

The Narrations of Imam Al-Sadiq (peace be upon him) on Healing through Acts of Charity in the Book 'Pillars of Islam' by Judge Abu Hanifa Al-Maghribi (292-904)

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Abstracts

This study, titled 'Narratives of Imam Al-Sadiq (AS) on Healing through Acts of Virtue in the Book 'Da'a'im al-Islam' by Judge Abu Hanifa al-Maghribi', encompasses a comprehensive exploration. It is structured into an introduction, two main sections, a conclusion, and findings. The first section provides an overview of Abu Hanifa al-Numan al-Maghribi, the author of 'Da'a'im al-Islam', and his other works. The second section delves into the narratives discussing healing through acts of virtue, as cited by Abu Hanifa al-Maghribi in his book, particularly focusing on the section dedicated to healing through virtuous deeds. This includes an analytical examination of the narratives attributed to Imam Al-Sadiq (AS).

Keywords: Narratives, Healing through Acts of Virtue, Judge Abu Hanifa al-Maghribi.

Introduction

During the Fatimid era, a period marked by significant intellectual and cultural flourishing, the literary works produced were profoundly influenced by the diverse intellectual currents of the time. This era, notable for its diversity in religious and philosophical thought, witnessed a distinct approach in narrating the traditions of the Ahl al-Bayt, the family of the Prophet Muhammad. The divergence in these narratives primarily centered around the methodologies adopted by various sects within Shiism, notably between the Ismaili and Imami (Twelver Shi'a) approaches.

The Ismaili methodology, prevalent during the Fatimid era, was characterized by its unique interpretative style, esoteric leanings, and emphasis on the spiritual and symbolic meanings of religious texts. This contrasted with the Imami approach, which tended to focus more on the literal and historical aspects of the texts. This divergence in interpretative methods led to different portrayals and understandings of religious figures and teachings.

One of the most notable works from this era is the book 'Da'a'im al-Islam' by Judge Abu Hanifa al-Maghribi. This work stands as a testament to the intellectual richness of the Fatimid period.

'Da'a'im al-Islam', while reflecting the Ismaili methodology in much of its discourse, intriguingly relies heavily on the narrations of Imam Al-Sadiq (AS), a central figure in Shi'a Islam revered by both Ismaili and Imami sects. The absence of mention of Imams after Imam Al-Sadiq (AS) in the book has been a subject of scholarly discussion, with some suggesting that this might indicate a strategic use of Taqiyya (precautionary dissimulation). Taqiyya, a practice allowed in Shi'a Islam under certain circumstances, involves concealing one's true beliefs to avoid persecution or harm. This aspect of 'Da'a'im al-Islam' suggests that it may have been used as a tool to navigate the complex religious and political landscape of the time, ensuring the perpetuation of its scholarly influence.

Despite its Ismaili orientation, 'Da'a'im al-Islam' does not significantly deviate from the general methodology employed in Imami texts in terms of narrative presentation and context. The book diligently records the sayings and teachings of Imam Al-Sadiq (AS), presenting them in a manner that aligns with the traditional narrative style of Shi'a Islam. This indicates a certain level of doctrinal overlap and shared reverence for Imam Al-Sadiq (AS) across different Shi'a sects, despite their theological and jurisprudential differences.

The reliance on Imam Al-Sadiq's (AS) narratives in 'Da'a'im al-Islam' also highlights the universal respect and authority he holds in Shi'a thought. Imam Al-Sadiq (AS) is renowned for his vast knowledge and contributions to Islamic jurisprudence and theology, and his teachings form a crucial part of the Shi'a religious tradition. In 'Da'a'im al-Islam', these teachings are utilized to elucidate various aspects of Islamic law and ethics, demonstrating the continued relevance and authority of Imam Al-Sadiq's (AS) teachings in the diverse intellectual landscape of the Fatimid era.

The varied interpretations and explanations for the approach taken in 'Da'a'im al-Islam' reflect the rich tapestry of Islamic intellectual history during the Fatimid period. This era was marked by a quest for understanding and interpreting religious texts in ways that resonated with the contemporary intellectual and spiritual milieu. 'Da'a'im al-Islam', with its unique blend of Ismaili and Imami elements, exemplifies this intellectual diversity and the dynamic nature of Islamic scholarship during one of its most vibrant periods.

In conclusion, the literary works of the Fatimid era, including 'Da'a'im al-Islam', offer a fascinating glimpse into the complex interplay of various intellectual currents within Shi'a Islam. They underscore the adaptability and resilience of Islamic thought in the face of changing historical and cultural contexts, while also highlighting the enduring influence of key figures like Imam Al-Sadiq (AS) across different sects and methodologies within Islam.

Research Problematic:

- Who is Judge Abu Hanifa al-Numan al-Maghribi?
- What are the prevalent perspectives regarding him and his creed?
- What are his compilations and literary contributions?
- What are the boundaries and methodology of his book 'Da'a'im al-Islam'?

- What are the narratives he relayed from Imam Al-Sadiq (AS) concerning healing through acts of virtue?

Research Objectives:

The study aims to explore the narratives of Imam Al-Sadiq as mentioned by Abu Hanifa al-Maghribi in the context of medical treatment in the book 'Da'a'im al-Islam'. It also seeks to understand the book, its methodology, and its author.

Significance of the Research:

The significance of this research stems from its focus on a matter of considerable importance, namely the narratives of Imam Al-Sadiq (AS) as presented in 'Da'a'im al-Islam'. It also encompasses an introduction to the author of the book and a discussion on the divergent viewpoints that have emerged regarding him.

Section One: Introduction to the Author

Subsection One: His Name, Lineage, and Stature

Judge Abu Hanifa al-Numan al-Maghribi, a prominent historical figure, remains a subject of intrigue and debate among historians and researchers due to the scarcity of definitive information about his early life, lineage, and religious affiliation. This subsection aims to shed light on these aspects, highlighting the various perspectives and uncertainties surrounding his biography.

Name and Lineage: Judge Abu Hanifa al-Numan al-Maghribi is primarily identified by his full name, which includes his personal name (Abu Hanifa) and his lineage, which is traced back to Abu Abdallah bin Muhammad bin Mansur Ahmad bin Hayun al-Tamimi al-Maghribi. However, historical sources differ in their accounts of his lineage, leading to confusion among researchers and scholars.

Ibn Hajar al-Asqalani referred to him simply as Abu Hanifa, while Ibn al-Imad al-Hanbali al-Qayrawani described him as the Chief Judge of the Ubaydi State. Some sources, like Ibn Taazi al-Bardi, suggest a Berber origin from the Kanana tribe, while others propose an Arab Tamimi lineage. Additionally, some historians only mention him as al-Numan bin Muhammad bin Mansur al-Maghribi or add al-Qayrawani to his name.

The uncertainty surrounding al-Numan's lineage can be attributed to several factors, including the silence of historical sources on this aspect, the natural intermingling of lineages in the region, and the prevalence of false claims of noble lineage during his era. These factors contribute to the difficulty in establishing a definitive lineage for al-Numan.

Birth and Age: Another point of contention in al-Numan's biography is his birth year. Historians and researchers have proposed various birth years, with estimates ranging from 259 AH/879 CE to 292 AH and even later. The discrepancies in these dates are due to the lack of concrete evidence and the differing interpretations of available sources.

One clue regarding his birth year comes from his own account in his book 'Al-Majalis wal Masayirat,' where he mentions serving al-Mahdi for approximately nine years, months, and days, starting in 321 AH/924 CE. This suggests that he was about 52 years old at that time, implying

a birth year around 269 AHS. However, this estimate contradicts some of the other proposed birth years, leading to ongoing uncertainty.

Nevertheless, most researchers agree that al-Numan lived in the first half of the 4th century AH and the 10th century CE or was born towards the end of the 3rd century AH. This provides a general timeframe for his life, even if the exact birth year remains a subject of debate.

Religious Affiliation: Al-Numan's religious affiliation is another area where historical accounts differ. Some sources claim that he was initially a Maliki before converting to the Imami doctrine, while others suggest a transition from Maliki to the Batini doctrine. The prevailing theory is that al-Numan started as a Maliki, given the predominance of this doctrine in the Maghreb during his time.

The transition from Maliki to Imami, or even further into the Batini doctrine, reflects the complex religious landscape of the period and the influence of different schools of thought. Al-Sayyid al-Khoei describes him as initially Maliki and later becoming a Twelver Imamite, while al-Hurr al-Amili notes his shift from Maliki to Imami, with a focus on his contributions to Ismaili and jurisprudential literature.

Al-Mirza al-Nouri acknowledges his initial Maliki affiliation, followed by a conversion to the Imami school. This religious transformation might have influenced his cautious approach in narrating hadiths, given the political climate and the fear of the Ismaili Caliphs, which necessitated the practice of Taqiyya.

In conclusion, Judge Abu Hanifa al-Numan al-Maghribi's biography remains shrouded in uncertainty and scholarly debate, primarily due to the lack of concrete historical evidence and the complex religious and political dynamics of his time. His name, lineage, birth year, and religious affiliation continue to be subjects of investigation and discussion among historians and researchers, reflecting the challenges of reconstructing the life of a figure from a distant and tumultuous era in Islamic history.

Subsection Two: His Academic Journey

The biography of Judge Abu Hanifa al-Numan al-Maghribi among experts remains incomplete, with a lack of clarity on how he acquired knowledge from the scholars in Qayrawan (al-Dashrawi, 1979, p.256). However, some historians have generally commented on his status. For instance, Ibn Khallikan noted, "He was a person of knowledge, jurisprudence, and nobility, as further elaborated upon" (Ibn Khallikan, p.206).

Al-Dhahabi further elaborates on al-Numan's character, stating, "He was highly esteemed and held a significant position among the judges and notables" (al-Dhahabi, 1985, p.205). In 335 AHS, al-Qa'im appointed him as the judge of Tripoli, West, and later as the judge of the Maghreb. His stature began to rise during the reign of al-Mansur al-Fatimi and reached its zenith in the era of al-Muizz (al-Maqrizi and Abu al-Abbas, 845 AH, p.148).

When al-Muizz li-Din Allah al-Fatimi moved to Cairo in 362 AH, Abu Hanifa al-Numan accompanied him and assumed the role of judge there. However, he did not live long after this, passing away in al-Fustat at the beginning of Rajab 363 AH/974 CE (al-Dhahabi, 1985, p.215).

Judge Abu Hanifa al-Numan's character encompassed aspects that played a fundamental role in his intellectual and cultural formation. Firstly, he relied on the approach of the Fatimid Imams and benefited from their scientific aspects, as well as the qualities they embodied and advocated (Muhammad, 2019). This is echoed by al-Da'i Idris, who stated, "He authored what he did and compiled what he compiled, drawing from his contemporaneous Imams. He did not author or compile without presenting it to them gradually for their confirmation of what was accurate and sound, and he gained his knowledge and recognition from their grace" (al-Da'i Idris, 1975, p.202).

Secondly, his esteemed status among the Fatimid Caliphs was highlighted by al-Da'i Idris, "Judge al-Numan bin Muhammad held a distinguished and equivalent position among the Imams he lived alongside" (al-Da'i Idris, 1975, p.202). It appears that al-Numan was a disciple of the Fatimid Caliphs themselves, who were akin to his teachers and responsible for his upbringing and education. Thirdly, his intellectual and mental capacity is evident through the vast array of his jurisprudential, intellectual, and historical compositions, besides being a theologian, historian, and a highly persuasive jurist. He occupied the judicial position throughout his life, on which the state heavily relied for its propagative, intellectual, and jurisprudential needs (al-Samai, 2010, p.35). He was a constant companion to the Caliph in his councils and journeys, a proponent for the Ismaili da'wah, and a solidifier of its foundations and methodologies, possessing innumerable virtues (Yusuf, 1977, p.271).

Regarding his travels, there is only mention of his journey from Africa to Egypt, accompanying the Caliph al-Muizz (Qwaisem, 929-979, p.53), where he remained until his death (Ibn Khallikan, p.206).

Subsection Three: His Work on the Book:

The book 'Da'a'im al-Islam' is considered the most authentic and established legal code for the Fatimids, and one of Judge Abu Hanifa al-Numan's most esteemed works. It was recognized as the official law from the era of al-Mu'izz until the end of the Fatimid state. It is said that the Caliph al-Mu'izz li-Din Allah remarked about it: "Whoever accomplishes a hundredth part of what al-Numan has achieved, I assure him paradise next to his Lord" (Bahr al-Ulum, 1313, p. 5).

This book still predominates the lives of the Bohra community in India and is the mainstay in their personal lives. The Islamic legislation in India today retains some of the laws that were in effect in Egypt during the Fatimid period. The value of this book is also evident from the numerous summaries and treatises written for judges and students, such as 'Mukhtasar al-Athar', 'Al-Yanbou' and 'Al-Iqtisar', along with many later works like 'Majmou' al-Fiqh', 'Al-Hawashi', and 'Al-Arjuzah al-Mukhtarah', all of which are jurisprudential summaries derived from 'Da'a'im al-Islam'.

His other notable works include 'Kitab al-Da'wah' for the Ubaydis, 'Iftitah al-Da'wah', 'Ibtida' al-Dawlah', 'Al-Majalis al-Mustansiriyyah', 'Al-Mawāqif wa al-Tawqī'āt' (composed for al-Mu'izz), 'Ikhtilaf Usul al-Madhhab', 'Asas al-Ta'wil al-Batin', 'Ta'wil al-Shari'ah', 'Ta'wil al-Da'a'im', 'Al-Yanbou', 'Al-Iqtisar', 'Al-Mustatab', 'Al-Akhbar fi al-Fiqh', 'Sharh al-Akhbar', 'Mukhtasar al-Akhbar fi ma Ruwiya 'an al-A'imma al-Athar', and 'Al-Himmah fi Adab Atba' al-A'imma'.

He is attributed with forty-four books, of which eighteen are preserved to this day, four are speculated to exist, and twenty-two have been lost without trace. To this day, his books remain among the most influential for the Ismaili community and have become fundamental references for researchers in the Ismaili doctrine, serving as a primary source for scholars of the sect. His prolific contributions in jurisprudence, debate, interpretation, creed, biography, history, and preaching greatly benefited the Ismaili da'wah. His works can be classified into three categories: six books focused on jurisprudential matters, five providing brief histories of various regions of the Islamic world, and thirty-one covering a variety of topics. It appears that most of these books have no known locations, and it is likely that they are extracts from his other existing works or that most of them are lost, some possibly in the archives of the da'wah (Judge Abu Hanifa, 'Al-Himmah fi Adab Atba' al-A'imma', p. 5). His compositions are considered the strong pillars upon which the Ismaili doctrine is founded.

Al-Numan's influence and strength are evident in the fact that his sons also specialized in areas their father excelled in. Both of his sons, Ali and al-Hussein assumed the position of Chief Judge and wrote books on Sharia. Overall, al-Numan established a respected family lineage of distinguished judges (Judge Abu Hanifa, 'Al-Himmah fi Adab Atba' al-A'imma', p. 5).

Section Two: Narratives of Imam Al-Sadiq (AS):

Subsection One: Imam Ja'far Al-Sadiq (AS)

Imam Ja'far Al-Sadiq (AS): The Sixth Imam of Twelver Shia

Imam Ja'far Al-Sadiq (AS), also known as Ja'far bin Muhammad, holds a significant place in Islamic history as the sixth Imam of Twelver Shia Islam. His Imamate spanned over 34 years and played a pivotal role in shaping the Ja'fari school of thought. Born in the holy city of Medina, he lived through crucial historical events, witnessing the decline of the Umayyad Caliphate, the rise of the Abbasid Caliphate, and ultimately meeting martyrdom in 132-148 AH.

Birth and Lineage: Imam Al-Sadiq (AS) was born in Medina, a city that had already witnessed the presence and teachings of his noble ancestors, including the Prophet Muhammad (PBUH) and his father, Imam Muhammad Al-Baqir (AS). His birthplace, Medina, held deep historical and spiritual significance for the Islamic world. Imam Al-Sadiq (AS) belonged to the illustrious line of the Prophet Muhammad (PBUH) through his father, Imam Al-Baqir (AS), and his mother, Umm Farwah. His noble lineage traced back to the Holy Prophet (PBUH), and he inherited the mantle of leadership as the sixth Imam of the Twelver Shia community.

Imamate and Religious Legacy: Imam Al-Sadiq's (AS) Imamate began at a crucial juncture in Islamic history. He assumed this divine role during the waning years of the Umayyad Caliphate and continued his leadership into the early years of the Abbasid Caliphate. His teachings and guidance played a pivotal role in spreading the knowledge of Islam and consolidating the principles of Twelver Shia theology and jurisprudence.

Throughout his Imamate, Imam Al-Sadiq (AS) imparted profound religious knowledge and scholarship to his disciples and followers. His contributions to Islamic jurisprudence, theology, and philosophy were instrumental in shaping the Ja'fari school of thought, which is a prominent branch of Shia Islam. His vast body of work and teachings laid the foundation for the

development of Islamic jurisprudential principles and theological doctrines that continue to guide Twelver Shia Muslims to this day.

Titles and Character: Imam Al-Sadiq (AS) earned several honorable titles during his lifetime, reflecting his remarkable character and noble attributes. One of the most notable titles he received was "Al-Sadiq," meaning "The Truthful." This title was bestowed upon him by his illustrious grandfather, the Prophet Muhammad (PBUH), in recognition of his exceptional truthfulness in speech and narration. Imam Al-Sadiq's (AS) unwavering commitment to honesty and integrity set a high standard for ethical conduct among his followers.

Family Life: Imam Al-Sadiq (AS) had a family life that reflected his commitment to his faith and his role as a religious leader. He married several wives during his lifetime, including Fatima bint Al-Hussein bin Ali bin Abi Talib. Fatima was the mother of three of his children, and their lineage continued the noble bloodline of the Ahl al-Bayt (the family of the Prophet). Additionally, Imam Al-Sadiq (AS) had another wife, a slave woman, who bore him three children. His family life exemplified the diversity and inclusivity of his teachings, emphasizing the importance of justice and equity in all aspects of life.

Martyrdom: Imam Al-Sadiq (AS) met a tragic end through poisoning during the reign of the Abbasid Caliph Al-Mansur Al-Abbasi. His martyrdom marked a significant event in the history of Shia Islam and demonstrated the challenges and persecution faced by the Ahl al-Bayt during that era. Despite the hardships and dangers, Imam Al-Sadiq (AS) remained steadfast in his commitment to preserving and disseminating the true teachings of Islam.

In conclusion, Imam Ja'far Al-Sadiq (AS) stands as a towering figure in Islamic history and jurisprudence. His life and teachings continue to inspire and guide millions of Twelver Shia Muslims around the world. His commitment to truth, knowledge, and justice serves as a beacon for those seeking a deeper understanding of Islam and a steadfast moral compass in their lives. Imam Al-Sadiq (AS) remains a revered and beloved figure within the Islamic tradition, whose legacy endures through the Ja'fari school of thought and the principles of faith he championed during his lifetime.

Subsection Two: Narratives of Imam Al-Sadiq in the Book 'Da'a'im al-Islam' by Judge Abu Hanifa al-Maghribi

The Imams of the Ahl al-Bayt (peace be upon them) emphasized treating the body as much as healing the soul due to its importance in human well-being. Comprehensive medical and health preservation teachings have been transmitted from them, including descriptions of various treatments. They were considered physicians of both the spirit and the body, and the Muslim community sought their advice for healing from physical diseases as well as for spiritual ailments. They were leaders who cared for the health of the Muslims' bodies and their faith.

Among the narratives indicating their contributions to treatment and healing, Judge Abu Hanifa al-Numan in 'Da'a'im al-Islam' recounts thirty narrations from Imam Al-Sadiq (peace be upon him) in the chapter on medicine. These narratives from Imam Al-Sadiq (peace be upon him) include permission and license to use various substances for treatment and commands to seek medical treatment (al-Hurr al-Amili, *Wasa'il al-Shi'a*, p. 227). The attention given by Abu Hanifa

al-Numan al-Maghribi to Imam Al-Sadiq's narratives in his book 'Da'a'im al-Islam' is evident, as mentioned by Ja'far al-Subhani in his book 'Research in Sects and Creeds'. 'Da'a'im al-Islam' reveals that the Chief Judge preserved the Sunnah narrated by the Imams of the Ahl al-Bayt and that he frequently narrated from the two Sadiq Imams, Al-Baqir and Al-Sadiq (peace be upon them) (Al-Khidr, 2017, p. 125).

First: Medical

Treatment Imam Al-Sadiq (AS) emphasized in all his medical prescriptions that the person seeking treatment should possess faith and conviction in the efficacy of the prescribed remedy.

It was narrated from Ja'far bin Muhammad (AS) that "One day, he was present with Muhammad bin Khalid, the governor of Medina, who complained of a pain in his abdomen. Imam Al-Sadiq (AS) recounted that a man once complained to the Prophet Muhammad (PBUH) of a similar pain, to which the Prophet said: 'Take a spoonful of honey, mix in three, five, or seven seeds of black cumin, and drink it. By Allah's permission, you will be healed.' The man did so and was cured. So, you should do the same" (Al-Ashqouri, 2002, p. 15) / (Judge Abu Hanifa, 2003, p. 135).

Imam Ja'far Al-Sadiq (AS) said: "Three things dispel forgetfulness and enhance memory: reciting the Quran, using a miswak (tooth-stick), and fasting" (Judge Abu Hanifa, 2003, p. 137) / (Al-Majlisi, p. 142).

He also stated: "Whoever says thirty times each day, 'In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, Lord of the worlds. Blessed is Allah, the Best of creators. And there is no power and no strength except with Allah, the Highest, the Magnificent,' will be relieved from ninety-nine types of afflictions, the least of which is insanity" (Judge Abu Hanifa, 2003, p. 137).

Regarding women experiencing prolonged menstrual bleeding, he advised: "She should wash at every prayer with intention, for no woman has ever done this with intention except that she was cured of it" (Judge Abu Hanifa, 2003, p. 138).

Furthermore, he guaranteed: "I assure for the one who mentions Allah's name over his food that he will not suffer from it" (Judge Abu Hanifa, 2003, p. 138) / (Al-Burujerdi, 1414H, p.532) (Al-Majlisi).

Second: Healing through Acts of Virtue

The importance of virtuous deeds and the merit of supplication are mentioned in the Quran in the verse, "Say, 'What would my Lord care for you if not for your supplication?' For you [people] have denied, so it will be inevitable" (Al-Furqan, 25:77). Supplication in Islam is considered the essence, spirit, and reality of worship, as it represents humility before the Sovereign, submission before His Majesty, extending hands to the Unique, wholehearted devotion to the Eternal, raising complaints to Him who knows the secret and what is more hidden, and declaring needs to Him for He is their fulfiller (Al-Jabali, 2016, p. 60).

It has been narrated from the Ahl al-Bayt (peace be upon them) that Abu Abd Allah (peace be upon him) said Allah Almighty repels tribulations through supplication, indicating the importance of praying to Him for response (Al-Kulayni, p. 407).

Among the narratives from Imam Al-Sadiq (peace be upon him) regarding healing through acts of virtue in the book 'Da'a'im al-Islam', it is indicated that acts of goodness and virtue lead to healing. It is narrated from him (peace be upon him) that when a member of his household mentioned a sick person, he said, "Call for a sack, fill it with barley, and place it before him. Command your servants that if a beggar comes, they should bring him in so he may take from it with his own hands and pray for him." He was asked, "Should I not give in dirhams and dinars instead?" He replied, "Do as I have instructed, for thus we have narrated. He did so and was granted health" (Judge Abu Hanifa, 2003, p. 136) / (Al-Majlisi, p. 276) / (Marwarid, 1410H, p. 219).

He also said, "Do not underestimate the prayers of the needy for your sick among you, for their prayers for themselves are answered" (Al-Numan, p. 136) (Al-Majlisi, p. 276).

Charity opens all doors, and it is not limited to monetary donations but can also be in the form of providing food to the needy and more. Imam Ja'far bin Muhammad (AS) was asked about the Prophet's (PBUH) statement on black seed, to which he replied, "It contains a cure for every disease except death. Then he said to the questioner, 'Shall I guide you to something the Prophet (PBUH) did not exclude? Supplication, for it can avert fate, firmly decided'" and he clasped his fingers together, showing something with the gesture of his little finger (Judge Abu Hanifa, 2003, p. 136).

He further stated, "Eagerly engage in charity and hasten to it, for no believer gives in charity at dawn, seeking what is with Allah, except that Allah repels from him the evil of what descends from the sky on that day."

Charity for the sick is a strongly emphasized prophetic recommendation, as the Prophet (PBUH) said in a hadith about the virtue of charity for the sick, "Treat your sick with charity and prepare for affliction with supplication."

Imam Al-Sadiq, through his narratives, emphasized charity, considering it among the righteous deeds that open all closed doors in this world. Hence, there are numerous admonitions about adhering to the door of charity, as it opens all the closed doors of goodness in this world, where daily charity by a Muslim increases his wealth, blessings, and growth in all aspects of his life.

This is confirmed in the Quran, where Allah Almighty says, "As for he who gives and fears Allah and believes in the best [reward], we will ease him toward ease" (Al-Lail, 92:5-7), underscoring the Quranic encouragement for charity (Alzahrani, 2019, p. 18-34).

He also said, "Three things remove forgetfulness and improve memory: reciting the Quran, using a miswak, and fasting" (Judge Abu Hanifa, 2003, p. 137).

He also stated, "If you are troubled, pass your hand over the place of prostration, then move your hand over your face from the left cheek, and on your forehead to the right cheek, then say: 'In the name of Allah, the Most Gracious, the Most Merciful, in the name of Allah, there is no deity

except Him, the Knower of the unseen and the witnessed, the Most Gracious, the Most Merciful. O Allah, remove from me worry, sadness, and all trials, those apparent and those hidden.' Say this three times" (Al-Hurr Al-Amili, *Wasa'il al-Shi'a*, p. 13) / (Al-Majlisi, p. 206).

He said, "I guarantee for the one who mentions Allah's name over his food that he will not suffer from it" (Judge Abu Hanifa, 2003, p. 137).

Third: Amulets and Incantations

Amulets and Incantations: Healing Practices in Islamic Tradition

Amulets and incantations have played a significant role in various cultures and religious traditions throughout history as means of protection and healing. In the context of Islam, amulets and incantations are practices that involve the recitation of prayers, Quranic verses, or supplications to ward off illnesses, provide protection, or cure afflictions. These practices hold a unique place in Islamic tradition, and their permissibility and effectiveness have been a subject of discussion among scholars and practitioners.

Amulets and Their Role: Amulets, often known as "Talismans" or "Taweez" in Islamic terminology, are objects or pieces of paper containing Quranic verses, supplications, or sacred symbols that are worn or carried by individuals as a form of protection or remedy. The purpose of amulets is to seek Allah's protection from harm, illness, evil eye, or malevolent forces. These amulets are typically created by knowledgeable individuals who write Quranic verses or invocations with utmost care and precision, believing that the words and symbols hold spiritual power.

Incantations in Healing: Incantations, on the other hand, involve the recitation of specific prayers, Quranic verses, or supplications over oneself or others for the purpose of healing or protection. These recitations are often carried out by religious scholars, healers, or individuals well-versed in Islamic tradition. The power of incantations is believed to lie in the divine words of the Quran, the remembrance of Allah, or narrations from the Ahl al-Bayt (peace be upon them), who hold a revered status among Shia Muslims.

Islamic Perspective on Amulets and Incantations: The permissibility and effectiveness of amulets and incantations in Islam have been a subject of debate among scholars, with opinions varying depending on the content and purpose of these practices. Narratives from Imam Al-Sadiq (peace be upon him), a respected figure in Shia Islam, indicate that healing through incantation is permissible if it consists of Quranic verses, remembrance of Allah, or narrations exclusively from the Ahl al-Bayt. This perspective aligns with the belief that the Quranic verses and the teachings of the Ahl al-Bayt carry spiritual healing powers.

Imam Al-Sadiq's (AS) guidance includes specific instructions for healing through incantation. For example, he advised a man experiencing pain to recite certain phrases and seek refuge in Allah's power, majesty, and greatness, as well as in the names of Allah and the Messenger of Allah. The man's pain reportedly subsided after following these instructions, demonstrating the potential effectiveness of incantations when performed with faith and sincerity.

Prophet Muhammad's (PBUH) Practice: Imam Al-Sadiq (AS) also narrated a practice of the Prophet Muhammad (PBUH) that involved reciting protective words for his grandchildren, Hasan and Husayn. The Prophet would sit them on his thighs and say, "I protect you," invoking the example of Prophet Abraham protecting his sons, Ishmael and Isaac. This practice exemplifies the use of words and prayers for the well-being and protection of loved ones.

Islamic Tradition and Healing: The use of amulets and incantations for healing purposes is deeply rooted in Islamic tradition, and it reflects the belief in the spiritual potency of Quranic verses and divine remembrance. These practices are seen as a means of seeking Allah's protection and mercy in times of illness or distress. While opinions on their permissibility may vary among Islamic scholars and schools of thought, many individuals find solace and comfort in these practices as a form of supplication and reliance on Allah's guidance.

It is important to note that the effectiveness of amulets and incantations is ultimately a matter of faith and belief. While some may attribute their healing to these practices, others may seek medical or conventional remedies. In Islam, there is a balance between spiritual healing and seeking medical treatment, and both are considered valid approaches to maintaining one's health and well-being.

Historical Significance: The use of amulets and incantations in Islamic tradition has deep historical significance. Over the centuries, numerous books and treatises have been written on the subject, documenting various practices, Quranic verses, and supplications used for healing and protection. These texts provide valuable insights into the rich tapestry of Islamic healing traditions and the enduring belief in the power of divine words.

Interestingly, the use of amulets and incantations extends beyond the boundaries of Islamic culture. In some cases, even non-Muslim communities, such as the Church of England, have recognized the therapeutic value of amulets as healing rituals. This demonstrates the universal appeal of seeking spiritual protection and healing through the recitation of sacred texts and prayers.

In conclusion, amulets and incantations are integral aspects of Islamic tradition that reflect the profound belief in the spiritual power of Quranic verses and divine remembrance. While their permissibility and effectiveness may be debated among scholars, these practices hold immense significance for individuals seeking healing, protection, and solace in times of illness or distress. They serve as a testament to the enduring faith of believers who turn to Allah and His words as a source of strength and guidance in the face of adversity.

Fourth: Therapy and Medication

Imam Al-Sadiq (AS) stated regarding a man from his companions who complained to him about a pain between his eyes, "Resort to supplication while in prostration." The man did so and was cured (Judge Abu Hanifa, 2003, pp. 136-137).

He also said, "Seek treatment, for Allah has not sent down any disease without sending down its cure, except for death, which is incurable."

He remarked, "If people were moderate in their eating, their bodies would remain upright."

He noted, "Skipping dinner ruins the body, and it is advisable for a man, as he ages, not to sleep unless his stomach is full."

He explained, "Meat and milk grow flesh and strengthen bones, meat enhances hearing and sight, and meat with eggs increases virility."

He narrated, "A prophet complained to Allah (SWT) about having few children, so He commanded him to eat meat with eggs."

He mentioned, "The 'Ajwa (date) is from Paradise and in it is a cure from poison."

He recounted, "The Prophet (PBUH) was bitten by a scorpion, he shook it off and said: 'May Allah curse you, for neither a believer nor a disbeliever is safe from you.' Then he called for salt, placed it on the bite, rubbed it with his thumb until it dissolved, and said: 'If people knew what is in salt, they would not need any other antidote.'"

He advised a man who complained of flank pain, "Eat what falls from the table, for it will cure you." The man did so and was healed.

Imam Ja'far bin Muhammad (AS) wrote to a man in a plague-stricken land advising, "Eat apples."

He stated, "Vinegar calms bile, revives the heart, kills stomach worms, and strengthens the mouth."

To a companion complaining of stomach upset, he recommended, "Make a barley drink and consume it," which the man did, resulting in a strengthened stomach.

He stated, "Barley water grows flesh, strengthens bone, and said for the feverish, barley water should be washed three times and given to them. It removes fever, dries up bile and phlegm, and strengthens the legs."

He was asked about using goat's milk for treatment, to which he permitted its use" (Judge Abu Hanifa, 2003, pp. 136-137).

Conclusion:

Islamic history, with its vast expanse and depth, is characterized by a spectrum of events that range from crystal clear to highly ambiguous. This complexity is particularly evident in the divergent opinions and the occasional paucity of information about many historical figures and events. A notable aspect of this history is the medicine of the Imams (peace be upon them), which has garnered respect and recognition across various sects of the Shia creed and the school of Ahl al-Bayt (peace be upon them).

The Shia tradition, rich in its diversity, comprises various sects that, despite their differences, share a deep reverence for the teachings of the Imams. Among these, the works and narrations of Imam Al-Sadiq (peace be upon him) hold a significant place. His contributions to Islamic jurisprudence and knowledge are universally acknowledged within Shia Islam. However, the interpretation and adherence to these teachings can vary, reflecting the diverse methodologies within the Shia school of thought.

In this context, the work of Judge Abu Hanifa al-Numan al-Maghribi, particularly his book 'Da'a'im al-Islam', presents a fascinating study. Al-Maghribi's adherence to the narrations of Imam Al-Sadiq does not conclusively indicate his allegiance to the Twelver Imamite doctrine. While most significant Shia references and authorities have mentioned his use of Taqiyya (precautionary dissimulation), it is crucial to delve deeper into his approach to Imam Al-Sadiq's narrations to understand his true doctrinal leanings.

Taqiyya, a practice permitted in certain Shia traditions under specific conditions, involves concealing one's true beliefs to avoid persecution or harm. Al-Maghribi's extensive reliance on Imam Al-Sadiq's narrations, while indicative of a close alignment with Twelver Imamite methodology, has led some scholars to speculate that he may have employed the Ismaili method as a form of Taqiyya. This hypothesis stems from the intricate religious and political dynamics of his time, where expressing certain beliefs could have been fraught with danger.

Despite these speculations, one cannot overlook the immense contribution of 'Da'a'im al-Islam' to Islamic knowledge. The book is not just a mere compilation of narrations; it is a rich reservoir of diverse topics, reflecting the extensive jurisprudence, profound knowledge, and the varied interests of its author. 'Da'a'im al-Islam' encompasses a broad range of subjects, from detailed jurisprudential discussions to insightful narrations that shed light on the everyday lives and practices of Muslims.

The depth and breadth of 'Da'a'im al-Islam' underscore its significance as a historical and religious document. It offers a unique perspective on Islamic law and ethics, enriched by the narrations of Imam Al-Sadiq (peace be upon him). The book's approach to these narrations, while possibly influenced by Taqiyya, does not diminish its value as a scholarly work. Instead, it highlights the adaptive and resilient nature of Islamic scholarship in the face of socio-political challenges.

In conclusion, the examination of Judge Abu Hanifa al-Numan al-Maghribi's work, particularly in the context of his use of Imam Al-Sadiq's narrations, reveals the intricate tapestry of Islamic thought and the dynamic interplay of various interpretations within the Shia creed. 'Da'a'im al-Islam' stands as a testament to this rich intellectual heritage, offering insights into the jurisprudential prowess and scholarly diligence of its author. It remains a vital source for understanding the diverse methodologies and perspectives that have shaped Shia Islamic thought throughout history.

Results:

1. Judge Abu Hanifa al-Maghribi was recognized as a person of knowledge and memorization, enjoying a prestigious status within his community to the extent that some considered him among the exponents of Ismaili thought.
2. Opinions regarding Judge Abu Hanifa al-Maghribi were divided, with many asserting his adherence to the Imami methodology.

3. The book 'Da'a'im al-Islam' was an informative work distinguished by the diversity of its topics and its rich knowledge base, covering various fields loaded with diverse opinions that reflect the jurisprudential approach of that era.
4. A notable aspect of this book is its inclusion of narrations from Imam Al-Sadiq (peace be upon him), particularly those related to healing through acts of virtue, which were presented in their original words without deviation from the narrations found in Imami texts.
5. The emphasis on healing through acts of virtue as mentioned by Imam Al-Sadiq (peace be upon him) demonstrates that the medicine of the Imams was embraced by all who followed the methodology of the Ahl al-Bayt's school across its various sects.

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