



## Investigating the Therapeutic Effects of Some Foods Based on Hadith Teachings

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### **Abstract**

One of the most important issues in the treatment system is the use of the right medicine to treat the disease; and since God Himself is both a physician and a healer, it is necessary that He has placed healing effects in many of the things that He has created as human nutrition. Undoubtedly, the use of natural medicines will be much more useful than chemical medicines because they do not cause serious side effects in the body. Meanwhile, the traditions of the innocents (pbut) can be very helpful in understanding the therapeutic effects of these foods. The present study investigated some of these narrations and with descriptive and analytical method, it sought to answer the question, how is the investigation of the therapeutic effects of some food based on the teachings of hadith? In this section, the therapeutic effects of the following foods and herbal medicines were investigated: 1- Pomegranate, 2- Honey, 3- Figs, 4- Garlic, 5- Thyme, 6- Milk, 7- Meat, 8- Vinegar, 9- Currants, 10- Olive.

**Keywords:** *Therapeutic Works; Nutrition; Hadith Teachings; Medicine; Traditions*

### **Introduction**

In religious teachings, there are many orders on proper nutrition. One of the principles of these recommendations is a narration about human health that was narrated by Imam Sadiq (a.s.): Every food item that God has declared haram (prohibited) or halal (permitted) is because of its effect on the stability and health of the human body (Koleini, 1407 AH, vol.6, p. 242).

The Holy Qur'an quotes Ibrahim Khalil (a.s.) who said: "And when I fall ill, He (God) heals me." (Sha'ara: 60). This statement means that medicine is the work of Almighty God and He is the true doctor. It is God who put healing properties in medicines and in the system of creation, created a medicine for every pain and endowed man with the ability to know pains and medicines and how to treat them, and thus made him the embodiment of his names "Shafi" and "Tabib". (Mohammadi Reishahri, 2013, vol. 1, p. 11).

Therefore, the divine wisdom and the healing nature of the Lord of the universe require that in the creation of what is fed to humans, he also places properties for the treatment of diseases. Traditions passed down from the Prophets (pbut) can be helpful in introducing the therapeutic or preventive effects

of food or medicinal plants. The most basic issue in the treatment system is the drug issue; because one of the most important things that can lead to a successful and dynamic treatment is the use of the right medicine. Obviously, a drug that has the most therapeutic effect with the least side effects for the patient is said to be appropriate. Since everything created in the system of creation for human productivity is more compatible with human nature; therefore, it is obvious that the drugs that are derived from nature will provide more effectively the therapeutic purpose of the drug.

Once upon a time, herbal medicine was popular; But unfortunately, they have left it aside and use chemical medicine instead, which, in addition to the good effects and results it has offered to human society, also has some strange harmful effects, although herbal medicine requires deep scientific specialization to identify their properties, methods of use and quality of effect and combination of medicinal plants in order to use them in their place (Javadi Amoli, 2013, vol. 46, p. 495)

The medical hadiths can be divided into three categories: the first category, the hadiths which are the miracles of religious leaders in the treatment of diseases. The second category is the hadiths that have been quoted as the prevention of diseases. The third category is the hadiths that have been narrated about the treatment of diseases. These hadiths are also divided into two parts: the first part, treatment through asking for healing through the Qur'an and prayer; the second part, treatment through drugs. Hadiths related to miracles in medical matters are outside the scope of medical hadiths. It is worth noting that the presentation of preventive medicine hadiths for the general public, due to the fact that these hadiths are often in accordance with scientific standards, and with the explanation that the factors mentioned for prevention in these hadiths do not mean the full cause of prevention, does not create a problem. Also, the first part of the medical hadiths that deal with treatment through the verses of the Quran and prayer can also be presented to the public, considering the conditions of prayer being answered and the fact that prayer is effective in treating many diseases. Therefore, the only hadiths whose basis for action is not correct without a complete evaluation and cannot be attributed to them as the guidelines of religious leaders are the hadiths that recommend the treatment of diseases through special medicines. These hadiths can be evaluated through research (Mohammadi Rayshahri, 1383, vol. 2, p. 20).

An important point that should be noted is that the food and treatment recommendations of some of these hadiths are given in the form of general and absolute ruling. It must be noted that these rulings could be limited base on the other hadiths, some verses of the Quran, according to the health and illness of different people or stages, their age or geographical and environmental conditions and weather conditions; in other words it means that the general ruling is related to the domain and the specific case that has its own special situation and does not apply to others or different environments (Javadi Amoli, 2011, pp. 99-100).

In any case, due to the great effect of nutrition on physical and mental health, in many narrations certain edibles have been ordered while some of them have been prohibited, and also the therapeutic effects of food and herbal medicines have been mentioned. It should be considered that researching all of them is outside the scope of merely one research. Nevertheless, this goal can be achieved by writing numerous researches. The present research seeks to examine some of these narrations. Therefore, the current research with a descriptive analytical method seeks to answer the question, how is the investigation of the therapeutic effects of some food based on the teachings of hadith?

### ***Research Findings***

In this section, the therapeutic effects of the following foods and herbal medicines are examined: 1- Pomegranate, 2- Honey, 3- Figs, 4- Garlic, 5- Thyme, 6- Milk, 7- Meat, 8- Vinegar, 9- Currants, 10- Olive.

## 1. Pomegranate

Pomegranate is one of the fruits that God, in addition to naming it as one of the heavenly fruits, has somehow distinguished it from other fruits. In his commentary on verse 68 of Surah al-Rahman, Tabarsi said: "Converting palm and pomegranate to fruit, even though they are both fruits, is to explain their virtue, as if they are both (dates and pomegranates) in virtue." There are two other types like Gabriel and Michael [who are mentioned separately after the mention of angels due to their superiority] or it is because they are both fruit and medicine, and they are not pure fruit" (Tabarsi, 1377, vol. 6, p. 208).

In examining the properties of pomegranate, it should be said that antioxidants are nutrients in foods that can prevent the destruction of the body; In fact, antioxidants neutralize free radicals. Free radicals can cause cell damage by attaching to other molecules and stimulating cells to grow abnormally or by interfering and disturbing the functioning of healthy cells, including brain cells. But in the presence of antioxidants, they neutralize the effect of these free radicals and minimize the damage caused by them. The benefits of consuming some edible antioxidants include: slowing down the aging process in the skin, body tissue, joints, eyes, heart and brain, having healthier, younger and brighter skin, reducing the risk of cancer, increasing detoxification in the body, increasing longevity, preventing heart diseases and stroke, reducing cognitive problems such as dementia, and reducing the risk of eye problems (<https://daneshyari.com/isi/articles/antioxidan>).

There are two substances inside the pomegranate, which are actually the source of most of the pomegranate's properties: 1) Punicalagin: this substance is a very strong antioxidant that can be found in both the pomegranate juice and the pomegranate skin. The antioxidant properties of this substance are so high that pomegranate juice has three times more active antioxidants than drinks such as grape juice and green tea. This antioxidant and of course other things make the properties of pomegranate juice and of course the properties of pomegranate skin very high. 2) Punic acid: this acid is found in the oil extracted from the pomegranate's nucleus and is one of the principal fatty-acids of pomegranate's nucleus. This substance is one of the omega-6 fatty acids (Medical News Today).

According to the mentioned contents, the wisdom of the narrations about the works of pomegranate can be clearly seen. Imam Sadiq (a.s.) said: "Two foods are beneficial that do not enter the disease, unless they make it healthy, and there are two harmful foods that do not enter the health, unless they make it unhealthy." Those two useful foods are: pomegranate and lukewarm water, and those two harmful foods are: cheese and dried meat" (Mohammadi Rayshahri, 2013, vol. 2, p. 73).

Imam Sadiq (a.s.) said: "Eat sweet pomegranate, because not a single grain of it enters the stomach of a believer, unless it eradicates a disease from him and keeps Satan and temptation away from him" (ibid., p. 316).

Imam Reza (a.s.) said: "Try to suckle sour and sweet pomegranate, because it gives strength to a person and revives the blood" (ibid.).

## 2. Honey

Honey is one of the foods that God has mentioned in the Qur'an about its healing effect for people and said: «فِيهِ شِفَاءٌ لِلنَّاسِ» "It is a healing for people" (Nahl/69). It should be noted that the verse does not have a general meaning, so it does not imply the healing of honey in an absolute way, so that someone can say that honey is a cure for any person at any time, any place and any condition and for any disease. This is because in the mentioned sentence, the healing word (Shafa) does not have the definite article "al"; also

it is not in the context of negation, so that it is useful for the general public, but it is in the context of proof, and it does not understand anything more than the a general case ( " case of mahmillah and fi al-jumla"). For example, it does not appear from this verse that honey is good for treating boils,

earache, diabetes and the like, although if it cures such diseases, it does not contradict the verse (Javadi Amoli, 13992, Vol. 46, pp. 496-497).

But among the healing properties of honey, we can mention the following:

- 1- Honey has two antibacterial effects: 1) bacteriostatic effect: which means it can prevent the proliferation and growth of bacteria. 2) Antibacterial effect: that means it can destroy bacteria.
- 2- Strengthening the body's energy: Glucose and fructose of honey quickly enter the bloodstream, and this will strengthen the energy needed for movement.
- 3- Strengthening memory: It has been found that there are several antioxidants in honey that can keep the brain in its best condition. Honey also helps the absorption of calcium in the brain and preserves memory.
- 4- Helping to reduce cough: Honey covers the throat wall and relaxes the throat by soothing the nerve endings that protect the throat, and its other effects include strengthening the body's immune system, helping to eliminate stomach reflux, and treating eye ailments. (<https://ahoota.com/benefits-of-honey>).

According to these materials, which have mentioned some of the properties of honey, the value of traditions about the properties of honey is more evident than before. Imam Ali (a.s.) said: "The patient is impure with something like eating honey" (Mohammadi Rayshahri, 1383, vol. 2, p. 399). The Prophet of God (PBUH) also said: "Honey is a healing agent that drives away blot and fever" (ibid., p. 401).

Imam Reza (AS) said: "In honey, there is a cure for any pain. Whoever licks a finger from it while fasting, this honey will end his phlegm, suppress bile, prevent black bile, clear the mind, and if eaten together with frankincense, it will improve memory. (Mohammadi Rayshahri, 1383, vol. 2, p. 405).

The Prophet of God (PBUH) said: "There are three things by which the body becomes fresh and grows: a pleasant smell, soft clothes and drinking honey" (ibid., p. 403) and he also said: "Honey is a good drink for the heart." It takes care and removes the coldness of the chest" (ibid., p. 235) and in another narration from him, it is said: "Whoever wants memory, should eat honey" (ibid., vol. 1, p. 253).

### 3.Fig

In the Qur'an, God swears by two fruits: fig and olive: "Wa al-Tin and al-Zitoon" (Tin/1), and this by itself is a proof of the special characteristics of these two. The commentary of Hedayat explains the reason for this feature as follows: "The difference between fruit and other types of food is that it is easy to eat without having to do any work to prepare it; Some types of fruit, in addition to the distinguishing features that it has as a fruit, also have nutritional advantages, and they can be stored and contain essential substances for the body, and one of them is the fig, which is easy to eat and as if it is made like the size of the mouth and it has a clean taste with great benefits, and it can be dried to be consumed when necessary (Madrasi, 1377, Vol. 18, p. 193).

One of the properties of figs is that this product is a rich source of dietary fiber. There is a large amount of insoluble dietary fiber called lignin in figs, and this substance has made figs play an important role in preventing and relieving constipation. Among the most important properties of figs is related to increasing the body's immune system. Due to the antioxidants present in this product, eating it increases the body's immune system so that viruses cannot easily disrupt the body making a person sick. Figs contain various minerals and vitamins. In addition to improving the function of the body's immune system, the treatment of anemia is also done by consuming figs in the body (<https://goldnahal.ir>).

Figs are one of the heavenly fruits, which, in addition to being mentioned in the Qur'an, are also mentioned in the traditions of the innocents (pbuh). In Makaram al-Akhlaq, it is quoted from Abu Dharr: "A tray of figs was presented to the Prophet (PBUH). He said to his companions: Eat it, because if I were to say that it is a fruit from heaven, I would have said the same fruit. It is a seedless fruit. Eat it as it eradicates hemorrhoids and is beneficial for gout" (Mohammadi Rayshahri, 2013, Vol. 2, p. 259).

Imam Ali (a.s.) said: "Figs soften blockages and are beneficial for colic episodes." Eat plenty of it during the day and eat it at night too; But not too much" (ibid.). And he also said: "Eating figs softens the sediments in the ducts and veins" (ibid., p. 237).

Imam Reza (a.s.) said: "Figs remove the bad smell of the mouth, strengthen the bones, remove the pain, and having that, there is no need for medicine anymore" (ibid., p. 259).

#### 4.Olive

Olive is also among the things that God has sworn by in the Quran; The reason for the allocation of this fruit in the oath of the Lord in "Tafsir Esna-ashari" is as follows: "Olive is a fruit that is both a fruit and a bread, a stew, a medicine, and a gentle and beneficial oil, and it should be included in most foods." (Hosseini Shah Abdul Azimi, 1363, vol. 14, p. 270).

Olives are rich in antioxidants, and their health benefits range from fighting inflammation to reducing the growth of microorganisms. Oleic acid, the main fatty acid found in olives, has been linked to improved heart health and may regulate cholesterol levels. Additionally, some studies suggest that olives and olive oil may lower blood pressure. It has been concluded in animal studies that some plant compounds found in olives and olive oil help prevent bone loss. Olives help reduce the risk of cancer. This may be partly due to their high antioxidant and oleic acid content (<https://www.ghafaridiet.com/article>).

The Prophet (PBUH) said: "Eat olive oil and lubricate yourself with it; because in it, there are seventy remedies, and leprosy healing is one of them" (Mohammadi Rayshahri, 2013, Vol. 2, p. 331).

Natural oils, including olive oil, can absorb and remove toxins and germs from the mouth. Germs and bacteria that exist in the mouth cause plaque, yellow teeth and cavities in them (Pursadat, 1400).

In another narration of the Prophet (PBUH), it is said: "What a good toothbrush olive is, from a blessed tree, it makes the mouth fragrant, removes tooth decay, and it is my toothbrush and that of the prophets before me" (Mohammadi Rayshahri, 1383, vol. 2, p. 327) ).

The high amounts of antioxidants in black and green olives help reduce wrinkles on the face and around the eyes and rejuvenate the skin. The phenolic compounds in olives help strengthen bones and reduce the risk of osteoporosis. Olive fruit contains high amounts of fiber, which helps improve digestion, treat gastric reflux, and improve digestive health. Olive has strong anti-inflammatory and antibacterial properties and reduces the risk of stomach infection and stomach ulcer caused by *Helicobacter pylori* (<http://www.coca.ir/benefits-properties-green-black-olives>).

Ishaq bin Ammar or someone else presents to Imam Sadiq (a.s.): They say that the olive raises the colic; He said: "Olive drives the colic" (Mohammadi Rayshahri, 2013, vol. 2, p. 329).

Imam Sadiq (a.s.) said: "Eating the olive oil makes the flesh grow, strengthens the bones, thins the skin, and increases sexual power" (Mohammadi Rayshahri, 2013, vol. 2, p. 331).

And they also said: "If any of you have a pimple or boil, he should close it and treat it with olive oil or animal oil" (Mohammadi Rayshahri, 2013, vol. 2, p. 331).

#### 5.Thyme

Thyme is known for its properties in preventing the production of harmful gases in the stomach and thus increasing the health of the digestive system. The reason for this feature of thyme is that it has volatile fats that reduce stomach gas. Thyme also acts as an anti-spasmodic compound and helps relieve intestinal spasms (Efrasteh, 1400).

Imam Kazim (a.s.) said: "The medicine of the Commander of the Faithful (a.s.) was thyme." He said that thyme for the stomach becomes fluffy like the fluff of velvet fabrics" (Mohammadi Rayshahri, 1383, Vol. 2, p. 333) and it is also stated in Mahasan: "It is said that thyme purifies the stomach" (ibid., p. 335).

## 6. Milk

In the Qur'an, Allah mentions the way milk is produced and says: "سُقِّيَكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ" (Nahl/66) "لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ" "We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers". According to "Tafsir Nemooneh" The word "farth" means the digested food inside the stomach, as soon as it reaches the intestines, its vital substance is absorbed by the body, and its waste is sent outside, while this digested food is inside the stomach. It is called "farth" and when its waste is removed, it is called "ruth" (dung).

It is clear that a small amount of food such as some sugary substances and also water is absorbed by the body through the walls of the stomach, but the major part enters the blood when the digested food is transferred to the intestines. And it is also clear that milk oozes from special glands inside the breast and its main ingredients are taken from blood and fat-producing glands. In this way, this pure, clean, white substance, pleasant, invigorating food, is obtained from the digested food mixed with waste, and from the blood, and this is truly strange, its source is so polluted and hateful. But the product is so pure, beautiful, heartwarming and cheerful" (Makaram Shirazi, 1374, vol. 11, p. 290).

Milk has many therapeutic and preventive properties against dangerous diseases. Milk contains a lot of calcium, phosphorus, protein and magnesium, the properties of which are very useful for the health and growth of bones. The amount of calcium and phosphorus in milk and milk products are very useful for having healthy teeth and protect and maintain them well. The protein in milk acts as a protector of tooth enamel. Calcium, protein, magnesium and potassium in milk are useful and effective in reducing blood pressure. Consumption of milk and dairy products reduce the risk of cardiovascular diseases. Nutrients in milk, including calcium and magnesium, reduce the risk of developing type 2 diabetes. Another therapeutic property of milk is to fight against cancer (Khoshrovi Kefash, Beta).

The Prophet of God (PBUH) said: "God has not created any pain, except that He has also created a cure for it. Eat cow's milk, because it eats from every tree" (Mohammadi Rayshahri, 2013, vol. 2, p. 461). Imam Ali (AS) also said: "Cow's milk is medicine" (ibid., p. 463).

## 7. Meat

Research shows that meat is the most natural and balanced protein complex and the easiest way to absorb protein and essential acids. Also, meat is a natural source of iron, calcium and vitamin B12. Therefore, in order to maintain the health of the body, daily consumption of meat in the form of a high protein diet is recommended. Even vegetarians have realized the importance of meat in their daily diet. (Tayeb, 2009, Vol. 9, p. 293).

«لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَ يُذَكِّرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَ اطَّعِمُوا الْبَائِسَ الْفَقِيرَ»

"So that you may see the profits that are from them and remember the name of God on certain days, when they slaughter the four ends that God has provided for them, then eat from them and feed the poor and needy" (<http://nature.com/ejcn/journal/vaop/ncurrent/full/ejcn201117a.html>).

Hazrat Ibrahim (pbuh) provides veal meat to entertain her guests(feminine)

«وَ لَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ» (Hud/69)

"And indeed our messengers brought good news to Ibrahim, they said hello, she replied: "Hello "and it will not be long before she brings a roasted calf.

The importance of eating meat has been mentioned in many hadiths, for example: the Holy Prophet (PBUH) said: "Meat is the most important food in this world and the next world ." (Mohammadi Rayshahri, 1383, vol. 2, p. 469) and also said: "Eating meat makes the face noble and also makes the disposition noble" (ibid., p. 471). Imam Ali (a.s.) said: "May the flesh be upon you; Because eating meat makes meat grow" (ibid.) and he also said: "May this meat be on you, eat it; Because it makes you feel good, cleans the color and shrinks the abdomen" (ibid.).

Imam Sadiq (a.s.) said: "Meat is from meat; Anyone who leaves it for forty days will become ill-tempered, eat it; because it increases hearing and vision (same).

The remarkable thing about the narrations related to nutrition and food is that if it is stated in a narration: "The beef of the cow is pathogenic " (Ibn Hayun, 1385; Vol. 2; p. 112)

It does not mean general pathogenicity for everyone and in any situation; Rather, according to other narrations and the proofs of its solution, its pathogenicity is for those who have a suitable background for it in terms of physical or age or environmental conditions. In other words, the absolute ruling that is given in such hadiths is limited to a case that other cases do not fall under that ruling with the conditions that are mentioned in other hadiths (Javadi Amoli, 2014, pp. 99-100).

#### 8. Vinegar

Studies have shown that vinegar contains some natural compounds that have a positive effect on insulin response. In other words, this substance is useful for stabilizing blood sugar levels. Vinegar can also help improve liver metabolism for proper insulin production. Vinegar also contains strong antioxidants that fight free radicals and simultaneously strengthens the body's immune system. The amount of potassium in vinegar is quite high, while the amount of sodium is relatively low. In fact, one of the benefits of vinegar is promoting heart health. Vinegar can help eliminate factors that reduce blood flow and prevent strokes. One of the great features of vinegar is its high content of antibacterial agents that are effective in fighting infections (<https://namnak.com> 41329).

Imam Ali (a.s.) said: "Vinegar is a good stew, it breaks the bitterness, quenches the bile and revives the heart" (Mohammadi Rayshahri, 1383, vol. 2, p. 303).

Imam Sadiq (a.s.) said: "Vinegar is a good stew. It breaks the bitterness, revives the heart, strengthens the gums and kills the animals in the stomach" (Mohammadi Rayshahri, 1383, Vol. 2, p. 305) strengthens it" (ibid.).

In this narration, vinegar is not introduced as a medicine but as a food, so its consumption should be continuous and it is most likely to be used as a prevention. It means that people who are healthy should consume vinegar to avoid heart disease. Because the narration has made reviving the heart different from breaking the hearts (bitter); perhaps it can be said that the revival of the heart is the result of adjusting the bitterness. It is mentioned in many hadiths that vinegar breaks bile and bitterness, which means it removes its intensity. It turns into water and salt. Perhaps it can be concluded that the disease of the heart is (soda and bile) and its elimination causes the heart to revive (Tabrizian, 2014)

#### 9. Currants

Due to the presence of black or red compounds in currant fruit, which are anthocyanin and polyphenolic, this fruit has anti-cancer properties. These compounds are also effective in preventing Alzheimer's disease, as the amount of anthocyanin in currants increases, its power to prevent Alzheimer's disease also increases. These compounds are also excellent for preventing atherosclerosis and prevent the adhesion of platelets. Consuming currants causes the blood concentration to decrease and the blood vessels to expand and ultimately reduce the blood concentration. Currants are used to treat heart diseases and high blood pressure as well as diabetes. It is useful for strengthening the stomach and treating digestive disorders. This fruit also has analgesic, antibacterial properties and protects the health of the

liver, heart and immune system. This fruit cures most diseases and removes anger and pleases the Lord and also makes the mouth smell good (Tadani Nejad, Bitā).

The Prophet (PBUH) said: "Use currants; because it extinguishes bitterness, suppresses phlegm, strengthens the stomach, removes fatigue and makes the heart good" (Mohammadi Rayshahri, 2013, vol. 2, p. 321).

And he also said: " Currants is a good food, it strengthens the legs, removes disease, calms anger, pleases the Lord, removes phlegm, makes the mouth smell good and cleans the color" (ibid.). Imam Ali (a.s.) said: "Currants strengthens the heart, removes disease, extinguishes heat and makes the heart happy" (ibid., p. 323). Imam Sadiq (a.s.) also said: "If a famine hits you, fill yourself by busying yourself with currants" (ibid.).

#### 10. Garlic

Garlic is like an onion. It has a spicy smell and taste, many medicinal properties, the most important of which are: The nature of garlic is hot and dry, it contains: water, oxalate, potassium, calcium, protein, phosphorus, iron and a little sugar. It has a positive effect on asthma, bronchitis, whooping cough, tuberculosis, and flu, and eating garlic soup on an empty stomach eliminates indigestion. The most important thing to note is that although there are so many benefits for it, it shouldn't be overconsumed. Excessive consumption of garlic reduces vision, increases bile and destroys red blood cells. And it is prohibited for dermatologic patients and infants (Goli and Shahriari, 2014, p. 77).

The Prophet (peace be upon him) said: "Eat garlic and treat with it; because there is a cure for seventy pains in it" (Mohammadi Rayshahri, 2013, vol. 1, p. 263). Imam Reza (a.s.) also said: "Whoever wants to avoid the cramp, should eat garlic once every seven days" (ibid.).

#### **Conclusion**

Healing traditions passed down from the innocents (PBUH) can be very helpful in understanding natural medicines for the treatment of diseases. Stating these few examples of therapeutic traditions and matching them with scientific reasons can be a strong reason for using these traditions in traditional and Islamic medicine; because without a doubt, the use of what is created in nature, for the treatment or prevention of disease, will not cause complications. And this matter itself is of special importance in the matter of treatment.

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