

Prophetic Ḥadīths Discussing Ath-Thuffā' (i.e., cress): A Critical Analytical Study

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Abstract

This research studies what was cited in the Prophetic Sunnah about Ath-Thuffā', that is called in Arabic Ḥabbur-Rashād; Lepidium sativum i.e., garden cress. In fact, there are Four Ḥadīths mentioned about Ath-Thuffā' and all are classified under weakness. The first two Ḥadīths narrated by Ibn 'Abbās and Abū Hurayrah, may Allah be pleased with them, are considered severely weak and cannot be reinforced. The other two Ḥadīths narrated by Jābir ibn 'Abdullāh and Qays ibn Rāfi', may Allāh be pleased with them, are considered slightly weak, yet may reinforce each other's meaning. Such narrations indicate that there is a basis for the treatment with Ath-Thuffā', and that it was among what has been mentioned to cure [by the Prophet]. It has been shown that early people were familiar with the benefits of this plant in curing several diseases. Some recent scientific studies have proven that it has strong effects on blood sugar "glycemia" and that it treats renal fibrosis. Ath-Thuffā' consists of anti-inflammatory elements, that is why it helps in stopping osteoporosis complications. In addition, it has antioxidant and antibacterial properties. Such studies recommend having Ath-Thuffā' as part of the daily diet.

Keywords: Ḥadīths, Ath-Thuffā' i.e., cress, Ḥabbur-Rashād i.e., garden cress, Al-Ḥurf i.e., cardamine.

Introduction

The purified Sharī'ah (Islamic law) came to protect five necessities for the human being; religion, life, intellect, lineage, and wealth, as they are the foundation and rules of life. Thus, Sharī'ah obligates specific legal rulings that would protect them, recommends others that would achieve perfection for them, and forbids everything that would harm any of them. It is well known that maintaining health and safety is part of self-preservation. For such reason, Sharī'ah legislated physical and mental treatment and forbade anything that would harm self-preservation and both the Holy Quran, and the Prophetic Sunnah stated that. However, the purpose of this research is not to prove such fact. Since therapy is something that Islam encourages and Prophet Muḥammad PBUH (Peace be Upon Him) commanded, some Ḥadīths about treatment with Ath-Thuffā' were narrated. The researcher aims to explain the nature of this plant within the frame of the authenticity of the Ḥadīths which mentioned it and will review the summary of some recent scientific studies related to such plant.

Significance of the study

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- 1- The research relates to human being physical health, which is one of the five necessities that must be maintained in Islam.
- 2- Research significance also comes from the importance of *At-Ṭibb An-Nabawī* i.e., Prophetic Medicine, which both early and recent scholars paid great attention to.
- 3- Treatment with Alternative Medicine is of great interest to specialists and the public as well nowadays.

Research objectives

- 1- Studying the Ḥadīths in which *Ath-Thuffā'* is mentioned and judging them.
- 4- Summarizing the findings of some recent scientific studies about *Ath-Thuffā'*.

Statement of the problem

- 1- Are the Ḥadīths mentioned about *Ath-Thuffā'* authentic?
- 2- What is *Ath-Thuffā'*? What is its description? What are its benefits?
- 3- Have recent scientific studies proven health and therapeutic benefits of *Ath-Thuffā'*?

Research procedures and the applied scholarly approach

The researcher followed the inductive, analytical, and critical approach, according to the following:

- 1- Analyzing the Ḥadīths which mentioned *Ath-Thuffā'* in the Sunnah books.
- 2- Providing biographies to the narrators in every chain of transmission for each Ḥadīth and judging it.
- 3- Judging the Ḥadīths, explaining their 'illah , and quoting the Ḥadīth scholars' views regarding that, if any.
- 4- Considering what was mentioned in the early books about the benefits of *Ath-Thuffā'*.
- 5- Conveying a summary of what was mentioned in some recent studies on *Ath-Thuffā'*.

Preface

Ath-Thuffā' is a type of plant, and its seeds are small grains. Scholars differed in defining *Ath-Thuffā'*; some stated that it is mustard, while others stated: it is mustard mixed with dye. Some others see that it is Ḥurf i.e., cardamine.

Ibn Al-Athīr stated: *Ath-Thuffā'* is mustard. It is also said it is Ḥurf. People of Iraq call it Ḥabbur-Rashād i.e., garden cress. It is bitter and tart.

Ibn Durayd stated: Al-Ḥurf is such plant which is called *Thuffā'*, well known to Arabs. I think it is derived from the Arabic word Ḥirrif i.e., tart.

Ibn Al-Qayyim stated: Abū Ḥanīfah Ad-Daynūrī stated: *Ath-Thuffā'* seeds are used in remedies and were prescribed by Prophet Muḥammad (PBUH). Its plant is called Al-Ḥurf, while Ar-Rashād is its popular name among the Arabs.

Abū Mūsā Al-Madīnī stated: *Ath-Thuffā'* is Al-Ḥurf and was called so because it is derived from the Arabic word Ḥirrif i.e., tart.

As for what the Prophet PBUH said, "What a cure do the two bitter remedies carry...", it refers to *Ath-Thuffā'* and Aloe Vera.

Abū 'Ubayd stated: It is said: *Ath-Thuffā'* is Al-Ḥurf, and the explanation has been mentioned in the Ḥadīth. There are several explanations have been narrated from Arabs

about that, but we have not heard about neither in their poems nor quotations, rather, I only reached the Prophetic Ḥadīth. Ibn Qutaybah commented: Ath-Thuffā' is known to the people of Mecca, the people of Ḥijāz, and the Bedouins. One day I was in Mecca sitting with a merchant, and a Bedouin came and requested him: Give me Thuffā', please! the man brought out Ḥurf for the Bedouin without asking him what he meant by the word Thuffā'.

It is also said: it is Ḥabbur-Rashād.

It is stated: Ath-Thuffā' is Al-Ḥurf, and the people of Iraq call it Ḥabbur-Rashād. some people of Yemen call it Al-Ḥulf.

Al-Azharī stated: Al-Ḥurf is a well-known grain. The people of Ḥijāz call it Ath-Thuffā', and some people of Yemen call it: Al-Ḥulf.

Ibn Aṣ-Ṣalāḥ stated: Ath-Thuffā' is Ḥabbur-Rashād, Al-Azharī Abū Maṣū'ir and others stated that. Ar-Rashād is a well-known species that is eaten, and its seed is eaten when out of necessity. The author of Aṣ-Ṣiḥāḥ fī Al-Lughah stated: it is mustard. He also mentioned: it is said: that is Al-Ḥurf i.e., Ḥabbur-Rashād. The researcher sees that the first [i.e., Al-Ḥurf] is the explanation of Ash-Shāfi'ī's statement.

Ibn Maṣū'ir stated: Ath-Thuffā' is Al-Ḥurf, and it is also said that it is mustard mixed with dye. Some others stated: Ath-Thuffā' is Ḥabbur-Rashād. In the Prophetic Ḥadīth, the Messenger of Allah PBUH said, "What a cure do the two bitter remedies carry! Ath-Thuffā' and Aloe Vera".

Az-Zubaydī stated: mustard mixed with dye or Al-Ḥurf is Ḥabbur-Rashād according to people of Iraq. It was mentioned in the Prophetic Ḥadīth "What a cure do the two bitter remedies carry! Ath-Thuffā' and Aloe Vera". It gives a burning feeling in mouth due to its sharp sour taste. Ibn Ḥumayr stated: Ath-Thuffā' is Al-Ḥurf. Adh-Dhahabī commented: it is Ḥabbur-Rashād.

It seems that these are all named for one plant i.e., Ath-Thuffā'. However, it differs depending on the country, thus it is called: Ath-Thuffā', Al-Ḥurf, Ḥabbur-Rashād, and Al-Ḥulf/Ḥilf.

Topic one

Citing the Ḥadīths in which Ath-Thuffā' was mentioned

The first Ḥadīth:

is what Jābir Ibn 'Abdullāh, may Allah be pleased with both, narrated; that Allah's Messenger PBUH said, "I recommend Ath-Thuffā' to you, for if there was anything that repels death, it would be repelled by Ath-Thuffā'", reported by Ibn Bashkuwāl in Al-Āthār Al-Marwiyyah fī Al-Aṭ'imah As-Sirriyyah (1/315/133). He stated: Abū Muḥammad Ibn 'Attāb narrated via his father, via Yūnus Ibn 'Abdullāh, via Abū 'Īsā, via Ibn Faḥlūn, via Al-Mughāmī, via Ibn Ḥabīb, via Al-Khuzāmī, via 'Abdullāh Ibn Kathīr, via Salamah Ibn Dīnār, via Jābir Ibn 'Abdullāh, that Allah's Messenger PBUH said, "I recommend Ath-Thuffā' to you, for if there was anything that repels death, it would be repelled by Ath-Thuffā'."

Narrators in the chain of transmission:

Abū Muḥammad Ibn 'Attāb: his name is 'Abdurrahmān Ibn Muḥammad Ibn 'Attāb Ibn Muḥsin Al-Qurṭubī.

Ibn Bashkuwāl stated: he was the last of the venerable Imams in Andalusia in terms of 'Uluw-ul-Isnād [i.e., elevation of the chain of transmission] and the abundant of narrations. He narrated most of his reports on the authority of his father, as he took most of his knowledge from him.

Abū Ja‘far Aḍ-Ḍabbī stated: [he was] a knowledgeable jurist and Muḥaddith [i.e., Ḥadīth narrator], may Allah have mercy on him, who narrated numerous reports. His father granted him Ijāzah when he was young, and it was an honor for him.

Abū ‘Ubayd Al-Qurṭubī stated about him: Ath-Thiqah i.e., the trust, and the mufti .

Adh-Dhahabī stated about him: the great Imam, the master, Al-Muḥaddith, Aṣ-Ṣadūq i.e., honest, and he was Musind of Andalusia [i.e., the highest narrator there].

Ibn Farḥūn also stated about him: He was the last of the venerable Imams in Andalusia in terms of ‘Uluw-ul-Isnād and the abundant of narrations. He narrated numerous reports on the authority of his father and achieved many Ijāzahs from several scholars. He was knowledgeable of the seven Qirā’āt (i.e., methods of Quran recitation), a good amount of Quran Exegesis, Gharīb Al-Qur’ān , and a great deal of the Arabic language. He took knowledge from his father and was knowledgeable about legal rulings. He was well versed in matters regarding which he was asked for fatwa . Islamic knowledge seekers used to travel to him at his time and he was considered the pivot of Ḥadīth discipline of his era. He authored good and useful books. Two generations learned from him, and many people benefited greatly from his knowledge. He died in 520 A.H.

His father: Muḥammad Ibn ‘Attāb Ibn Muḥsin, Mawlā of ‘Abdul-Malik Ibn Sulaymān Ibn Abū ‘Attāb Al-Judhāmī Al-Andalusī.

Ibn Bashkuwāl stated about him: from Cordoba, and its grand mufti. His nickname was Abū ‘Abdullāh. He was a well-versed jurist, pious and rational man, master in Ḥadīth discipline, knowledgeable of Ḥadīth documents and its deficiencies, and unsurpassed in scrutinizing their meanings. He spent his life studying it and did not receive any payment from anyone for that. It was said that he did not start authoring until he had read more than forty books. He was skilled in several disciplines, memorizing stories, proverbs, and poems.

Adh-Dhahabī stated about him: the grand scholar of Cordoba. He also stated: [he was] an Imam, a scholar, Ḥadīth narrator, the mufti of Cordoba. [His nickname was] Abū ‘Abdullāh, and he was skilled in seeking knowledge, a memorizer of narrations, poems, and proverbs. He was the pivot of Fatwa. Abū ‘Alī Al-Ghassānī stated: He was one of the most eminent and authentic scholars, who was interested in jurisprudence and Ḥadīth disciplines.

Yūnus Ibn ‘Abdullāh: his name is Yūnus Ibn ‘Abdullāh Ibn Mughīth Ibn Aṣ-Ṣaffār Abū Al-Walīd Al-Qurṭubī. Famous scholars narrated on his authority.

Ibn Ḥayyān stated: Yūnus was among the great students of Ibn Zarb, who were leaders due to their abundant knowledge and narrations, quality of rhetoric, and prowess of poetry. [He was] the last of the significant orators, the most reliable of the remaining Ḥadīth narrators, the most extensive in seeking knowledge, and the highest in chains of transmission.

Ibn Bashkuwāl stated about him: Abū ‘Umar Ibn Maḥdī, may Allah have mercy on him, was his student, I read it with his handwriting. He narrated many reports.

Adh-Dhahabī stated about him: [he was] an Imam, scholar, narrator, the remnant noble, the great scholar of Andalusia and its chief judge. He concerned with Ḥadīth discipline very much and was authorized by Al-Ḥasan Ibn Rashīq from Egypt, and Abū Al-Ḥasan Ad-Dāraqūṭnī from Iraq. He also stated: he was the highest narrator of Andalusia.

Abū Ja‘far Aḍ-Ḍabbī stated about him: one of the most prominent scholars.

Abū ‘Īsā: Yaḥyā Ibn ‘Abdullāh Ibn Yaḥyā Al-Laythī, Abū ‘Īsā Al-Qurṭubī.

The venerable scholar, the virtuous, and the noble, with high rank in Ḥadīth discipline.

Adh-Dhahabī stated about him: [he was] a venerable Imam, reliable, and the highest narrator in Andalusia.

Ibn Faḥlūn: Sa'īd Ibn Faḥlūn, it is also said: Ibn Faḥl , Abū 'Uthmān Al-Andalusī Al-Ilbīrī.

He took his knowledge from An-Nasā'ī, Baqīyy Ibn Makhlad, Yūsuf Ibn Yaḥyā Al-Maghāmī, and others.

Ibn Al-Faraḍī stated: Sa'īd Ibn Faḥlūn was authentic in narration and a well-mannered person. However, he was not wise. He lived a long life, so people needed his knowledge, and he was distinguished with his chain of transmission. He was the last of Al-Maghāmī's students to die, thus, students from Cordoba and elsewhere used to travel for him to seek his knowledge.

Ibn Farḥūn stated: [he was] the narrator of Andalusia.

Adh-Dhahabī stated: Abū 'Uthmān Sa'īd Ibn Faḥlūn Al-Andalusī Al-Ilbīrī was a Thiqaḥ [i.e., trustworthy] Imam and scholar, narrated the book of Al-Wāḍiḥah via 'Abdul-Malik Ibn Ḥabīb, via Yūsuf Al-Maghāmī. He also stated: he was Ṣadūq [i.e., honest], but rude.

Al-Maghāmī: Yūsuf Ibn Yaḥyā Ibn Yūsuf Al-Azdī Al-Maghāmī, Abū 'Amru, who was known as Al-Maghāmī.

From Cordoba, his nickname was Abū 'Umar, and his origin is from Toledo. There is consensus on his authentication.

Ibn Ḥabīb: 'Abdul-Malik Ibn Ḥabīb Ibn Sulaymān Ibn Hārūn, Abū Marwān As-Sulamī Al-Andalusī.

Ibn Al-Faraḍī stated about him: he was a great master in jurisprudence according to the Medinan school of thought, and he wrote many good books in jurisprudence, history, and literature including Al-Wāḍiḥah, which is incomparable. 'Abdul-Malik Ibn Ḥabīb did not have knowledge of Ḥadīth discipline, nor did he distinguish the authentic from the weak, and it was reported that he was lenient and most of his narrations were not authentic.

Adh-Dhahabī stated: he was one of the Imams, the author of Al-Wāḍiḥah, who took his Ḥadīth from books rather than scholars and was doubtful. Ibn Ḥazm stated: he was not trustworthy. Al-Ḥāfiẓ Abū Bakr Ibn Shaybah stated: more than one declared him as weak. Some scholars accused him of lying. Ibn Ḥazm stated: His narrations are false and rejected. I commented: the man is loftier, but he makes mistakes.

Adh-Dhahabī also stated in Dhayl Dīwān Aḍ-Ḍu'afā': Ibn Ḥazm and others classified him as weak. I commented: Ibn Ḥazm is so critical and his criticism should not be accepted.

Ibn Ḥajar stated about him: the well-known scholar is honest, yet he was a bad memorizer who made many mistakes.

He also stated in At-Tahdhīb: in his book At-Tārīkh Al-Kabīr, Aḥmad Ibn Sa'īd Ibn Ḥazm Aṣ-Ṣadafī classified him as weak because he depended on books rather than scholars in seeking Ḥadīth. I commented: this testimony is the fairest of what has been stated about him, as perhaps he was narrating from others' books which includes mistakes.

In Abū Naṣr stated about him: a well-known scholar, and an expert in literature and other disciplines, who has many teachers and narrated many Ḥadīths. In jurisprudence, he has a great book named Al-Wāḍiḥah fi Al-Ḥadīth Wa Al-Masā'il 'Alā Abwāb Al-Fiqh, and his narrations included many oddities.

Adh-Dhahabī stated about him in Siyar A'lām An-Nubalā': the knowledgeable Imam, and the jurist of Andalusia, was described as skilled in jurisprudence, a grand master, of great reputation, and of many works. However, he was not perfect in narration. Rather, he used

to recklessly cite Ḥadīths, and transmit it in a serious and authentic manner, and did not suffer in choosing whom he should narrate from.

Ibn Farḥūn stated: ‘Abdul-Malik was a memorizer and a master in the Mālikī school of jurisprudence. However, he had no knowledge of the Ḥadīth and did not distinguish between the authentic Ḥadīths and weak ones.

Ibn Lubābah stated: ‘Abdul-Malik was the scholar of Andalusia, Ibn Waḍḍāḥ and Baqīyy Ibn Makhald who only choose the trustworthy to narrate from narrated on his authority. Ibn Ḥazm accused him of lying, but a group of scholars traced him and commented that no one had preceded him in accusing the man of a lie.

Al-Khuzāmī: Ibrāhīm Ibn Al-Mundhir Ibn ‘Abdullāh Ibn Al-Mundhir Al-Asadī Al-Ḥizāmī.

Ibn Ma‘īn classified him as a trustworthy and An-Nasā’ī stated about him: goodish, while Abū Ḥātim stated: [he was] honest.

In the book of At-Taqrīb, the author stated about him: honest, but Imam Aḥmad criticized him due to his weakness in memorizing the Quran.

It seems that he is likely authentic because Ibn Ma‘īn, who was precise in judging narrators classified him as trustworthy, and due to Abū Ḥātim’s statement that he was honest, which approves his authenticity as is the case with most scholars who are given this term, and because he was one of Al-Bukhārī’s narrators.

Judging the Ḥadīth: narrators of its chain of transmission are trustworthy, except for Ibn Ḥabīb due to his bad memorization, as we mentioned above in his biography.

The second Ḥadīth:

which was narrated by Ibn ‘Abbās, may Allah be pleased with both, “Ath-Thuffā’ is a cure for every disease, and nothing like it cures a tumor or a rash”.

The Ḥadīth was reported by Ibn Abū Ḥātim in ‘Ilal Al-Ḥadīth (6/137/2391). He stated: Ibn Ḥimyar narrated it via ‘Abdullāh Ibn Thābit, via ‘Abdullāh Ibn Muḥammad Ibn ‘Alī, via his father, via Ibn ‘Abbās, via Allah’s Messenger PBUH who said “Ath-Thuffā’ is a cure for every disease, and nothing like it cures a tumor or a rash”.

Adh-Dhahabī also narrated it in his book Mīzān Al-‘Itidāl (2/399/4235) via ‘Abdullāh Ibn Muḥammad Ibn ‘Alī, via his father, via Ibn ‘Abbās.

Chain of transmission:

Ibn Ḥimyar: he is Muḥammad Ibn Ḥimyar Ibn Unays As-Salīhī Al-Ḥimṣī.

Abū Ḥātim stated about him: his Ḥadīth could be transmitted but not to be relied upon. Muḥammad Ibn Ḥarb and Baqīyyah are more authenticated.

Al-Fasawī stated: he is not sound.

Ibn Ma‘īn and Duḥaym classified him as trustworthy, and Aḥmad stated: I knew nothing but good [about him].

Ibn Ḥibān mentioned his name in his book Ath-Thiqāt i.e., the trustworthy narrators.

Ibn Ḥajar summarized his standing, saying: honest, from the ninth [Ṭabaqah i.e., class], and died in 200 A.H.

‘Abdullāh Ibn Thābit:

Abū Ḥātim stated: ‘Abdullāh Ibn Thābit is Majhūl i.e., unknown.

Adh-Dhahabī stated about him: from Levant, belongs to the Sheikhdōm of Muḥammad Ibn Ḥimyar, and he is unknown.

Ibn Ḥajar also stated the same.

‘Abdullāh Ibn Muḥammad Ibn ‘Alī: ‘Abdullāh Ibn Muḥammad Ibn ‘Alī Ibn Abū Ṭālib Al-‘Alawī Abū Hāshim Ibn Al-Ḥanafīyyah, is trustworthy, and Az-Zuhrī classified him in the same rank of his brother Al-Ḥasan. Al-Jamā‘ah [i.e., authors of the prominent six books of Ḥadīth; Al-Bukhārī, Muslim, An-Nasā’ī, Abū Dāwūd, At-Tirmidhī, and Ibn Mājah] narrated on his authority.

Judging the Ḥadīth:

narrators of its chain of transmission are weak, including ‘Abdullāh Ibn Thābit. Abū Ḥātim stated: ‘Abdullāh Ibn Thābit is unknown, and the Ḥadīth is Munkar i.e., denounced. Adh-Dhahabī and Ibn Ḥajar stated about him: from Levant, belongs to the Sheikhdom of Muḥammad Ibn Ḥimyar, and he is unknown and the Ḥadīth he narrated is denounced.

The third Ḥadīth:

which was narrated by Qays Ibn Rāfi‘, may Allah be pleased with him, “What a cure do the two bitter remedies carry! Ath-Thuffā’ and Aloe Vera”.

Abū Dāwūd reported the Ḥadīth in his book Al-Marāsīl [i.e., the detached Ḥadīths] (1/481/442). He stated: Qutaybah narrated via Al-Layth, via Al-Ḥasan Ibn Thawbān, via Qays Ibn Rāfi‘, that Allah’s Messenger PBUH said, “What a cure do the two bitter remedies carry! Ath-Thuffā’ and Aloe Vera”.

‘Abdān also mentioned the Ḥadīth in his book Aṣ-Ṣaḥābah (‘Usd Al-Ghābah for Ibn Al-Athīr 4/40//2253), (Al-Jāmi‘ Limā fi Al-Muṣannafāt Al-Jawāmi‘ min Asmā’ Aṣ-Ṣaḥābah for Ar-Ru‘aynī 4/392), (Al-Inābah for Maghlatāi 2/107) via Qutaybah, likewise. Also, Al-Bayhaqī mentioned it in As-Sunan Al-Kubrā (19/532/19606) from Ibn Wahb’s narration, likewise, and Abū Nu‘aym Al-Aṣfahānī in Aṭ-Ṭib An-Nabawī (2/595/629) from the narration of Abū Al-Walīd Aṭ-Ṭayālīsī, and in (2/604/641) from the narration of Muḥammad Ibn Rumḥ, likewise.

The four (Qutaybah Ibn Sa‘īd, Ibn Wahb, Abū Dāwūd Aṭ-Ṭayālīsī, and Muḥammad Ibn Rumḥ) narrated it via Al-Layth Ibn Sa‘īd.

Chain of transmission:

Qutaybah: Qutaybah Ibn Sa‘īd Ibn Jamīl Ibn Ṭarīf Ath-Thaqafī Abū Rajā’ Al-Baghlānī, is Thiqaḥ, and the Jamā‘ah narrated on his authority.

Al-Layth: Al-Layth Ibn Sa‘īd Ibn ‘Abdurrahmān Al-Fahmī, Abū Al-Ḥārith Al-Miṣrī, is Thiqaḥ i.e., trustworthy and Thabt i.e., reliable scholar and a well-known Imam, the Jamā‘ah narrated on his authority.

Al-Ḥasan Ibn Thawbān: Al-Ḥasan Ibn Thawbān Ibn ‘Āmir Al-Hawzanī, Abū Thawbān Al-Miṣrī, is honest and virtuous.

Judging the Ḥadīth:

narrators of its chain of transmission are reliable, except for Al-Ḥasan Ibn Thawbān who is honest. However, the chain is classified as weak due to being Mursal i.e., detached. Qays Ibn Rāfi‘ Al-Ashja‘ī is a Tābi‘ī i.e., follower, and his direct narration via the Prophet PBUH is Mursal. Ibn Ḥajar stated about him: Al-Baghawī counted him among the Ṣaḥābah i.e., the Prophet’s companions, and it was said that he had been a pagan. Abū Mūsā and ‘Abdān mentioned him in their books. In his book Taqrīb At-Tahdhīb, the author stated: [his narration is] accepted, and he is from the third [Tabaqah i.e., class], and some scholars counted his as a companion, and I have not found him in the Mu‘jam of Al-Baghawī.

Al-‘Alā’ī stated: Qays Ibn Rāfi‘ Al-Ashja‘ī (narrated) via the Prophet PBUH, and that is Mursal which was reported by Abū Dāwūd in his book Al-Marāsīl. Qays is undoubtedly a follower.

‘Abdān stated: I think this Ḥadīth is Mursal. However, I found that some Ḥadīth scholars classified it as Musnad . Thus, I mentioned it to clarify.

The fourth Ḥadīth:

which was narrated by Abū Hurayrah, may Allah be pleased with him:

“I recommend Ath-Thuffā’ to you, for Allah has put in it a healing from every disease.”

Abū Nu‘aym Al-Aṣfahānī reported the Ḥadīth in his book Aṭ-Ṭibb An-Nabawī (2/603/640). He stated: Sulaymān Ibn Aḥmad narrated via, Salāmah Ibn Nāhiḍ Al-Maqdisī, via Ṣāliḥ Ibn Bishr Aṭ-Ṭabarānī, via ‘Uthmān Ibn Ibrāhīm Al-Qurashī, via Sulaymān Ibn Dāwūd Al-Ḥanafī, via Yahyā Ibn Abū Kathīr via Abū Salamah, via Abū Hurayrah, via Allah’s Prophet PBUH who said, “I recommend Ath-Thuffā’ to you, for Allah has put in it a healing from every disease.”

Ibn As-Sunnī reported the Ḥadīth in Aṭ-Ṭibb An-Nabawī (p. 138) and stated: via Abū Hurayrah, may Allah be pleased with him, said: The Messenger of Allah PBUH said: and mentioned the same text.

Chain of transmission:

Salāmah Ibn Nāhiḍ: Salāmah Ibn Muḥammad Ibn Nāhiḍ, it is also said: Sallām, and he is attributed to his grandfather. Al-Ḥāfiẓ Ibn Ḥajar stated about him: Ad-Dāraquṭnī narrated on his authority through an intermediate in Gharā’ib Mālik Ibn Anas and classified him as weak. It is said: his name is Salāmah. Muslim Ibn Qāsim mentioned him in Aṣ-Ṣilah and attributed him to his grandfather, stating "unknown".

Ṣāliḥ Ibn Bishr Aṭ-Ṭabarānī.

Ibn Abū Ḥātim stated about him: I wrote about him, and he was honest.

Sulaymān Ibn Dāwūd Al-Ḥanafī: Sulaymān Ibn Dāwūd Al-Ḥanafī, he is Al-Yamāmī.

Al-Bukhārī stated about him: his Ḥadīth is Munkar i.e., denounced.

Abū Ḥātim Ar-Rāzī stated: he is weak, his Ḥadīth is denounced, and I do not know of any authentic Ḥadīth [narrated] from him.

Judging the Ḥadīth:

narrators of its chain of transmission are severely weak, as it includes: Salāmah Ibn Muḥammad Ibn Nāhiḍ: weak. It also includes: Sulaymān Ibn Dāwūd Al-Ḥanafī, whose Ḥadīth is denounced.

Judging the four Ḥadīths mentioned about Ath-Thuffā’

From the above, four Ḥadīths were mentioned about Ath-Thuffā’ and all are classified as weak. The first two Ḥadīths narrated by Ibn ‘Abbās and Abū Hurayrah, may Allāh be pleased with them, are severely weak and cannot be reinforced. The other two Ḥadīths narrated by Jābir Ibn ‘Abdullāh and Qays Ibn Rāfi‘, may Allāh be pleased with them, are slightly weak, yet may reinforce each other's meaning. The two Ḥadīths indicate that there is a basis for the treatment with Ath-Thuffā’, and that it was among what has been mentioned to cure [by the Prophet], and Allah knows best.

It is no secret to specialists that several scholars accept weak Ḥadīths not only concerning the descriptions of the rewards associated with the performance of various religious acts but even more on a condition that its weakness is not severe and there is no other Ḥadīths concerning the matter had been narrated except it. Among those scholars are the four Imams [of the famous schools of Fiqh] who gave preference to weak Ḥadīth, which

includes the Mursal, over legal reasoning, and legal analogy. Abū Dāwūd As-Sijistānī was also among scholars who accepted the weak Ḥadīth.

Al-Ḥāfiẓ As-Sakhāwī stated: but he, may Allah have mercy upon him - meaning: Imam Aḥmad ibn Ḥanbal – relied on the weak [Ḥadīth] as evidence when there was no other proof in the matter, and Abū Dāwūd followed him. They both gave preference to weak over legal reasoning and legal analogy. Abū Ḥanīfah was also reported to do so. Ash-Shāfi'ī relied on Mursal if there is no other text concerning the matter. As-Siyūfī stated: the weak could be also accepted carefully.

Some scholars believe that it is permissible to rely upon weak Ḥadīth regarding the descriptions of the rewards associated with the performance of various religious acts rather than legal rulings. Among those scholars are Sufyān Ath-Thawrī, Ibn 'Uyaynah, Aḥmad ibn Ḥanbal, Ibn Aṣ-Ṣalāh, Al-Khaṭīb, An-Nawawī, and Ibn Ḥajar Al-'Asqalānī.

An-Nawawī stated: scholars of Ḥadīth, jurisprudence, and others stated: it is permitted, rather recommended [to rely upon weak] in the descriptions of the rewards associated with the performance of various religious acts and acts of exhortation and warning [i.e., when you encourage something or warn against it]. It is permitted to act upon weak Ḥadīth if they are not fabricated. As for legal rulings, such as what is lawful and what is not, in buying and selling and marriage and divorce and the like; one does not act upon anything other than the rigorously authenticated Ḥadīth or the sound Ḥadīth, unless it is for being scrupulous in something related to legal rulings. For instance, if a weak Ḥadīth has been related regarding the dislikedness of certain types of sales or marriages [one may act upon it to be scrupulous] for it is recommended that one avoid such things, but it is not obligatory .

Ibn Aṣ-Ṣalāh stated: “In the opinion of the scholars of Ḥadīth and others, some laxity is tolerated in the provision of Isnāds i.e., chains of transmission and in the transmission of Ḥadīth from the various categories of weak Ḥadīth – apart from forged Ḥadīth – without bothering to explain their weakness. This applies in topics other than the characteristics of Allah (He is exalted) and legal rulings concerning the lawful, the unlawful, and so forth. It is valid, for instance, for sermons, telling stories, the descriptions of the rewards associated with the performance of various religious acts, the other types of Ḥadīth inspiring virtue and instilling fear, and the Ḥadīth on other matters having no connection to legal rulings and theological issues. 'Abdurrahmān ibn Mahdī and Aḥmad ibn Ḥanbal are some of those we heard from who totally forbade laxity in Ḥadīth like these.

Shaykh 'Alī Qārī claimed that scholars unanimously agreed upon that. He stated: there is a unanimous agreement upon the permission of acting upon weak Ḥadīths in the descriptions of the rewards associated with the performance of various religious acts.

Al-Ḥāfiẓ ibn Ḥajar stipulated some requirements for the weak Ḥadīth to be accepted, which are listed as follows:

- 1- The weakness must not be very severe. This excludes those Ḥadīths singly recorded by liars or those accused of lying, and those who make gross mistakes.
- 2- The Ḥadīth has a certain foundation and has been practiced in sharī'ah.
- 3- When acting upon it, one must not wholly believe that it has been established as true, instead they must be careful. Ibn 'Abdus-Salām and Ibn Daqīq Al-'Īd mentioned the two last conditions.

Topic two

Describing Ath-Thuffā' and citing its benefits

Al-Azharī stated about Ath-Thuffā': it is hot and dry in the fourth degree. It relieves flatulence and spleen tumors, and is beneficial for colitis, which is cold. It purifies the lungs from sticky phlegm, and it also works as a laxative. When Ath-Thuffā' seeds are

taken in a drink with warm water; if it is crushed, it cures diarrhea, and if not, it helps against venomous bites and stings. Ath-Thuffā' also helps against leprosy when it is crushed and used in a drink. When Ath-Thuffā' is blended with vinegar and used as an ointment on leprous skin and on white pigmentation disorder, it helps relieve these conditions. When it is mixed with barley flour and vinegar and used as a bandage, it helps the patients of Sciatica and decomposes hot tumors. If Ath-Thuffā' is bandaged up a boil with water and salt, it will cure it. It cleanses putrid sores, expels worms from the stomach, excites the sexual drive, and brings moisture to the bladder, causing urine to drip if used frequently.

Adh-Dhahabī stated: Ḥurf is Ḥabbur-Rashād which is hot and dry. It relieves tenesmus, excites the sexual drive, and its smoke expels vermin and relieves flatulence and colitis. It is like mustard seed in every respect. It was reported from the Prophet PBUH that he said, "What a cure do the two bitter remedies carry, Ath-Thuffā' and Aloe Vera".

Ibn Al-Qayyim stated: Ath-Thuffā' is hot and dry in the third degree, and it heats and relaxes the stomach, removes different types of worms, decomposes the spleen tumors, excites the sexual drive, and heals the ulcers of mange and herpes. When Ath-Thuffā' is used as a bandage along with honey, it will decompose spleen tumors. When it is cooked with henna, it will extract harmful accumulations in the chest, while taking it as a drink it helps against venomous bites and stings. When it is burnt, its smoke repulses venomous beasts and prevents the hair from falling. In addition, when it is mixed with barley flour and vinegar and used as a bandage, it helps the patients of Sciatica and decomposes hot tumors.

Further, when it is used as a bandage with water, it brings the pustules to maturity and helps against flabbiness in various organs, strengthens the sexual drive and works as an appetite stimulant. It also helps against Asthma, hard breathing, relieves the thickness in the spleen, purifies the chest and increases the menstrual flow. It also helps against sciatic nerve and the cavity of the hip, due to the extraction power of Ath-Thuffā' when one drinks it or is injected with it. Ath-Thuffā' seeds purify the chest and lungs from phlegm. When Ath-Thuffā' seeds are crushed and taken in a drink with warm water, they will work as a laxative, decompose flatulence, and help against the pain caused by constipation. Ath-Thuffā' also helps against leprosy when it is crushed and used in a drink.

When Ath-Thuffā' is blended with vinegar and used as an ointment on leprous skin and on white pigmentation disorder, it helps relieve these conditions. It also relieves headaches that are caused by colds and by phlegm accumulation. When it is fried and drunk (with water), it constipates, especially when it is not crushed, as its consistency will be softened when it is fried.

Galen said that the strength of Ath-Thuffā' is like the effectiveness of mustard grains. Hence it could be used to heat the pain in the hip (which is known as Sciatica) and headaches, as each of these symptoms requires heat, like mustard seed. Sometimes, Ath-Thuffā' is mixed with other remedies and used to treat Asthma, as it is known that it dissolves thick mixtures, again just as mustard seed does. It is like mustard seed in every respect.

Topic three

Summarizing some scientific and medical studies on Ath-Thuffā'

1- A study entitled : Dirāsāt At-Ta'thīr Al-'Ilājī Al-Muḥtamal li-Nabāt Ḥabbur-Rashād 'Alā Al-Fi'rān Al-Muṣābah Bi-'I'tilāl Al-Kulā Wa As-Sukkarī, Dirāsāt Biolojīyah Wa Kīmuḥayawīyah [Study of the potential therapeutic effect of Ḥabbur-Rashād on mice with kidney disease and diabetes, biological and biochemical studies], prepared by: Amal Nassif and a group of researchers. The study concluded that the powder of Ḥabbur-Rashād has strong effects on blood sugar and improves kidney damage

caused by gentamicin in diabetic mice. Therefore, it is recommended to add Ḥabbur-Rashād seeds to the daily diet of kidney patients.

2- A study entitled : Ta'thīr Budhūr Ḥabbur-Rashād 'Alā Ba'ḍ Al-'Awāmil Al-Fisyūlūjiyyah Wa Al-Histyūlūjiyyah Fī Al-Fi'rān [The effect of Ḥabbur-Rashād seeds on some physiological and histological factors in mice], prepared by: Suhair Fawzi Muhammad. The study concluded that Ḥabbur-Rashād seeds are important for treating liver problems and some blood indicators in mice. In addition, it is rich with many phytochemicals that make it an important medicinal plant. Moreover, Ḥabbur-Rashād seeds improve the biological and biochemical indicators of the liver. Ḥabbur-Rashād seeds hold the best promise for use as a medicine as well as a part of the daily diet. The study recommends eating Ḥabbur-Rashād seeds or adding them to food because of their important positive effect in treating liver problems in mice, due to their antioxidant activity.

3- A study entitled : Anti-inflammatory and Immunomodulatory Properties of *Lepidium sativum* [Ath-Thuffā'], prepared by: Vazifeh S. and a group of researchers. The study proved that Ḥabbur-Rashād contains anti-inflammatory elements.

4- A study entitled : At-Ta'thīrāt Al-Muḥtamalah Li-Budhūr Ar-Rashād 'Alā 'Izām Ināth Al-Jurdhān Al-Muābah Bi-Hashāshat Al-'Izām [Possible effects of Ḥabbur-Rashād seeds on the bones of female rats with osteoporosis], prepared by: Rasha Arafa and Heba Al-Khouli. The study concluded: Ḥabbur-Rashād powder improves the complications of osteoporosis in mice, and it can also be used at a rate of up to 7.50% as a supplement in the diet of osteoporosis patients.

5- A study entitled : Al-Khaṣā'ish Al-Muḍāddah Li Al-Aksadah Wa Al-Muḍāddah Li Al-Baktīryā Li-Mustakhlaṣāt Mukhtalifah Min Nabāt Ar-Rashād [Antioxidant and antibacterial properties of various extracts of Ḥabbur-Rashād], prepared by: Muhammad Fayez Abu Al-Maati and a group of researchers. The study concluded that such extracts have antioxidant and antibacterial properties in all experiments compared to the artificial antioxidant.

6- In a study conducted by Maha Beljoun of King Abdulaziz University, it was concluded that Ḥabbur-Rashād seeds improve curing Alzheimer's disease in rats through antioxidant, anti-inflammatory and anti-apoptotic effects, which indicates that it has a neuroprotective effect.

Findings

1- In the Prophetic Sunnah, four Ḥadīths were mentioned about Ath-Thuffā' which is called Ḥabbur-Rashād, but all of them are classified under weakness.

2- The two Ḥadīths narrated by Ibn 'Abbās and Abū Hurayrah, may Allāh be pleased with them, are severely weak and cannot be reinforced.

3- The other two Ḥadīths narrated by Jābir Ibn 'Abdullāh and Qays Ibn Rāfi', may Allāh be pleased with them, are slightly weak.

4- These two Ḥadīths narrated by Jābir Ibn 'Abdullāh and Qays Ibn Rāfi', may Allāh be pleased with them, may reinforce each other's meaning which indicate that there is a basis for the treatment with Ath-Thuffā', and that it was among what has been mentioned to cure [by the Prophet].

5- Recent scholars have proven that Ath-Thuffā' has benefits in treating several diseases.

6- Some recent academic studies that the researcher reviewed have proven that Ath-Thuffā' has strong effects on blood sugar and that it improves curing kidney damage. It

consists of anti-inflammatory elements, improves the complications of osteoporosis, and has antioxidant and antibacterial properties. These studies recommend using it as part of the daily diet.

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