

Virtues of Zamzam

The Prophet (peace and blessings of Allah be upon him) said: "The best water on the face of the earth is the water of Zamzam; it is a kind of food and a healing from sickness." (Saheeh al-Jaami', 3302).

It was reported that the Prophet (peace and blessings of Allah be upon him) drank it, did wudoo' with it and poured it on his head. He used to carry Zamzam water in small vessels and large containers in order to pour it on the sick and give it to them to drink. (al-Silsilat al-Saheehah, 883).

One of the Sahaabah said: we used to call it al-Shabbaa'ah (satisfying) and it helped us to take care of our families (ie. it was filling and helped them to do without food, it was also sufficient to nourish children). (al-Silsilat al-Saheehah li'l-Albaani, 2685).

The Messenger of Allah (peace and blessings of Allah be upon him) said: "The water of Zamzam is for whatever it is drunk for." (Narrated by Ibn Maajah)

The Messenger of Allah, salallahu alayhe wa sallam has said:" The most sublime of all earthly waters is that of zamzam; therein one finds food for the hungry and medicine for the ill." [At- Tabarani]

"Zamzam water is what one intends to drink it for. When one drinks it to be healed, Allah heals him; when one drinks it to be full, Allah makes him full; and when one drinks it to quench his thirst, Allah quenches it. " [Ahmad, and Ibn Majah]

Since Zamzam water serves whatever purpose and intention for which it is drank; provided it is with sincerity: The scholars and the righteous have tried this and they drank from it with the intention of fulfilling their needs and seeking cure for the sick or relief from poverty or catastrophe and surely Allah eased for them achieving their needs. So next time when one gets the opportunity to drink Zamzam, one should grab the opportunity to pray for: a healthy body, sharp mind, forgiveness for sins, life in Jannah after death, an honourable death on the day of Jummah, and all one's physical and spiritual needs of this world and Hereafter.

Imam ibn al-Qayyim al-Jawziyyah, may Allah have mercy on him, said, "Zamzam water is the best and noblest of all waters, the highest in status, the dearest to people, the most precious and valuable to them. It was dug by Jibril and is the water with which Allah quenched the thirst of Isma'il."

It was reported in *Sahih Muslim* that the Prophet, *sallallahu 'alayhi wa sallam*, said to Abu Dharr, who had stayed near the *Ka'bah* and its coverings for forty days and nights with no food or drink other than (Zamzam), "How long have you been here?" Abu Dharr said, "I have been here for thirty days and nights." The Prophet, *sallallahu 'alayhi wa sallam*, said, "Who has been feeding you?" He said, "I have had nothing but Zamzam water, and I have gotten so fat that I have folds of fat on my stomach. I do not feel any of the tiredness or weakness of hunger and I have not become thin." The Prophet, *sallallahu 'alayhi wa sallam*, said, "Verily, it is blessed, it is food that nourishes." [Narrated by *Imam Muslim*, 2473]



The gushing water of Zam Zam.
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Ajwa Dates – The Prophet’s (Saw) favorite dates

Ajwa Dates Keep Away Harm, Poison and Magic

Ajwa (عجوة) is a soft dry variety of date fruit from Saudi Arabia. It is cultivated at Madinah Munawwara. A delightfully soft and fruity date with fine texture.

Narrated by Saud; the Messenger (Sallallahu Alayhi Wasallam) said, “If Somebody takes seven ‘ajwa dates in the morning, neither magic nor poison will hurt him that day.” [Sahih Bukhari, Book #71, Hadith #664 (also 663, 672)]

The Messenger (Sallallahu Alayhi Wasallam) said, “Ajwa dates are from paradise.” [Tirmidhi (2068) he said hasan Saheeh and it was authenticated by Shaikh al-Albaani]

Referring to eating seven Ajwa dates, the Messenger (Sallallahu Alayhi Wasallam) said, “He will not be harmed by anything until he reaches the evening.” [Sahih Muslim (2047)] ‘Aisha reported Allah’s Messenger (may peace be upon him) as saying: “The ‘ajwa’ dates of ‘Aliya’ contain heating effects and these are antidote in the early morning.” [Sahih Muslim, Book #023, Hadith #5083]

There are also “imitations” or some sold an inferior quality dates and “conned” the customers as “AJWA dates” **To know whether it’s AJWA, look closely at the dates. There are very fine white lines on the dates.**

Madinah Dates Keep Away Harm

Amir b. Sa’d b. Abu Waqqas, on the authority of his father, reported Allah’s Messenger (Sallallahu Alayhi Wasallam) having said: “He who ate seven dates (of the land situated) between these two lava plains in the morning, no poison will harm him until it is evening.” (Sahih Muslim, Book #023, Hadith #5080)

Dates in One’s Home

‘A’isha reported Allah’s Messenger (Sallallahu Alayhi Wasallam) as saying: “‘A’isha a family which has no dates (in their house) its members will be hungry; (or) ‘A’isha the family which has no dates its members may be hungry. He said this twice or thrice.” (Sahih Muslim, Book #023, Hadith #5079)



Virtues of olive oil

As regards to the Zaytun tree, Allah (Ta'ala) says: "And a tree that grows on mount Saini which provides oil – and enjoyment for those who eat it" [23:20]

Indeed, Allah Ta'ala has mentioned the Olive tree as being blessed as well;

"a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous.." [surah 24: 35] bn Umar recorded the well-known hadith "use olive oil and anoint yourself with it, because it is 'from a blessed tree'"(24:35) [al-Bayhaqi]

It is recorded that the Prophet said

"Every kind of olive oil is for you, and anoint yourself with it.." [ibn al-Juzi].

The Prophet used to recommend olives and saffron in cases of pleurisy, and he used to say that olives are the medicine of the poor.

In another tradition Muhammad said "Eat olive oil and anoint yourself with it" [at-Tirmidhi].

Saied al-Ansari narrates that the Prophet said,

"Eat the olive oil and massage it over your bodies since it is a blessed tree."

[at-Tirmidhi, ibn Maja]

Abu Hurairah RadiAllahu Ta'ala anhu narrates that the Prophet stated, "Eat the olive oil and apply it (locally), since there is cure for seventy diseases in it, one of them is Leprosy."

[abu Naim]

Khalid Bin Sa'd narrates "I came to Madinah with Ghalib Bin Al Jabr. Ghalib became ill during the journey. Ibn Abi Ateeq came to see him and told a narration from Aisha that the Prophet told about the cure in Kalonji.

We crushed a few seeds of Kalonji and mixed it with olive oil and dropped in both nostrils, after which Ghalib became healthy." [ibn Majah, Bukhari]

The human body easily absorbs olives. This aids digestion, and so your body can handle food with ease. Imam Jalaluddin as-Suyuti in his book, "Medicine of the Prophet" suggests drinking Olive oil so as to keep the bowels moving, soothing pains and combating constipation.

The juice of the olive, otherwise known as olive oil (Zayt), is a delicious source of antioxidants.

This oil is monounsaturated, and it has a positive effect on the cholesterol level in our blood streams, by helping to reduce it. Monounsaturated fats are an important part of our diets. These oils act to keep cholesterol from sticking to our artery walls, and thus combating against diseases such as heart disease and strokes. Not only that, but they help to control blood sugar, a big plus in offering protection against Diabetes.

The roots of the Zaytun tree are so extensive and strong that in times of drought, when other trees die, the zaytuna tree is still standing because it draws from deep within the earth when the heavens withhold their life-giving water.

Olives are also very light foods (i.e. contain low calories), but at the same time very filling; being able to quickly satisfy hunger. And lead to fewer total calories ingested at mealtime.

According to ibn al-Qayyim, Olives are an exhilarant, they provide prevention against poisons, gives the facial complexion glow, regulates the digestive process, expels the intestinal parasites, makes the hair lustrous and minimises ageing problems.

He also comments that the massage of olive oil with common salt over the gums is a remedy for several diseases of gums and teeth.

The chronic ulcers and boils, which show difficult healing condition, are healed up with the use of olive oil generally.

The local application of olive oil or the water extracted from the crushed olive oil leaves is effective on boils, rashes and itching.

Imam Tirmidhi (in the Shama'il of at-Tirmidhi) mentions that it was reported that the Prophet used so much olive oil that his shawl was often saturated with it.



Black seed and black seed oil

Mentioned by the Holy Prophet (peace be upon him)

" Hold on to the use of the black seed for indeed it has a remedy for every disease except death"

" Hold on," indicates a long-term use - Hadith (Sayings of the Prophet (SWS) narrated by his companions.)7.591

Narrated Khalid bin Saad (ra):

We went out and Ghalib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Medina he was still sick. Ibn Abi 'Atiq came to visit him and said to us, "Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for 'Aisha (ra) has narrated to me that she heard the Prophet saying, 'This black cumin is healing for all diseases except As-Sam.' 'Aisha (ra) had asked 'What is As-Sam?' The Prophet (SWS) replied, 'Death.' " - Hadith 7.592

Narrated Abu Huraira (ra): I heard Allah's Apostle saying, "There is healing in black cumin for all diseases except death."

Salim Bin Abdullah (ra) narrates with reference to his father Hazrat Abdullah Bin Omar (ra) that Prophet Muhammad (SWS) said, "Let fall these black seeds upon you, these contain cure for all diseases except death."

The same narration is found in Sanad-e-Ahmed from Hazrat Aisha (ra) and in Ibn-al-Jozi and Trimizi from Abu Huraira (ra). Hazrat Buraida narrates that Prophet Muhammad (SWS) stated - "Shooneez is cure for all ailments except death."

It is stated in the books of seerat that Nabi-e-Akram (Pbuh) himself used to take blackseed for therapeutic purpose but with the syrup of Honey.

Khalid Bin Saad states that he was travelling with Ghalib Bin Jabr, when he fell ill during the journey. Ibn Abi Ateeq (nephew of Hazrat Aisha (ra) came to meet us. On seeing the patient, he took 5 or 7 seeds of kalonji and ground it, mixed it in olive oil and dropped in both nostrils, Hazrat Aisha (ra) told us that Prophet Muhammad (SWS) stated that there was cure in blackseed for all ailments except sam. I asked him, what was sam? He said "Death". Ghalib Bin Jabr became healthy with that treatment.



Senna

Senna is regarded as one of the most beneficial laxative medicines narrated from the Prophet ﷺ. If the substance used for witchcraft is still inside the body, attempts must be made to get rid of it, either by vomiting, if possible, or if the patient cannot do that, he should be given a drink of senna. Many of those who were afflicted with witchcraft have tried it and it has been of great benefit by Allaah's ﷻ Leave.

The virtue of senna is narrated in the Sunnah *It was* narrated from Asma' bint 'Umayyats that the Messenger ﷺ of Allaah ﷻ asked her: "What do you use as a laxative?" She said: "Spurge." He said: "Hot, hot." She said: Then I used senna as a laxative and the Prophet ﷺ said: "If there were anything in which there is a cure for death, it would be senna."

Al-Tirmidhi, 6/254, 256. Al-Albaani said: it is Da'eef. See Hadith no. 4807 in Da'eef Al-Jaami'

It was narrated that ibn 'Abbaas said: The Messenger of Allaah said: "The best medicines which you use are those which are administered through the side of the mouth, nose drops, cupping and laxatives."

Narrated and classed as Hasan by Al-Tirmidhi; narrated and classed as Saheeh by Al-Haakim and by Abu Na'eem in Tibb Al-Nabawi.

Administering medicine through the side of the mouth (Ladood): this means inserting the medicine with finger. The Arabic word Ladood comes from the phrase Ladeed Al-Waadi (theside of the valley). Nose drops refers to the medicine that is placed through the nose or is given by means of inhaling through the mouth. Laxatives are medicines given to make one defecate. It was narrated from Asma' bint 'Umayyats that the Messenger of Allaah entered upon her one day and she had some spurge which she was grinding. He said: "What are you going to make with that?" She said: "We drink it." He said: "If anything were to ward off death or be of benefit against death, it would be senna."

Al-Haakim said: This Hadeeth has a Saheeh Isnaad, and Al-Dhahabi agreed with him.

Mustadrak Al-Haakim, from the Hadeeth of 'Umar ibn Al-Khattab.

Ibn Maajah narrated in his Sunan, in Kitaab Al-Tibb (the Book of Medicine) that Ibraaheem ibn Abi 'Ablah said: I heard Abu Ubayy ibn Umm Haraam, who had prayed with the Messenger of Allah facing both Qiblahs, say: I heard the Messenger of Allah say: "You should use senna and sanoot, for in them there is healing for every disease, except Al-saam." It was said: "O Messenger of Allah, what is Al-saam?" He said: "Death." Sanoot may refer to dill or honey. Ibn Maajah, Kitaab Al-Tibb, Hadeeth no. 3457. (Translator)



Sidr (lote tree)

To appreciate this highly revered honey, one has to understand the story behind its tree. The Sidr tree, (also known as Lote tree, Christ's Thorn, Jujube or Nabkh tree. Botanical name: *Ziziphus spina-christi*) is an ancient tree. It is believed that the Jujube fruit was the first thing Adam ate when he was made to descend to earth. The tree was used during the time of King Suleiman and the Pharaohs to build palaces and temples.

All of its parts have medicinal values. Its leaves are used as a herbal shampoo, to treat dandruff, head lice, swollen eyes, abscesses, furuncles and counter obesity. Mixed with warm water the leaves are used to clean the body since they are a disinfectant and the oil from the resin is deodorant. Its wood ash is used for the treatment of snakebites. Its fruits are found to have a very high energy value. Its seeds are rich in protein; its leaves rich in calcium, iron and magnesium. The root, stem bark are also used in various medicinal preparations. Other known medicinal uses include as a stomachic, an appetizer, an astringent and also as a cough medicine.

Sidrat al-Muntaha, by which the Prophet (peace and blessings of Allah be upon him) saw Jibreel when he was taken up into the heavens Allah says (interpretation of the meaning): “And indeed he (Muhammad (peace and blessings of Allah be upon him) saw him (Jibreel) at a second descent (i.e., another time), near Sidrat al-Muntaha (the lote tree of the utmost boundary, beyond which none can pass), near it is the Paradise of Abode, when that covered the lote-tree which did cover it! The sight (of Prophet Muhammad (peace and blessings of Allah be upon him)) turned not aside (right or left), nor did it transgress beyond (the) limit (ordained for it). Indeed, he did see of the Greatest Signs of his Lord (Allah).” [al-Najm 53:13-18] The phrase translated here as “when that covered the lote-tree which did cover it” is explained by the hadeeth narrated by Imaam al-Bukhaari from Abu Dharr, in which the Prophet (peace and blessings of Allaah be upon him) said: “It was covered in colours, I do not know what they are...” According to a hadeeth narrated by Abu Sa’eed and Ibn ‘Abbaas, he said: “It was covered by the angels.” According to a report narrated by Muslim, he said: “When it was covered with whatever covered it by the command of Allah, it changed, and none of the creation of Allah could describe its beauty.” In the famous hadeeth about his Mi’raaj (ascent into heaven), the Prophet (peace and blessings of Allah be upon him) said that when Jibreel took him up into the heavens, he went through from one heaven to the next by the command of Allah, until he reached the seventh heaven. He said: “**Then I was taken to Sidrat al-Muntaha**; its fruits were like the pitchers of Hajar and its leaves were like the ears of elephants. He said, ‘This is Sidrat al-Muntaha’...” (Reported by al-Bukhaari, 3598).

The reason why it is called Sidrat al-Muntaha is stated in the hadeeth narrated from Ibn Mas’ood by Imaam Muslim: “There everything that comes up from earth stops (yantahee), and it is taken from there, and there everything that comes down stops, and it is taken from there.” **Al-Nawawi said:** It is called Sidrat al-Muntaha because the knowledge of the angels stops at that point, and no one has gone beyond it except the Messenger of Allah (peace and blessings of Allah be upon him).



Costus (Qist)

Nose drops made of Indian costus may be used to annoy stubborn jinn [who has possessed a person and is not easily expelled]. The patient should take it in through the nose, so that the *costus* goes straight to the brain where the jinn is located, and he will be greatly annoyed by it, so much so that he will not be able to bear it and will hasten to flee, or he will talk to the practitioner and promise to leave and not come back. The *Sunnah* mentions the virtues of Indian *costus*, such as in the report narrated by Al-Bukhaari (may Allah have mercy on him) in his *Saheeh*:

It was narrated that Umm Qays bint Mihsan said: I heard the Prophet say:

“You should use the Indian incense [*al-'ud al-hindi*] for in it is healing for seven diseases. It may be taken in the form of nose drops for trouble in the throat or given in the side of the mouth for pleurisy.”

How to administer nose drops made of Indian costus

An *Uqiyah* of Indian *costus* should be ground to a powder.

In *Fath Al-Baari*, Ibn Hajar described how to use Indian *costus*. He said: The patient should be made to lie on his back, and something should be placed beneath his shoulders in order to raise them, so that his head will be tipped back. Drops of olive oil mixed with *costus* should then be placed in his nose so that they may reach the brain and whatever sickness is present may be expelled by sneezing.

Usually the jinn may be expelled in this fashion, but if the jinn comes out and then goes back for any reason, such as if there was a compelling reason why he entered the patient, then the patient should recite the following *Soorahs* [of the Qur'aan] on a tape and listen to them:

Al-Faatihah, Al-Baqarah, Aal 'Imraan, Al-Tawbah, Ya-Seen, Al-Saaffaat, Al-Dukhaan, Qaaf, Al-Rahmaan, Al-Mulk, Al-Jinn, Al-Kafiroon, Al-Ikhlās, Al-Falaq and Al-Naas.

-- Dr. Abu'l-Mundhir Khaleel ibn Ibraaheem Ameen, *The Jinn and Human Sickness: Remedies in the Light of the Qur'aan & Sunnah*. Riyadh: Darussalam, 2005, pp. 128-131.



Benefits of Honey

Honey (‘asal) is a sweet golden syrup that comes from the natural nectar extracted from flowers by bees. It has great healing benefits and is mentioned in both the Qur’an and Prophetic Hadeeth. “And thy Lord taught the bee to build its cells in hills, on trees and in (men’s) habitations.... there emerges from their bellies a drink, varying in colours, in which there is a healing for people. Verily in this is a Sign for those who give thought”. [Soorah Nahl: 68-69].

Also, the Messenger (Sallallaahu alayhi Wasallam) said, “There is a cure in three substances, a drink of honey...” [Saheeh al-Bukhaaree (5356)].

Honey is mainly composed of fructose, glucose and water. It contains trace enzymes, minerals, vitamins, amino acids and can act as a prebiotic, aiding the growth of friendly bifidobacteria, thus improving gut health. Honey is great for regulating bowel movement, as advised by the Prophet (Sallallaahu alayhi Wasallam): Abu Sa’eed al-Khudri (may Allah be pleased with him) narrated, “A man came to the Messenger (Sallallaahu alayhi Wasallam) and said, ‘My brother has pain in his stomach’, so the Messenger (Sallallaahu alayhi Wasallam) said, ‘Give him honey to drink.’ The man came back and said, ‘O Messenger of Allah (Sallallaahu alayhi Wasallam), it only increased his illness!’ So the Messenger (Sallallaahu alayhi Wasallam) said, ‘Give him honey to drink.’ The man came back and said, ‘O Messenger of Allah (Sallallaahu alayhi Wasallam), it only increased his illness!’ The Messenger of Allah (Sallallaahu alayhi Wasallam) said ‘Allah spoke the truth and your brother’s belly has lied. Go and give him honey to drink.’ He went and gave him honey and was cured.” [Saheeh al-Bukhaaree, Book of medicine (5684), Saheeh Muslim (2217)]. Ibn al-Qayyim, in his book, “The Prophetic Medicine” explained that the reason why the man wasn’t cured straight after taking the honey was due to much harmful properties in the man’s stomach that needed more honey for it to be removed. [Zaad al-Ma'aad 4/35]. Ibn al-Qayyim states that the Prophet (Sallallaahu alayhi Wasallam) used to drink honey and water on an empty stomach for health preservation.

Ibn al-Qayyim classed honey as both a food and medicine. Some of the benefits of honey mentioned are that it cleanses the arteries and bowels of impurities. It can clear obstructions in the liver, kidney and bladder and is useful in the treatment of diarrhea.

Modern research has shown that honey can be effective in the treatment colitis, cancer amongst other diseases. One study found that honey was an effective agent in inhibiting the growth of bladder cancer cells. Honey is well-known for its antibacterial and wound-healing properties and this has been proved in numerous research studies.

