

PSYCHOLOGICAL AND NEUROLOGICAL DISEASES IN THE HERITAGE OF THE AHL AL-BAYT (PEACE BE UPON THEM) AND THE WAYS TO PREVENT AND TREAT IT

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Abstract

The Prophet Muhammad (may God's prayers and peace be upon him and his family) and the Ahl al-Bayt (may God's prayers and peace be upon him and his family) gave great attention and care to the field of epidemics and diseases, as they worked to enrich it from the abundance of their knowledge and also added to knowledge what was hidden from the doctors before them, as they explained through their words epidemics, diseases and ways Prevention and treatment methods were given in several ways, including Quranic verses and noble supplications, as well as medicines, herbs and food. In this research, I relied on the data of the historical and objective method in documenting the events of epidemics and diseases and their treatment in the heritage of Ahl al-Bayt (may God's prayers and peace be upon them), epidemics in the time of Ahl al-Bait (may God's prayers and peace be upon them) and methods of prevention and treatment, and clarification of the concept of epidemics and the most important causes leading to them.

Keywords: Diseases, Psychiatric, Neurological, Treatment, Ahl al-Bayt (p).

FIRST: MADNESS

A mental illness that affects a person and makes him unable to perceive and distinguish or it is a disorder in the functions of the mind. It is important to point out to him that if the human being is created with this imbalance, it is what we call colloquially (insane) and this has no cure either in the case that the imbalance in the mind is temporary. This can be treated, and the disease of insanity is divided into sections and ranks, the beginning of which is anger and the end of which is applied, they are insanity that is persistent and not persistent, and the difference is remorse. This was reported on the authority of Imam Ali (upon him be the best of prayers and peace) that he said: "The life is a kind of madness because its owner regrets it. If he does not regret it, his madness is severe".

In terms of the causes of insanity, insanity is divided into two parts: congenital insanity is what occurs before birth, and accidental insanity is what occurs after birth due to symptoms or emergencies. The cause of congenital insanity goes back to the time of the concluding of the sperm or the time of intercourse with the parents. The Prophet Muhammad (may God's prayers and peace be upon him and his family) would recommend Imam Ali (peace and blessings be upon him) and he would say to him, "O Ali, do not have intercourse with your family on the first night of the crescent, nor on the middle night or the last night, for he fears for the child of someone who does that dementia." Ali said (The best of prayers and peace be upon him) "Why is that, O Messenger of God?" He replied, saying (may God's prayers and peace be upon him and his family) "The jinn frequently cheat on their women at the beginning, in the middle and at the end of the month".

It is worth mentioning that the way to prevent insanity was explained by Imam Al-Hussein (peace be upon him) when he said, "Washing the head with marshmallow on every Friday is a safety from leprosy and insanity". He (the best of prayers and peace be upon him) also said: "Trim your mustache and your nails every Friday, and if there is nothing on it, then the ruling on it will not drive you mad". As he (the best of prayers and peace be upon him) said, "Cutting the nails and picking the mustache every Friday is a safety from leprosy and insanity".

As for the treatment of madness, there are many ways that could be summarized as follows:

A- Food Therapy

Insanity is treated with salt. The Messenger Muhammad (peace and blessings of God be upon him and his family) said to Imam Ali (peace and blessings be upon him) "O Ali, start with salt and end with it. Whoever works with it will be saved from seventy-two types of afflictions, including madness". He also said (May God's prayers and peace be upon him) that God (glory be to Him) revealed to the Prophet Musa (upon him be the best of prayers and peace) to start with salt and end with it, for in salt there is a cure for one of seventy diseases, the least of which is madness". In that when he said, "You have to use white bread and tenderness (salt), for in tenderness there is safety and a cure for Albinism, leprosy, and insanity".

Insanity is treated with celery, as the Prophet Muhammad (peace and blessings of God be upon him and his family) said in this regard: "You have to use celery, for it is the food of despair, comfort and joy, as it stimulates the heart and treats madness".

Likewise, the ivy played a major role in the treatment of insanity, and in this regard a man came to Imam al-Rida (peace be upon him) complaining to him about his brother who had gone insane. He said (upon him be the best of prayers and peace be upon him): "You have to use this ivy, which is wrapped, so it was given to him to taste it and put it down." On its head, it is beneficial, God willing".

B- Cupping Therapy

The Prophet Muhammad (may God's prayers and peace be upon him and his family) said: "Whoever has cupping on Tuesdays for the seventeenth, nineteenth or twenty-first of the month will have a cure for every ailment of the whole year, just as that has a cure for headaches and molar pain, as well as insanity..." , The Imam al-Sadiq (the best of prayers and peace be upon him) supported him and explained that cupping helps in the treatment of insanity, as he said: "You

have to do cupping, for it cures insanity..." , and he (the best of prayers and peace be upon him) also said: "Cupping in the head is a cure from seven Insanity, Albinism, drowsiness, leprosy, darkness of the eye, molar pain, and headache".

C- Spiritual Therapy

The Messenger Muhammad (peace and blessings of God be upon him and his family) said, "You say in the Sunset and Dawn prayers (seven times)" In the name of God, the Most Gracious, the Most Merciful, that shall protect you against Seventy types of afflictions, the most important of which is madness. And in the same context, he (may God's prayers and peace be upon him and his family) said: "Say (ten times) Glory be to God the Great, and praise be to God, and there is no might and no power except with God Almighty, for God Almighty will protect you from blindness, insanity, leprosy, old age and immorality". Imam Muhammad al-Baqir (may God's prayers and peace be upon him) said: "Whoever recites Surat An-Nahl every month, seventy types of afflictions in this world will be sufficient for the afflicted in this world, the least of which is madness". In the name of God, the Most Gracious, the Most Merciful. Praise be to God, Lord of the Worlds, and blessed be God, the best of creators, and there is no might or power except by God Almighty. Ninety-nine types of affliction and diseases have been repelled from him, the least of which is madness".

D- Treating insanity with charity:

The Messenger of God (may God's prayers and peace be upon him and his family) said in charity: "God, there is no god but He, who repels disease, affliction, drowning, burning, and madness with charity". In the same context, Imam al-Husayn (peace and blessings of God be upon him) said: "Whoever brings joy to a believer has brought happiness to the Prophet Muhammad (may God's prayers and peace be upon him and his family), and fulfilling the believer's needs will protect him from madness".

E- Curing Madness with Henna and Cyclamen

The Messenger Muhammad (peace and blessings of God be upon him and his family) said, "Whoever enters the bathroom and lubricates and then follows him with henna straight to his feet, he will be safe from madness, Albinism and leprosy". By the spirits of touch, dementia, madness, and epilepsy, it is beneficial and tested, by God's permission, the Almighty, which consists of milk, bitter melon peel, white sulfur, Yemeni saad, and hedgehog's hair mixed with Shami tar". As for the way to use it, the patient is fumigated with this incense for several days.

Second: Epilepsy

A psychological and neurological disease that becomes the result of an imbalance in the nerves of the individual's brain, and thus causes convulsions in most of the individual's body parts and prevents him from doing normal activities such as feeling everything around him temporarily or moving as the patient loses consciousness and his face becomes blue and his eyes turn and from his mouth foam comes out and this condition It takes several minutes and then it affects all the muscles of the body to relax and when the patient wakes up he sleeps back for a long time without feeling what is going on around him. The level of sugar in the blood or in the case of insatiable sleep , and there are two types of epilepsy:

A- Organic Epilepsy

It is epilepsy that consists of poor mixtures and is treated by the use of medical drugs.

B- Psychological Epilepsy

It is epilepsy that consists of malicious spirits, and this condition is denied by the doctor, as the patient suffers from the presence of jinn with evil souls, either because they love him or because of their harm.

As for the methods of treating epilepsy, during the time of the Prophet Muhammad (peace and blessings of God be upon him and his family) and his family (may God's prayers and peace be

upon them), there were no medicines used for treatment. So, the spiritual treatment was followed by the Prophet Muhammad (peace and blessings of God be upon him and his family) and his family (may God's prayers and peace be upon them). As the patient recovers from psychological epilepsy by the strength of faith and turning to supplication to God (glory be to Him) with sincerity and sincerity of the intention held in the heart and tongue, for He (Glory be to Him) is the Creator of mankind and the jinn and the controller of their affairs. This also applies to the one who treats him while he recites incantations and special supplications in such a case, and among these incantations that the healer reads on the epilepticus is what was narrated by Imam al-Sadiq (upon him be the best of prayers and peace) when he said, "You seek refuge with the epileptic and say, I have determined you, O Lord, with the determination that Ali bin Abi Talib and the Messenger of God decided with it against the jinn of Basra Valley, so they responded and obeyed when you loved and obeyed, and removed from So-and-so son of So-and-so immediately". (He also said the best prayer and peace) say this verse The project (And why should we not trust in Allah, when He has guided us in our ways? We will persevere in the face of your persecution. And upon Allah, the reliant should rely) will be cured by ear Allah (Almighty). In the same context, Imam al-Ridha (may God's prayers and peace be upon him) saw him lying down and called to him. He (peace and blessings be upon him) said: "He brought a cup of water in it, then recited al-Hamd and al-Ma'widhatayn to him, and he spewed into the cup and commanded that water be poured on his head and face, so he woke up and said he will never come back to you". He also said (peace and blessings of Allah be upon him) in the treatment of epilepsy: "If he wrote Surat Al-Shura and sprinkled its water on the epilepticus, his demon would be burned and he would not return to it".

Third: Anger

It is the change that occurs to the individual when he is exposed to agitation of his blood for the sake of revenge. Anger is the change that occurs when the blood boils in the heart so that he can recover from the chest, either the causes are some of them genetic, or because his behavior is exposed to the way of upbringing and harsh upbringing, or a change in his mood as a result of using a certain type of food Hot in print and other foods, and the Prophet Muhammad (peace and blessings of God be upon him and his family) was reported about anger, when he said, "Except that anger embers in the heart of the son of Adam, if you see redness in his eyes and swelling in his neck", and that anger is a major reason for high levels of pressure. In some cases, anger leads to hardening of the arteries, and this disease causes violent disturbance, so it disappears with the demise of the cause, and in some cases, it multiplies on the patient in the event that the motives that provoked the disturbance persist.

As for the treatment of anger, there are many ways that could be summarized as follows:

A- Treatment with Deprecating:

It was narrated that two people disagreed with each other, and the anger grew between them, so the companions of the Prophet Muhammad (peace and blessings of God be upon him and his family) came to him asking him a prayer in order to remove their anger, so he said (may God bless him and his family) "Say, I seek refuge in God from the accursed Satan".

B- Ablution Therapy

It was narrated on the authority of the Prophet Muhammad (peace and blessings of God be upon him and his family) that he said in the treatment of anger, "Anger is from Satan and Satan is created from fire, but he extinguishes fire with water, so if one of you gets angry, let him perform ablution".

C - Treatment by Changing the Position When Angry:

The one who is possessed by anger must change his standing or sitting position. This was stated by the Messenger of God (may God's prayers and peace be upon him and his family) by saying: "If one of you gets angry while standing, let him sit. If the anger goes away from him, otherwise he should lie down". They control a person's ability to confront or escape, and their blood level

doubles when he stands, and that level increases when he gets angry, and leads to high blood pressure and a person's lack of control over his actions. When standing or sitting, their level decreases and his anger decreases.

D- Treatment with Prayer

Imam Ja'far al-Sadiq (may God's prayers and peace be upon him) asked about a cure for anger, and he said, "If one of you gets angry, let him say, 'Oh God! All evil, O Allah, make me firm on guidance and rightness, and make me pleasing, not misguided or misguided". He also said (the best of prayers and peace be upon him) "Pray for the Messenger Muhammad (may God's prayers and peace be upon him and his family) and say, 'Oh God, forgive my sins and take away the anger of my heart and protect me from the accursed Satan and no power' There is no power but with God, the Most High, the Great".

FOURTH: THE DISEASE OF SORROW AND STRESS

Sadness is the opposite of joy and the opposite of happiness, and worry is sadness and sadness was mentioned in a number of verses from the Holy Qur'an, including the saying (glory be to Him) (And they will say, "Praise be to Allah, Who has lifted all sorrow from us(and His saying (Glory be to Him) (whoever follows My guidance—they have nothing to fear, nor will they grieve) , and His saying (Glory be to Him, the Most High) (will have their reward with their Lord. They have nothing to fear, nor will they grieve). In this regard, Al-Imam Ali (Prayers and Peace be Upon Him) said: "Sorrow and Grief Destroys the Body".

It is worth noting that sadness is considered a psychological disease, as it leads to a person suffering from many psychological disorders, which in turn leads to organic diseases such as stomach ulcers, diabetes and other diseases. Sadness also leads to miscarriages in some women and changes in the capillary vessels of the eye, which causes the whiteness with which it is Blindness , and this is what happened to Jacob the Prophet (peace be upon him), who suffered the whiteness of the eye and blindness when his grief over his son, the Prophet Yusuf (peace be upon him) was intense, (O my bitterness for Joseph." And his eyes turned white with grief, and he became depressed).

As for the methods of treating the disease of sadness and worry, and during the time of the Prophet Muhammad (may God's prayers and peace be upon him and his family) and his family (may God's prayers and peace be upon them), there were no medicines used for treatment. So, the spiritual treatment was followed by the Prophet Muhammad (peace and blessings of God be upon him and his family) and his family (may God's prayers and peace be upon him). And peace be upon them) and when the Prophet Muhammad (peace and blessings of God be upon him and his family) was afflicted with distress or grief, he said, "There is no god but God, the Great, the Forbearing, there is no god but God, the Lord of the Great Throne, there is no god but God, the Lord of the heavens and the earth, the Lord of the Noble Throne" , Likewise, some companions came to the Prophet Muhammad (peace and blessings of God be upon him and his family) telling him that anxiety had struck them, so he said to them: "Say: God is my Lord, and I do not associate anything with Him. Whoever afflicted with grief or grief should say: "O Living, Qayyum, O Living, never dies , O Living, there is no deity but You, the Revealer of grief, answering the call of the needy. I ask you, O God, that to You is the praise, there is no god but You." He also said (the best of prayers and peace be upon him) in the treatment of God: "O our supporter, our provider, our protector, and our saver".

As Imam Ali al-Sajjad (may God's prayers and peace be upon him) said, whoever is afflicted with grief should say: "O God, who is sufficient for the week, and the one who protects the fearful. Sins turn me away, and there is no companion with me, and I am weak in Your anger, and there is no support for me, and I am overwhelmed by the fear of meeting You, and there is no abode for my awesomeness but with You". It is worth mentioning that some of the companions of Imam Ali al-Sajjad (peace and blessings be upon him) came to him complaining to him of the worry that had befallen them, so he said to them: "You should take a bath, then pray two units of prayer and say this supplication: O Reliever, O God, O Revealer of grief, O Most Merciful and Compassionate of the world, relieve my anxiety, O God, and remove my grief, O God, the One, You are the One, the Eternal, who neither begets nor is not born, nor does He have an equal or partner. O God,

save me, protect me, and relieve my distress. Then recite the Surah of the Chair, and both Surahs of Deprecation". Also, Imam Ja'far al-Sadiq (the best of prayers and peace be upon him) said in the treatment of anxiety and grief: "Whoever suffers anguish, let him take a bath, then pray two rak'ahs, then lie down, and place his right cheek on his right hand, then say: O God, O venerator of all humiliated, and O humiliation of every arrogant, I swear by Thee that so-and-so has distressed and overwhelmed me, and, God willing, your distress will vanish".

FIFTH: SNEAKY-WHISPER DISEASE

It is the talk of the soul and the sneaky one, i.e., Satan and the whisperer. It means the one who has thoughts and things that are alien to nature, of which he is useless or good, as he talks about them with himself. The whispering is the way of Satan in order to cause a person to fall into doubt between truth and falsehood, as well as between the known and the unknown. The first person to be exposed to the whispers of Satan was Adam (peace be upon him), so he came in Surah Taha the noble verse (But Satan whispered to him. He said, (O Adam, shall I show you the Tree of Everlastingness and a kingdom that never decays?). That is why God (glorified and exalted be He) commanded us to seek refuge from the whispers of Satan, as well as man, and he said (glory be to Him) (Say, "I seek refuge in the Lord of humankind, he King of humankind, The God of humankind, From the evil of the sneaky whisperer). And He meant (glory be to Him) by Sneaky the accursed Satan, and he was urging them (glory be to Him) with hidden words that they do not hear with their ears but understand with their hearts (From among the jinn and among humankind). So, the jinn here is Satan, because he is one of them, as for the humankind, He means whispering of a man with himself. Thus, whispering has two main reasons: the first of which is the devil, and he is called the sneaky-whisperer. There are several narrations that mention the things that will drive away the demon of whispering, as well as that the narrations mentioned several types, and among the demons of whispering is a demon called (The Sneaky), which was mentioned in Surat Humankind, and there is a demon called (Khanzab), it was reported that one of the friends complained to the Prophet Muhammad The whispering, peace and blessings of God be upon him, said, "Oh, Messenger of God, Satan has obstructed my prayer, as he is taking it away from me." He (peace and blessings of God be upon him and his family) said, "That is a devil called Khanzab.

Also, as for one of the things that create the appropriate atmosphere for the demon of the insane to dominate the human being, it is the neglect of the remembrance of God, and God said in the Noble Qur'an (Whoever shuns the remembrance of the Mercy-Giver, We assign for him a devil, to be his companion). It was reported on the authority of Imam al-Sadiq (the best of prayers and peace be upon him) that he said: "Satan cannot control a servant unless he refrains from remembrance of God and is underestimated". Neglecting the times, such as the times of prayer and the times of other duties, as well as the recommended and disliked ones, such as (sleeping between sunrise and sunset). These things help the devils to penetrate and dominate them, and among them is the devil of whispering. It was reported on the authority of Imam al-Sadiq (may God's prayers and peace be upon him) that he said: "As for the one who neglects his times, it is inevitably the hunt of the accursed Satan.

As for the second reason: it is the predominance of black bitter. As for the signs and symptoms of being afflicted with a disease and the devil's whispers, they are (eating mud, eating the beard, and clipping the nails with the teeth). They appear when he eats the mud, dies the mud, clips the nails to the teeth, and eats the beard.

Likewise, wishing is one of the signs of a person suffering from obsessive-mindedness, as the wishes of the afflicted with this disease increase. It was reported on the authority of Imam Muhammad al-Jawad (upon him be the best of prayers and peace) that he said: "Wishing comes from the work of sneaky-whisperer, and that the most traps of Satan, the accursed man, is eating clay". Likewise, the afflicted with obsessive-compulsive disorder is characterized by a lot of forgetfulness, a lot of doubt, and a lot of meticulousness as well, whether it is in prayer, ablution, purification and cleaning, or studying.

As for the treatment of obsessive disease, there are many ways that can be summarized as follows:

A- Deprecation

It was narrated that a Muslim complained to the Messenger of Muhammad (may God's prayers and peace be upon him and his family) that Satan prevents him from praying, so he (peace and blessings of God be upon him and his family) said: "That is a devil called the Sneaky-Whisperer". Imam Ali (peace be upon him) supported him when he said, "If the accursed Satan whispers to one of them, let him seek refuge with Allah, then say, I believe in Allah and the Messenger Muhammad, sincere to him the religion.

B- Supplication

It was narrated on the authority of Imam Ali (may God's prayers and peace be upon him) that he said, "A man came to the Messenger Muhammad (peace and blessings of God be upon him and his family) and said to him: Is it permissible for a person to have two hearts, for I have two hearts, the first of them commands me to follow you, and the second commands me not to follow you? And I disobeyed you. The Messenger Muhammad (may God's prayers and peace be upon him and his family) replied to him and said to him, "I will teach you a prayer that you said, may God remove the disease of obsessiveness from you". The man replied, "Yes, O Prophet of God." Then the Messenger Muhammad (peace and blessings of God be upon him and his family) said: Say: Oh God, you are the Lord and you God and you are the most merciful and you are the merciful, so I seek your help against my enemies, so keep him away from me". Imam Ali al-Sajjad (may God's prayers and peace be upon him) also said in this regard: "Oh God, we seek refuge in You from the accusations and schemes of the accursed Satan, and from trusting in his hopes and promises, deceit and traps. And if he aspires to lead us astray from our obedience, Glory be to Thee, and to despise us by disobeying Thee, and to make good for us what is good for us, or to burden us with what is repulsive to us, O God, make him humble for us with your worship, and write it with us in your love, and place between us and him a cover that does not break and a solid barrier that does not break. As Imam al-Sadiq (peace and blessings of God be upon him) said in this regard that the Messenger Muhammad (peace and blessings of God be upon him and his family) said, "Adam (peace be upon him) complained to God about self-narration and sadness, so Gabriel (peace be upon him) came down to him and said to him, 'O Adam! He said, "There is no might or power except with God." He said it, and the whispering went away from him". And the imam (may God's prayers and peace be upon him) was not satisfied with that. He advised the person suffering from this disease to pass his hand over his chest and say, "In the name of God, and by God, Muhammad is the Messenger of God, and there is no might or power except with God, the Most High, the Great, O God, wipe from me what I fear three times after passing his hand over his stomach, for God The obsessive disease goes away. And he (the best of prayers and peace be upon him) also said: "Oh God, I am Your servant and the son of Your servant and the son of Your nation. The unseen is with you that you pray for Muhammad and the family of Muhammad, and if you make the Noble Qur'an the light of my eyes and the spring of my heart and the evacuation of my sorrow and the removal of my anxiety, God you are my Lord, the Mighty, the Wise, I do not associate anything with Him.

C- PRAYER THERAPY

It was narrated on the authority of Imam Ja'far al-Sadiq (may God's prayers and peace be upon him) that he said, "There is not a believer who passes forty mornings upon him, but he does not tell himself, so let him pray two units of prayer and seek God's protection from the whispering, then the whispering will be removed from him, God willing.

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