makes the bones strong, causes hair growth and there is no need for the drugs to cure the disease with it. Then he said: Fig is

Imam Ali Ibn Musa al-Reza (AZ) said: Figs are good for colic and are the closest fruits to heaven fruits and resolve the flatus.

Imam Ali Ibn Musa al-Reza (AZ) said: Eating the fig treats colic and eating quince treats eye darkness.

Grape in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Whoever wants to increase his memory must eat 7 ounces of currants before the breakfast.

Mustard in razavi hadith

Khalid Qmat said: Imam Ali Ibn Musa al-Reza (AZ) prescribed this for me: grind an ounce of yellow myrobalan, two ounces of mustard and an ounce of pellitory and have them before your meal

that reduces mucus and refreshes your mouth and makes your teeth strong.

Date in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Mary's (Hazrat Maryam (SA)) date was Ajveh date.

Imam Ali Ibn Musa al-Reza (AZ) said: Whoever wants to release from the seat's pain and hemorrhoids, he should have 7 Heyron dates with cow's fat.

Cucumber in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Anyone who catches cold in the summer must eat one cucumber every day and avoid sun.

Imam Ali Ibn Musa al-Reza (AZ) said: Hemad ibn Mahran Balkhi said: One day in Khorasam a young man complained about jaundice to Imam Ali Ibn Musa al-Reza (AZ). He said: Peel the cucumber and after baking it have it for 3 days before the breakfast.

Ginger in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Whoever wants to reduce amnesia and have strong memory must eat 3 pieces of ginger with honey and eat mustard with his meal. Whoever wants to increase his intelligence must chew myrobalan with sugar Tabarad.

Olive in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Olive removes the bad breath, mucus, lightens the skin strengthens the body and reduces disease and remove fury.

Imam Ali Ibn Musa al-Reza (AZ) said: Anyone who wants hydrated lips with no cracks must rub the olive oil on them.

Imam Ali Ibn Musa al-Reza (AZ) said: If you want to remove bloating you must purge and rub the olive oil on your body.

Garlic in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Whoever wants to get release of the bloats shall eat garlic once in seven days.

Lentil in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Lentil be upon you because it is holy. It softens your heart and increases you tears and 70 prophets have cleansed it the last one is the Jesus (Hazrat Isa (AS)).

Pumpkin in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: The pumpkin plant is Daba and retort.

Banana in razavi hadith

(Talh) the plural form of (Talha), means the banana tree. As is a narration by Ali (AS) it is used in the same sense.

Yahya Samghani said: I came to Imam Ali Ibn Musa al-Reza (AZ) and as he had Imam Muhammad Ibn Ali al-Taqi on his knees, he peeled the banana and gave it to Imam Muhammad Ibn Ali al-Taqi.

Plum in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Fresh plums relieve off heat and bile and dried plums settle the blood, ease and kill severe pain.

The narrative state that: Imam Ali Ibn Musa al-Reza (AZ) said: With Allah's permission Plum is medication to pain.

Lemon balm in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Lemon balm is ours and watercresse is of the Umayyad.

Eggplant in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Eggplant causes no disease in dates harvest season.

Been in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Eating beans, strengthens marrow of legs and generates fresh blood.

Quince in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: No prophet has been sent by God unless he has a smell of quince.

Imam Ali Ibn Musa al-Reza (AZ) said: It's upon you to eat quince because it strengthens your reason.

Imam Ali Ibn Musa al-Reza (AZ) said: The Prophet (PBUH) was given a quince; he cut it in to half with his hand. He loved this fruit a lot and used to have it and offered it to his followers around too and said: eat quince because it purifies the heart, it's very good for lungs and clean them.

Cotton in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Anyone who wants pain free ears should put cotton in his ears when he goes to bed.

Bergamot in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Eating bergamot at night causes squint.

Imam Ali Ibn Musa al-Reza (AZ) said: Dry bread digests bergamot.

Imam Ali Ibn Musa al-Reza (AZ) said: Prophet Muhammad (pbuh) was interested in looking at the green bergamot and red apple.

Garlic chives in razavi hadith

As quoted by Dawood son of Abi Dawood: A man saw Imam Ali Ibn Musa al-Reza (AZ) said in Khorasan picking garlig chives from the garden and eating them right there. The man said they might contain some dirt but Imam said: None of them will stick to thes and this vegetable is good for hemorrhoids.

Quoted from Yahya son of Sulaiman: I saw Imam Ali Ibn Musa al-Reza (AZ) in Khorasan in a garden eating garlic chives. I told him: people believe that every day a drop from heaven Falls down on chicory. He said: If day a drop from heaven Falls down on chicory every, garlic chives are adrift in heavens water all the time. I said: they use fertilizers. He said: nothing of that fertilizer sticks to them.

Watercresse in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Lemon balm is ours and watercresse is of the Umayyad.

Beet in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Sugar beet strengthens the brain and purifies the blood.

Imam Ali Ibn Musa al-Reza (AZ) said: Give sugar beet (leaves) to your patients, because it cures them, has no illness or effects with it and it calms the sleep. But avoid the sugar beet itself because it stimulates yellow bile.

Quoted from Ahmad son of Muhammad son of Abi Nasr: Imam Ali Ibn Musa al-Reza (AZ) said: O Ahmad, how do you like the vegetables? He said: I love all of them. Imam said: If so, you should eat sugar beets, because they grow on the beach in paradise. It has the cure for all diseases, makes the bones bigger and grows flesh.

Henna bush in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) quoted from Imam Ali (AS): Applying henna bush after using depilatory will prevent from leprosy and vitiligo.

Marshmallow in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Washing head with marshmallow on Fridays is one of the commands of the Prophet (PBUH), in addition it has some properties such as making hair and face look more beautiful and preventing from headaches.

Melon in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Eating melon in the morning with empty stomach will cause loose limbs (God forbidden).

Imam Ali Ibn Musa al-Reza (AZ) said: Imam Ali (AS) used to eat melon with sugar.

Imam Ali Ibn Musa al-Reza (AZ) said: The world gave us melons a present from the jewelery of earth from land of health. Melon is at Sweet, savory and delicious fruit that has different types, the best one of which is melon of Khorasan.

Fennel in razavi hadith

Muhammad son of Sinan quoted from Imam Ali Ibn Musa al-Reza (AZ): Once the Moses son of Ja'far (AS) complained of an illness. Doctors came and gave strange descriptions and attributes to some medications. Imam said: wait, where are you going and continued: these medications will suffice: myrobalan, fennel and sugar. Near three-month summer, three times per month and near three-month winter, three times per month, mastic can be used instead of fennel which wipes every disease except death. (In winter mastic is used instead of fennel).

Lris in razavi hadith

Quoted by Ali son of Yaqtyn: I wrote to Imam Ali Ibn Musa al-Reza (AZ) that I feel a heavy cold in my head, in a way that when the wind blows, I am about to lose consciousness. In response Imam (AS) wrote to me: you should use amber and lris after eating food to feel better.

The narratives state that: Imam Ali Ibn Musa al-Reza (AZ) used to drop lris oil in his nostrils.

Rue in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Shaddock increases wisdom.

Sumac in razavi hadith

Hassan bad Khalid quoted: A women wrote to Imam Ali Ibn Musa al-Reza (AZ) and complained about the continuous bleeding. Imam (AS) wrote back and told her to soak a hand size of coriander and sumac in water outside for one night. Then boil it in a clay pot. Then drink one plate of that and you will stop bleeding unless it is the beginning of your period.

Black cumin in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Indeed black cumin is the cure to every disease and you should use honey and black cumin.

Imam Ali Ibn Musa al-Reza (AZ) said: smell narcissus because it secures you against cold just like nigella.

Apple in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: I haven't found anything better and more effective than apple to avoid magic, spell and madness caused by disease.

Imam Ali Ibn Musa al-Reza (AZ) said: Prophet Muhammad (pbuh) was interested in looking at the green bergamot and red apple.

Chicory in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Chicory is the treatment to thousands of pains. There is no pain in the human body, unless chicory can cure it. Quoted from Muhammad son of Ismail: I heard from Imam Ali Ibn Musa al-Reza (AZ) saying: chicory is the cure to thousands of pains and there is no pain in the human body, unless chicory can cure it. One day Imam (AS) asked for chicory for one of the servants who caught fever and headache, had it pounded, put it on a paper, poured violet oil on it and put it on the forehead of the patient. Then he said: you should know it will lower the fever, it's useful for headache, and treats it.

Imam Ali Ibn Musa al-Reza (AZ) said: Eat chicory because it increases your wealth and number of children. Anyone who loves wealth and more children should persist in having chicory.

Lettuce in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: The best vegetables are chicory and lettuce.

Imam Ali Ibn Musa al-Reza (AZ) said: Hot tempered vegetables like celery, leek and lettuce are useful for bowl in winter.

Celery in razavi hadith

It is narrated that Imam Ali Ibn Musa al-Reza (AZ) said: You like celery and all livestock love it which means even animals love it.

Imam Ali Ibn Musa al-Reza (AZ) said: Hot tempered vegetables like celery, leek and lettuce are useful for bowl in winter.

Incense in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Eat plenty of incense, and hold it in your mouth and chew. For me, chewing is more favorable. It removes phlegm from stomach and cleans it strengthens the intellect and digest the food.

Imam Ali Ibn Musa al-Reza (AZ) said: Give your pregnant women male incense, this way if she carries a boy he will be brave and knowledgeable and if she carries a girl she will have beautiful face and be well mannered, big and strong and dear to her husband.

Walnut in razavi hadith

Quoted from Muhammad son of Ibrahim Ja'afy: A man went to Imam Ali Ibn Musa al-Reza (AZ) and complained about stomachache that was about to kill him. He asked Imam to pray to God for him because he was given lots of medicine but not only they didn't have any effect but also caused a lot more pain. . Imam (as), peace be upon him smiled and said: I shall pray to God for you and ask him to ease your pain with his power but when pain overcomes and agonize you, take a walnut and keep it above fire until you are sure everything inside is barbecued and the fire should have changed the color of the outside shell. At this time, eat it to calm the pain immediately. He said: I swear to God, I did it only once and with the permission of Allah, the abdominal pain was gone.

Coriander in razavi hadith

Quoted from Hassan bad Khalid: A woman wrote to Imam Ali Ibn Musa al-Reza (AZ) and complained about the continuous bleeding. Imam (AS) wrote back and told her to soak a hand size of coriander and sumac in water outside for one night. Then boil it in a clay pot. Then drink one plate of that and you will stop bleeding unless it is the beginning of your period.

Mung bean in razavi hadith

Narratives state about vitiligo (white spots on body) that Imam Ali Ibn Musa al-Reza (AZ) said to one of his companions: take some fresh mung bean at its harvest time and beat it with the leaves then extract the liquid and drink it early morning with empty stomach. Also rob it on white spots on the body. This work was carried out and recovery was achieved.

Pea in razavi hadith

The narrative state that: Imam Ali Ibn Musa al-Reza (AZ) said: Pea is useful for low back pain The narrative state that: Imam Ali Ibn Musa al-Reza (AZ) before and after food the order was pea

Narcissus in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: smell narcissus because it secures you against cold just like nigella.

Sugar cane (Tabar zad Sugar and White Sugar) in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Those who want to have powerful memory and not to be absent-minded should mix three pieces of ginger with honey and eat it. He should also eat something with his food that has been prepared with mustard. Those who want to have sharp minds should not leave house unless having had three myrobalans with tabar zad sugar empty stomach.

Muhammad son of Sinan quoted from Imam Ali Ibn Musa al-Reza (AZ): Once Moses son of Ja'far (AS) complained of an illness. Doctors came and gave strange descriptions and attributes to some medications. Imam said: wait, where are you going and continued: these medications will suffice: myrobalan, fennel and sugar. Near three-month summer, three times per month and near three-month winter, three times per month, mastic can be used instead of fennel which wipes every disease except death. (In winter mastic is used instead of fennel).

Imam Ali Ibn Musa al-Reza (AZ) said: Imam Ali eat melon with sugar.

Imam Ali Ibn Musa al-Reza (AZ) said: Tabar zad sugar (white) removes phlegm completely.

Myrobalan in razavi hadith

Imam Ali Ibn Musa al-Reza (AZ) said: Whoever wants to reduce amnesia and have strong memory must eat 3 pieces of ginger with honey and eat mustard with his meal. Whoever wants to increase his intelligence must chew myrobalan with sugar Tabar zad.

CONCLUSION

Preventive medicine is the most important way to health preservation and "Tib Imam Reza: Resaleh Zahabieh" is the oldest medical text and first book in preventive medicine and health preservation that was written in Islamic world and by one Muslim. This text has unique traits in container. "Tib Imam Reza: Resaleh Zahabieh" is very summery, but contains the most health preservation subjects. But nutrition is core of this text. On traditional medicine opinion, unsuitable nutrition is a main element in diseases, physiopathology, too. Razavi dietary pattern: Tib Imam Reza" can introduce a new pattern in prevention and treatment of nutritional based diseases. Results in this research showed that 42 plants (Pomegranate, Fig, Grape, Mustard, Date, Cucumber, Ginger, Olive, Garlic, Lentil, Pumpkin, Banana, Plum, Lemon, Eggplant, Bean, Quince, Cotton, Bergamot, Garlic chives, Watercresse, Beet, Henna, Marshmallow, Melon, Fennel, Lris, Rue, Sumac, Black cumin, Apple, Chicory, Lettuce, Celery, Incense, Walnut, Coriander, Mung, Pea, Narcissus, Sugar cane and Myrobalan) have been mentioned in Razavi Hadith.

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