



P.E.T. PUBLICATIONS

GOOD AS GOLD GUIDE

“RISAALAH ZAHABIYYAH”

A letter
written by
Imam Ali Ar Rizaa (ؑ)
to Mamoon Al Rasheed.
It is a study of anatomy,
functions of organism,
ailments, diagnosis and treatment.



GOOD AS GOLD GUIDE

“RISAALAH ZAHABIYYAH”

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Translation

Haadee Husayn Sayyid

BISMILLAHIR RAHMANIR RAHIM

In *Bah'aarul Anwaar* Allaamah Majlisee (r.a.) has reproduced the text of the letter reported to have been written by Imam Ali Ar-Rizaa (a.s.) to Maamoonur Rasheed.

The Allaamah writes that when it reached the ruler he, after reading, got it written by golden liquid, therefore it is known as *Risaalatul Zahibbiyah* (a letter good as gold).

It is a well-known fact that translation is always a very poor substitute of the original nevertheless a glimpse of the real will do good for the readers not able to refer to the Persian or Arabic original.

BISMILLAHIR RAHMANIR RAHIM

The ruling monarch has requested me, in writing, to advise him, in the light of the knowledge and judgement my forefathers possessed and passed to me, what to eat and drink to support normal virile physique, and how to get rid of diseases and infirmities.

Hereunder I give, in detail, information useful for keeping up a sound and healthy body, free from ailments and deficiencies.

Through guidance and grace of Allah (alone) we fulfil our wishes and win success.

Allah created disease.¹ He must heal. There is not a single ailment for which a corresponding cure is not available. Therefore for every disease there is a cure.²

Human body is like an efficient government.

Soul is the ruling head of the administrative machinery.

Brain and nerves are the active governing agents.

Heart is the seat of authority, the capital.

1 Laws created by Allah operate in a system; when broken or disrupted they react. The reaction harmful to the transgressor is also the will (law) of Allah.

2 This is Allah's justice.

Body is the territory.

Hands, feet, lips, tongue, eyes and ears are the servants.

Stomach and intestines are the storehouse.

Chest functions like an office of a door-keeper, watch and ward.

Hands carry out orders, bring things near or throw away far, as directed.

Feet move and transport the ruler wherever he wants to go.

Eyes make him see and take notice because the ruler is a shut-out recluse for whom every thing is in darkness unless eyes throw light and clear the vision.

Ears are like ever-alert body guards. They bring to his notice what is agreeable to his temperament; or as ordered. So whenever he wants to listen he beats the drums (inside the ears) through which he hears what he wants and gives answer.

Tongue is the medium to express his intentions. Its movement depends upon the cooperation of many other agents like breath, vapours of the stomach, and cooperation of the lips. Lips have their faculty because of the tongue. Lips and tongue are correlative to each other.

Expression of the tongue, speech, cannot be clear, smooth and audible unless it echoes through the nose. Nose is made to make distinct and clear the spoken words, speech, just like the sound of the flute player comes out from the flute, regular, measured and balanced. Nostrils not only act as the flute but also serve to use the sense of smell; the perfume and aroma he likes to exhale and inhale. The stink and stench (offensive odours) disliked by him are stopped by the hand, by his orders, by closing the nostrils.

For the ruler of the body (soul) reward and punishment have been ordained. The punishment for the soul is more severe than the penalties the rulers of “people and land” will encounter. And also the rewards are more comforting and satisfying, in quality and quantity.

Its punishment is sorrow. Its recompense is happiness. Spleen (Milt) is the root of sorrow. Kidneys and stomach membrane are the source of happiness. Two veins from these organs travel upto the face, because of which the face betrays the effects of sorrow and happiness.

All such veins are the means of communication between the ruler and his governing agents. Whenever medicine goes into the body they carry it to the suffering centre.

Be aware that the frame of human body is like fertile soil. It operates in logical order. If properly prepared

and correctly irrigated, neither overflowed with water nor dried up arid and parched, the tilth (the depth of soil turned up in cultivation) develops and operates studily, gives high quality harvest, and therefore, the yield is more productive and profitable. If neglected it goes barren, unable to grow even a blade of grass.

Same and parallel is the condition of the human body. If it is kept in trim through regular and proper diet general health and welfare take root and run on. What suits the digestive system (stomach) must be noted and used (as staple diet).

Remember that each man has a different natural disposition according to his shape, form and nature; and accepts only that which agrees and adjusts. Therefore eat and drink what goes well with your system. Overeating does not do good to you. Neither eat more nor less. It is the surest way to productive gains. So eat according to the needs of the body. When your appetite desires a little more stop eating. It regulates digestive system, keeps the mind alert, and trims the body into shape, agile and strong.

In summer eat things which have cooling effects in their ingredients, in winter select food that excite sensation of warmth, in temperate season use stuff mixed in due proportion, neither hot nor cold.

At the time of meals first eat the easily digestible food.

What is easily digestible depends upon the habits, age, fitness, and urge of the eater, and also on climate.

The Holy Prophet (s.a.w.w.), my great grandfather advised Ali ibna Abi Taalib (a.s.), also my great grandfather, to take food thrice in 48 hours.

On the first day eat the first meal in the morning, and the second in the evening. On the second day eat only once at 11 O'clock. Eat neither less nor more. When your appetite desires a little more stop eating.

After meals drink pure and seasoned syrups. I will soon tell you how to make it.

Seasons and months (Persian months based on Roman calender have been referred to here) of the year must be reviewed in relation to suitable and disturbing effects of eatable foodstuffs.

Spring is the vital spirit of the year.

(1) AZAAR (MARCH)

It is a month of 31 days.

Days and nights of this month are refreshing and mild.

Soil is soft.

Phlegm grows less and less. Circulation of blood intensifies. Eat tender easily digestible food; also

take meat and half boiled eggs with syrups mixed with equal water. Avoid onions, garlic and food containing sour ingredients. Take a purgative. Remove impurities from blood (in former days leaches were used to bleed patients).

(2) NEESAAN (APRIL)

It is a month of 30 days.

Days are longer than nights.

Weather becomes soothing warm and stimulating. Blood circulation stirs up excitement. Winds from the east begin to blow. Barbecues, fries, fish and fowl, may be had alongwith vinegars.

In this month massage the body with oil before baths, and apply perfumes.

It is a highly suitable season for love-making.

Do not drink water in the morning when stomach is empty.

(3) AYYAAR (MAY)

It is a month of 31 days.

Generally the air is fresh and cool in this last month of spring.

Do not eat “hard to digest” meat (tongue, jaw-meat and beef) and saltish foodstuffs.

Do not exert your body physically (outdoor games or gymnastics) if your stomach is empty.

It is advisable to have a bath in the early hours.

(4) HAZEERAAAN (JUNE)

It is a month of 30 days.

Blood impetus lose force; instead disorder of bilious phlegm (a thick bitter fluid secreted by the liver, yellow in man and carnivorous animals) takes over, therefore, avoid excessive labour, do not eat greasy fats, keep away from strong-smelling substances like musk and amber.

Eat fresh vegetables, cucumber, cabbage, lettuce etcetra. Consume , as much leave-vegetables and juicy fruits as possible.

Tender goat-meat, fowl, partridge, quail, fresh fish, and milk are very good for building strength.

(5) TAMMOOZ (JULY)

It is a month of 31 days.

Intense heat persists in this month.

Water changes taste. Without taking food it is not harmful to drink cool water in the morning.

Eat fresh tender food which contain cooling ingredients. Preference should be given to mild juicy and easily digestible varieties. Add twofold or more water in syrups.

Breathe fragrance of flowers.

(6) AAAB (AUGUST)

It is a month of 31 days.

Hot poisonous winds whirls through out the month. Usually cough and cold infect us in the night. Sometimes cool and moist breeze blows from the north and relieves dryness.

Take yoghurt, curd and similar milk products.

Do not use purgatives.

If possible avoid love-making.

Do only light exercises.

Use very mild scents.

(7) AYLOOL (SEPTEMBER)

It is a month of 30 days.

Air, in this month, is fresh.

Constipation is common. Take purgatives.

Increase ratio of sugar in your food. Eat tender meat.

Beef, spicy rice cooked in oils or fats are harmful.

Do not eat watermelons and cucumbers. Avoid oil massage before baths.

(8) TISHREENUL AWWAL (OCTOBER)

It is a month of 31 days.

Different kinds of winds blow. The morning breeze begins in this month.

If possible avoid bleeding and oral medication.

You can eat spicy and greasy food, pomegranates, sweet or sour, but eat fruits after the meals. Drink less water. Exercise as much as you can.

Love-making, in this month, is normal and satisfying.

(9) TISHREENUS SAANEE (NOVEMBER)

It is a month of 30 days.

Rainfall stops in this month.

Do not drink water after the sunset.

Make less use of oil and steam for daily baths.

If possible love-making may be reduced.

In the morning drink one mouthful of lukewarm water daily, before eating anything.

Avoid mints (plants of the aromatic labiate genus mentha).

(10) KAANOONUL AWWAL (DECEMBER)

It is a month of 31 days.

Winter is at its peak. Cold winds lash day and night.

Follow the instructions given for the month of November.

It is advisable not to eat food containing cooling ingredients. Eat high caloric food.

If possible avoid “bleeding.”

Put off hair-cut.

(11) KAANOONUS SAANEE (JANUARY)

It is a month of 31 days.

Phlegm builds up and thickens. Therefore drink lukewarm water daily in the morning.

Eat green vegetables, mints, soyabeans etcetra.

Use oils to massage the body before having a bath.

Do not eat fish or drink milk in this month.

(12) SHUBAATH (FEBRUARY)

It is a month of 28 days.

Different kinds of winds blow. Rainfall begins.

Green grass grows. Rivers and streams overflow.

Eat fowls, birds, garlic and dry fruits. Use less sugar.

Body building exercises and love-making are recommended.

(As said earlier persian calendar months have been referred to in the above noted table. Adjustments according to local climate may be made as the general pattern can be applied anywhere keeping in view the change in climate.)

WHOLESOME SYRUP FORMULA

[Apothecaries' weight is used by pharmacists and physicians in weighing medicines for prescriptions.

In United States unit of weight is one grain.

One grain = 0.0648 grams (Metric)

60 grains = 1 dram (Dirham) = 3.888 grams

8 drams = 1 ounce = 31.104 grams

12 ounces = one Ratal = one pound = 373.248 grams]

To make ready the wholesome syrup for drinking, as directed earlier, follow the following instructions:

Wash and clean 10 Ratal (3732.48 grams) high quality black raisin (dried grapes out of which the stones have

been taken out) and put them 4 fingers (nearly 3 inches) deep into clean water, preferably rain water, or water taken from a stream flowing eastward because usually it is clear and soft, easily absorbs heat or cold, a quality no other water has.

Keep it 3 days in winter and one day in summer, then boil it in a clean cooking vessel until raisin puff out and become unstuck (but do not break up). After cooling the raisin squeeze them and draw out the juice. Again put the juice in the pot, measure it, and cook on a slow fire till two-third evaporates. Add one Ratal (373.248 grams) pure honey.

Also add to the liquid the following herbs thoroughly grinded and impurities removed, each separately weighed and packed in fine thin cloth packets tightly tied and closed in one cotton bag:

- (1) Ginger
(Zanjabeel) one dirham = 3.888 grams.
- (2) Clove
(Qaranful) half dirham = 1.944 grams.
- (3) Cinnamon
(Dar Cheenee) half dirham = 1.944 grams.
- (4) Saffron
(Za-a'faraan) one dirham = 3.888 grams.
- (5) Spikenard
(Sumbul Tayyib) half dirham = 1.944 grams.

- (6) Wild Chicory
 (Hindiba) half dirham = 1.944 grams.
- (7) Mastic
 (Mus't'akee) half dirham = 1.944 grams.

Measure the liquid and put it on fire and boil. While heating keep pressing the cotton bag to squeeze out juice from the herbs till the liquid evaporates to the level of honey.

Put out fire. Cool the vessel. Fill the juice into glass or porcelain jar(s). To allow the ingredients to act, react and blend together leave this jar(s) for a period of 3 months, after which it can be used as drinking syrup.

After the meals take 31.104 grams liquid from the jar, add 62.208 grams pure water and drink the syrup. It will keep you safe, for 24 hours, from the following ailments:

- (i) Chronic indigestion
- (ii) Arthritis
- (iii) Mucous discharge
- (iv) Flatus (gases generated in the stomach or intestines)
- (v) Ailments, pains and aches of:
 - Brain
 - Stomach
 - Muscles
 - Nerves
 - Liver

Milt (Spleen)
Intestines and bowels.

If thirst has not been quenched drink half of the water normally taken.

It will keep the body fit, in trim, and stimulate potency and energy.

Food, we eat and drink, is directly and indirectly connected with our anatomy. What and how we eat and drink take effect on our health, both ways, good and bad.

Vitality of spirit follows up the blend, temper, disposition and constitution of the body, which, in turn, depend upon and are in control of climatic conditions. They alter and adjust to the degree of change in the atmosphere of one's habitation.

The climate is cool or hot. The body reacts accordingly.

If the climate is mild pleasant and moderate, it keeps the temper, disposition and constitution of the body in equilibrium.

Nature sets aright the activity and behaviour of the physique.

Management and use of health and disposition are adjusted through natural activities - digestion, coition, sleep, work and other usual actions.

A person's health, temperament, mood or state of mind is clearly connected, through (the strategy of) Almighty Allaah, to four natural dispositions.

1. Melancholy (Sawdaa) (Black Bile or gall-fluid coming from the spleen or kidneys).
2. Bile (S'afraa) (yellow fluid slightly alkaline, separated from the blood in the liver, collected in the branches of hepatic duct, and thence discharged by the common bile duct in the duodenum. It aids in the digestive process).
3. Blood (Dam) (Oxygenating fluid circulating through the heart, arteries and veins).
4. Phlegm (Balgham) (The thick, stringy mucus secreted by the mucous glands of the respiratory tract and discharged from the throat, as during a cold).

Two are hot. Two are cold. One of the two hot is wet, and the other is dry. So are the two cold.

They determine the four regions of the human body – head, chest, sides (ribs), and lower belly.

Blood has influence over head, ears, eyes, nostrils and mouth; phlegm and rheum over chest; yellow bile over sides; and black bile over lower belly.

Sleep affects the brain; It keeps the body firm and well ordered, in right measure. Lie down on the right side (on the bed) then turn to the left. During the sleep position may be changed from left to right, and vice versa, but at the time of coming out of sleep you must be lying on the right side.

Train your mind to have a restful sleep and make a habit of getting up from the bed 2 hours before the daybreak. Go to lavatory for urination, defecation and washing but do not stay long (therein) for it causes elephantiasis.

Best tooth brush (Miswaak) for rubbing the teeth is the twig of a tree, usually eaten by camels (Aaraak). It cleanses and disinfects the teeth, perfumes the smell of the breath, makes firm the gums, and prevents tooth-decay.

Do not overdo, nor slack up, be moderate. Overdoing will thin out and weaken the teeth and loosen its roots.

To protect the teeth use the tooth powder made of the following ingredients.

1. (Ayyil Muharaqaa) Staghorn-fern (reduced to

- ashes) (a plant with (deer's horns) antler-like leaves).
2. (KIZMAAZAJ) Tamarisk (Tamaricaceae of xero-phytic plants).
 3. (Saa'-daan) Wartweed (a kind of spurge-plant eaten by camels).
 4. (Ward) Red Roses.
 5. (Sunbul Tayyib) Spikenard (an aromatic Indian valerianaceous plant).
 6. (H'abbul Athal) Seeds or grains of tamarisk.

Take equal measure of each, noted above, and add $\frac{1}{4}$ rock salt and grind them to fine powder. It will keep safe the teeth and its roots from decay and deterioration.

To keep the teeth clean and white use the powder of rock salt mixed with the foam of sea water (Zabadul Bah'ar).

A man, in his natural lifetime, passes through four conditions — state of health, disposition and mind.

1. The first stage begins at 15 and lasts till 25 — a prime time of youth (growing up), beauty, goodness, learning and brilliance, dominated by the power of full-blooded flow of blood (Dam).
2. The second stage begins at 25 and lasts till 35,

circumstanced by the influence of yellow bile (S'afraa) – a fully grown age, full of strength, power and intellect, a climax which never comes back again.

3. The third stage begins at 35 and lasts till 60, following up the impact of black bile (Sawdaa) – an age of wisdom, skill, art, intellect, sound judgement and management, foresight and faithful commitment.
4. The fourth stage begins at 60 and lasts till natural death – an everyday growing weak period of old age, devoid of enjoyments of life, limp, emaciated, failing health, disorder in every part of the body, senile, unable to make head or tail of anything. Slumber overtakes when it is time to be wide awake, sleeplessness gets on the nerves when it is time to rest and relax or at least catch a wink, – a blank memory, fresh and new events also at once put out of the mind, loss of sense of direction, fickle minded, bald, trembling and timorous, withered, lustre and freshness gone for ever, a study continuous decline, because phlegm (Balgham) is in command, which chills to the marrow and freezes till it puts an end to life.

Do not eat eggs and fish at the same time. You may, more often than not, suffer from arthritis, colic, piles

or tooth-ache, if, now and again, together they pass through the digestive system.

Likewise, whoso drinks grape (or date) wine mixed with milk shall be affected with rheumatic pains and white leprosy.

Consumption of too many eggs frequently will crease the face with wrinkles, create disease of the milt (spleen) and flatulence (gases generated in the intestine). Half boiled eggs make the stomach lose its crust, and also develop asthma.

Salted dried meat or fish, if eaten frequently, will expose you to skin diseases.

Kidneys, belly and intestine (of goat and sheep), if used as regular food, will waste away the (functions of) the bladder and womb.

A shower or bath with full stomach causes colic.

Taking a cold shower (or bath) after eating fish produces paralysis.

You will have sore eyes (may be squinting) in the morning if citric fruits are eaten after nightfall.

Coition with a woman, having the menses, gives birth to a leper (child).

After coition if one does not immediately urinate, calculus (stone-like concretion) forms in the bladder.

A second act of coition, without having a bath after the first, gives birth to a lunatic (child).

Half-cooked, underdone or almost raw meat give birth to worms in the stomach.

Drinking cold water after eating sweet or hot food, as a regular habit, destroys the teeth.

Absent-mindedness, confusion, careless stupidity and forgetful lethargy follow as a consequence, if, now and then, flesh of wild birds or beef is taken as food.

Before having a bath swallow five gulps of lukewarm water to keep away headache and migraine (a pain affecting only one half of the head usually accompanied by nausea). Also pour out warm water five times over the head before taking the bath. Like the dispositions of the body bathing and washing of body also make use of four composites.

First stage is cold and dry; second is cold and moist, third is hot and moist, fourth is hot and dry.

Bathing or washing of body allows one to profit by a great many advantages and benefits. It sets the

disposition into right proportion, sucks the (extra) fat out of the hip-bones, calms down and soothes the nerves and muscles, particularly very useful for the parts (clefts and rents) between the naval and the knees, provides air and light to the limbs, dissolves the dirt, removes the stench and stinking smell.

To get rid of or be free from pustules (pimples containing pus) and efflorescence (redness of the skin and powdery surface crust), smear the body with violet oil (any plant or flower of the genus *viola*) (Banafsaj) before having the bath.

Whoso desires not to feel pain or complain of disorder in the bladder (receptacle for urine), must never hold back urine, even if he is in a crowd or conference, or travelling on a moving vehicle. To have a “free from troubles” stomach do not drink water while eating till it comes to an end, because water saturates the body and slows down the functions of the stomach, and the sap food does not reach the body in time and with full nutritive victuals, as the water soaks the food in the stomach.

Whoso does not want to suffer from calculus (of bladder), strangury (painful retention of, or difficulty in discharging urine), or constipation, must not hold back flow of seminal discharge to wait and rub in on the woman.

If some one is suffering from piles he or she should eat full ripe dates (tumraat) with cow-butter every night, and rub jessamine-oil (Zanbaq) on the “origin”, beginning to grow.

To develop the faculties of the body one must eat 37 grams dried grapes (raisins) (Zabeeb) every morning.

To get rid of absent-mindedness and have a sharp ready memory one must eat every day 3 pieces of ginger (Zanjabeel) with honey, and make sure that he or she consumes enough mustard (Khardal) every day.

Whoso plans to improve the intellect must eat every day 3 pieces of myrobalan (a variety of plum) (Hileelijaat), brewed and soaked in sugar.

To avoid split and torn fingernails, turning pale and flimsy (frail and fragile), one must not cut nails except on Thursday.

To prevent accumulation of dirt or anything settling in into the ears, block them with cotton flakes at the time of going to bed.

To keep off cold, rheum (a mucous discharge, esp. from the nose), or catarrh (a cold in the head or a discharge of fluid from the inflammation of a mucous membrane, esp. of the nose when chronic), in the winter, eat every day 3 spoonful of honey.

Smell the honey. If it excites thirst then is very harmful, almost fatal. Taste a little. If it produces intense heat in the intestines then is very harmful, almost fatal.

Take a smell at narcissus or daffodil (Nargis) in the winter to keep off cold; gall-nut (Kalwunji) — (H'abbatus Sawdaa) has also the same quality.

Whoso is afraid of cold infection in summer must eat cucumber, or water-melon (Khiyaarah), and be on guard against exposing to sun.

To be free from the frightening danger of migraine (one-sided headache) (Shaqqeat), or tooth-ache, belly-ache, swelling of flanks (principal parts of the body) (Shaws'at), do not let your stomach be without fresh fish, in summer or winter.

Whoso is fond of a trim, lithe and sound body must eat very little quantity of food at dinner (in the night).

Whoso wishes not to have rent or split naval should rub in oil in it while greasing the hair; also not to let the lips creased and cracked or have pimples rub their edges with oil.

Not to let the ears drip, and uvula drop or trip, do not eat sugared sweets unless you are prepared to gargle (with vinegar if possible).

Whoso desires not to fall a victim to jaundice should not enter a (close) house at once, in summer, as soon as the door is opened, nor step out of the house immediately after opening the door, in winter.

To avoid attack of flatus (gasses generated in the stomach) (Reeh') should eat garlic (Tham) once in a week.

To keep safe teeth from decay eat a small loaf of bread before consuming any kind of sugared sweets.

Whoso wants to digest the food, he or she has eaten, should rest a while, lying first on the side flank and then on the left.

To put an end to phlegm eat every day, early morning, before eating anything, a little spiced cordial (Jawaarish H'areef) (a drug or herb for refreshing the spirits and heart), bathe and wash the body as many times as possible, and show physical inclination and affection, caress and lie with women, take sun bath and keep away from food having cooling effects; for it kills the phlegm and raises the temperature of the body.

To clip the wings of (curtail) (S'afraa) yellow bile's flames (intense heat) eat liquids having cooling off effects which set the body at rest and reduce heat, run down and slack off excitement and agitation; look at and be fondly inclined towards beautiful lovable things.

To stir up, arouse and excite (Sawdaa) black bile set it off with purgatives, bleeding (taking off bad blood), and apply limestone ointment (Noorah), after bleeding, over the punctured skin.

To get rid of (Reeh') rheum (gasses generated in the stomach) freeze its activity by clyster (injecting water liquid into the intestine-enema) and rub oil gently on the body and foment with warm water, boiled in a copper water-basin.

To put a stop to phlegm take every day, in early morning, one (mithqaal) 4 grams tamarisk (At'reefal S'agheerah).

Take care and watch out at the time of going on a journey. Be neither overfed nor empty stomach but half-bellyfull. Should eat (before and during journey) only light and temperate food like fresh tender calf's meat, vinegar, olive oil, grapes or green citric fruits.

Even a little "high temperature" countracts upon lean and thin bodies, particularly when the stomach is empty; but is conducive to health if the body is beefy and fleshy. To make compensation and keep off painful troubles do not drink water available at every stop (locality) unless it is mixed with equal quantity of water taken from the previous halt (locality), that too only to quench one-time thirst. Mixed water make less

the impact of the inevitable disagreeing effects of dissimilar climates.

Keep a supply of (clean) loam (soil consisting of a natural mixture of clay and sand), from the place of domicile where the traveller was brought up, reared, and grew up. Add a little loam into the water available at the place of halt, mix them by stirring, let the loam settle down, and when the water (mixture) is crystal clear and pure drink it.

The passenger as well as the native inhabitant should drink the pure, transparent clear, and soft water taken from the rivers or streams flowing eastward. Still better it is to drink the water that streams eastward even in summer. The best quality of drinking water, having the abovenoted characteristics, issues forth from the mountains, made of clay, sand and stone. In winter it retains the cooling effects, and in summer its soft substratum agrees with the digestive system, particularly suitable for stimulating and hot temperament.

Hard and salty water dehydrates the stomach and makes it exert more to digest food. Icy cold or frozen water and Ice or frost is bad for a traveller, may create nausea; and it greatly harms the natives also, quickly.

Rain water is always soft, of pleasant taste and pure, conducive to health, if has not been stored for long.

The water of wells and cisterns is tasty, clean and pure, conducive to health, if its prop-root (spring) pours in uninterrupted successions, and is not held or kept covered.

The water of open lakes and idle ponds is exposed to the sun, therefore, the heat and stagnancy (stillness) make it thicker, petrified and hard. Whoso drinks it becomes susceptible to (S'afraa) yellow bile and enlarged milt (spleen).

Whether it is winter or summer do not lie with a woman in the early part of the night because veins and stomach are loaded and burdened – a time unsuitable to excite passion. It may cause to sow the seeds of:

Colic (a disease attended with severe pain and flatulent distension of the abdomen, without diarrhoea),

Hemipelegia (paralysis of one side only)

Convulsions of the face or distortion of the corner of mouth,

Arthritic pains (gout or rheumatics with swelling),

Calculus (a stone-like concretion) in the bladder, diabetes,

gonorrhoea,

harnia,

weak eyesight, watering eyes.

Go to bed with a woman after midnight, or in the

last hours of the night. It sets aright the functions of the principal parts of the body, makes the chances of conception (pregnancy) bright. A normal intelligent child will be born if conceived, Inshallaah.

Do not make haste to enter into the woman and lie with her. First embrace her, kiss her and make her thoroughly wet inside. Caress her breasts and excite her to the full pitch of passion because emission of the watery juices shoot off from the breasts.

Her face and eyes clearly will show signs of stimulated passions. Fulfil your desire and reach the point of orgasm (culmination of sexual excitement) together at the same time.

Be sure that she is free from the menses. Do it in reclining posture; neither standing nor sitting. After the act get up at once and make water (urinate). It will keep you safe from formation of calculus (a stone-like concretion) in the bladder. Then have a bath and eat honey or drink honey mixed with water and (Mumiya) bituminous drug (naphtha-rock oil distilled from coal-tar, wood etc.).

Coition is advisable when the moon is either in the Zodiacal sign of Aries or Aquarius, both highest station of moon, preferable to Taurus.

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