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Review Article

A Treatise on Nose Bleeding Treatments in the Arab-Muslim World

Prof. Dr. Aref Abu-Rabia

Edebiyat Fakültesi, Erciyes Universitesi, Kayseri, Turkey

***Corresponding author:** Prof. Dr. Aref Abu-Rabia Edebiyat Fakültesi, Erciyes Universitesi, Kayseri, Turkey.
Email: arefabu@gmail.com

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Abstract

This study examines traditional knowledge and cultural practices regarding the treatment of nose bleeding across different societies and subcultures. It offers new insights into ancient medical knowledge and alternative healing practices, with a particular focus on the Middle East, North Africa, and the Mediterranean Basin-regions, where some of the earliest and most detailed observations of nosebleed were documented.

The present study covers the historical period up to and including the twenty-first century and addresses the historical understanding of nosebleed, sanitary control methods, and non-biomedical therapeutic approaches. Drawing on a broader interdisciplinary framework that integrates ethnobotany, medical anthropology, and alternative medicine, this study presents selected examples of edible and medicinal plants traditionally used to treat nose bleeding by different communities. These plants include both wild and cultivated species, reflecting locally embedded medical knowledge and long-standing human-environment relationships.

Keywords: Nose Bleeding, Plants, Traditional, Modern Medicine, Muslims

Literature Review

Nose bleeding treatments discussed by **Al-Zahrawi (Abulcasis)** were among the earliest physicians to describe the use of a sponge steeped in aromatics applied to a patient's nostrils and lips, an early form of inhalational sedation. He also explained the therapeutic use of cupping vessels (*mahajim*) to divert blood from one part of the body to another, such as applying cups over the breasts in cases of epistaxis (nose bleeding) (Albucasis, 1973: 667-668) [1-3].

Discussing nasal surgery, Al-Zahrawi advised that if an abscess developed during the repair of a broken nose, then a wax plaster or cotton wool soaked in vinegar and rose oil should be applied. In cases of internal nasal wounds, he recommended dressing the wound with pads and inserting leaden tubes until healing is achieved (Albucasis, 1973: 712-714). He also noted that venesection of the nasal vein was useful in acute fevers, severe headaches, and facial diseases such as pustular eruptions of the nose; in case of a bleeding, the area should be bandaged overnight to support rapid healing (Albucasis, 1973: 630-632). To control hemorrhage, he prescribed powders such as dragon's blood and olibanum, followed by the application of a plaster made of palm ointment (Albucasis, 1973: 266) [4,5].

Relevant medical traditions also emphasized the diagnostic and therapeutic significance of nose bleeding. Ibn al-Jazzar emphasized that retained menstrual blood could be diverted toward other organs, sometimes manifesting as nose bleeding or bleeding from the buttock veins (Ibn al-Jazzar, 1997: 263) [6]. Similarly, Rufus of Ephesus noted that while some women frequently experienced nosebleeds, others lost significant amounts of blood through hemorrhoids or due to ruptured veins (Rufus 1879) [7].

In medieval Islamic medicine, nose bleeding was often attributed to an excess or thickening of blood. When this was considered the underlying cause, venesection (phlebotomy), specifically *fasd al-akḥal* performed on the medial arm vein, was recommended as a primary intervention. Alongside bloodletting, physicians prescribed various topical and olfactory treatments aiming to cool, constrict, or dry the nasal passages, including gargles and drinks such as *hiera fiqra*, and *stomaticum*, as well as sniffing or inserting preparations made of aloe, myrrh, saffron, marjoram, mint (*Mentha aquatica*),or crush *Seidlitzia Rosmarinus* (*ishnan*), alum, camphor, vitriol, frankincense, gallnut, or burnt seashells, often applied via linen wicks soaked in wine vinegar [8,9]. Additional measures included dietary regulation with cooling foods, shaving the head, topical applications to the head and forehead (e.g., gypsum mixed with vinegar), and aromatic coverings using myrtle, vine leaves, sandalwood, and rose water.

As stated by al-Tabari, these treatments reflect a humoral framework focused on restoring balance through evacuation, cooling, and astringency (al-Tabari 1928: 182-184) [10]. In certain cases, bloodletting alone was considered sufficient to stop nose bleeding, as also noted by Ibn Abi Usaybi'ah (Ibn Abi Usaybiʿah 2007: 560) [11].

Other methods for stopping nose bleeding described by Al-Majusi (1877: 296-297) include various topical, inhaled, and cooling interventions [12]. These comprise inhaling a mixture of *Polygonum aviculare* with camphor through the nostrils, applying squeezed *Thapsia garganica*, or using substances such as ithmid, dried cow intestines that have been burnt and powdered, which are then blown into the nostrils [13]. Additional methods involve sniffing cold water mixed with vinegar or pouring cold water over the face and head to induce vasoconstriction. Other remedies include placing a linen wick soaked in vinegar containing pounded aloe and frankincense into the nostrils, or inserting a linen wick soaked in ink. Al-Majusi also mentioned inhaling a mixture of leek juice and date juice, either combined or separately. Among the more extreme treatments is the application of heated donkey dung, which is squeezed into the nostrils (Al-Majusi, 1877: 296-297).

As emphasized by al-Majusi, nose bleeding can be treated by utilizing various topical and inhaled remedies. One of these methods involves finely crushing Yamani alum together with vitriol, burnt deer horn, burnt cowrie shell, burnt tannins, camphor, and burnt papyrus, using wine vinegar as a solvent. The resulting powder is then blown into the nostrils through a reed or silver tube after the nasal passages have been washed using wine vinegar.

Alternative treatments include washing the nostrils using wine vinegar and inserting a flax wick soaked in vinegar and dusted with powdered vitriol or preparing a mixture of opium and saffron to be applied in a similar manner. The patient may also be instructed to inhale the sap of bitter cucumber (*Cucumis sativus*) or the crushed and expressed juice of sea rocket (*Cakile maritima*). Additional inhaled preparations incorporate substances such as burnt papyrus mixed with acacia, alum, opium, vitriol, pomegranate flowers, hematite, date tannins, burnt cowrie shell, burnt silk brocade, camphor, *Plantago major*, the sap of *Tragopogon* (known as *liḥyat al-tays*, "goat's beard"), dragon's blood resin, and burnt dried coriander. These ingredients are finely pulverized and combined with plant sap or vinegar before being administered nasally. Another remedy involves finely pounding frankincense bark (*Boswellia* spp.) together with burnt papyrus and burnt vitriol (*zaj*), which is then sniffed after cleansing the nostrils with wine vinegar (al-Majusi, 1877: 603-604).

As emphasized by Al-Razi (2000: 417-465), various remedies were recommended for controlling nose bleeding [14]. These included inhaling vitriol through the nostrils or soaking a linen wick in vitriol and inserting it into the nostrils while cooling the forehead and holding iced water in the mouth. Another method involved drying the fruit of *Platanus orientalis*, mixing it with earthen powder, grinding the mixture finely, and sniffing it repeatedly through the nostrils. Other prescriptions combined gypsum, vitriol, green gallnut/tannins, red arsenic, finely ground, with a linen wick soaked in the mixture and placed in the nostrils. In some cases, iced water was dropped directly into the nostrils [15-17]. Washing the entire body with cold water and applying clay to the nose were also believed to help stop bleeding. Additional substances inserted into the nostrils included mountain mint or small slices of *Urtica dioica*. A mixture of *Gypsophila struthium* (known as *kundus* or *sabun al-thiyab /'irq al-halawah*) combined with cow gall (*marar al-baqar*) was also used. More complex preparations involved making a pastille (*qurs*) from burnt papyrus, vitriol, pomegranate flowers (*julnar*), acacia tannins or gallnut (*'afss*), alum, dragon's blood, and opium, which was then sniffed through the nostrils. Simpler remedies included sniffing gypsum (*nura*), white earthenware (*khazaf abyad*), basil mixed with camphor, or frankincense (Al-Razi (2000: 417-465).

A patient presented with diffuse cranial pain accompanied by nose bleeding (epistaxis) and a dry, sweet taste in the mouth. The physician al-Taym inquired about the patient's sleep and level of alertness upon waking; the patient reported heavy sleep and lethargy. Based on these symptoms, the physician prescribed bloodletting from the cephalic vein (ten ounces) and topical application of caltrop (hasak-*Tribulus terrestris*) mixed with violet oil and wet nurse's milk to the temples. The treatment was reported to be effective. In addition, a specific diet incorporating poultry cooked with vinegar for younger patients and vegetables with coriander for adults was recommended (Millan 2010: 195-214) [18].

Aṣ-Ṣafra put a stuffy filling in the nostrils and replaced the same nose in the correct position, inserting a kind of small cane tube, but not before sprinkling dragon juice to the wound. He left the plaster on for four days and the wound was closed after the removal of plaster. It should be highlighted that the important thing is that no suture was necessary and the treatment was completed using the dressing called diaphenix until healing (Franco Sánchez & Cabello 1990: 175) [19].

It should also be noted that nose bleeding defined as the discharge of blood from the nose is among the juristic issues over which scholars have differed. This blood has been regarded as impure by some jurists, and its ruling has implications for acts of worship, including purification, prayer, fasting, and *hajj* (pilgrimage) (Jassim 2021: 268-292) [20].

Treatment by Medicinal Plants:
Abutilon spp.: [Family: Malvaceae]
Arabic: *qarqadan khitmi*/*khutmi hindi,* abutilon
Used parts: leaves, stalks and root.
Ethno-botanical use: In the Arab countries, mucilage substances are used as emollient for the mucous membranes in the nose. It is also used in the formulation of soothing ointments (Atyat 1995: 58-59) [21].

Acacia spp: Bunk: the root of acacia tree [Family: Mimosaceae]
Arabic: *um ghailan, sant*
Plant parts: leaves, resin, seeds, and pods
Ethno-botanical use: If there is a rupture in the veins of head, liver, or spleen, the patient is expected to vomit blood or nose bleeding intensively and horribly ensued (Arani et al. 2012: 301-304) [22]. The plant was considered *rarefying* in action, strengthened the stomach and liver, and was utilized both externally as compresses and internally as a medicinal drink (al-Majusi 1877) [23].

Achillea fragrantissima: [Family: Asteraceae]:
Arabic: *gaysum, qaysum, qisum*
Plant parts: leaves
Ethno-botanical use: In Arab-Bedouin communities in the Middle East, nose bleeding is traditionally treated by washing the head with cold water and by instilling nasal drops prepared using the leaves of *Achillea fragrantissima* (Abu-Rabia 2020: 11-112) [24]. In several Arab countries, this plant is also used to stop bleeding, heal wounds, and treat convulsions (Atyat 1995: 87).

In Turkey, nose bleeding is treated by boiling the leaves of selected medicinal plants-used either separately or in combination and inhaling the steam or liquid through the nostrils. This practice is based on the plants' presumed astringent, cooling, and hemostatic properties and reflects a broader tradition of herbal steam inhalation in Turkish folk medicine (Kirici 2001:38) [25]:
Adiantum capillus-veneris *L:* [Family: Adiantaceae]:
Arabic: *kuzbarat al-Beir, sha'arat al-Ghulih*
Plant parts: leaves
Ethno-botanical use: In the Middle East, the leaves and roots are boiled in water, and one cup of the decoction is consumed daily for one to two weeks to treat uterine bleeding and nose bleeding (Khalifa 1998:511-513; Karim and Al-Qura'an 1986:62; Al-Qura'an 2009:47; Qubaysi 1998:289) [26-29].

Allium porrum **L**.: [Family: Liliaceae]: Leek, Syrian leek,
Arabic: *Kurrath, kurrath rumi*
Plant parts: Plant parts
Ethno-botanical: In the Arabian Peninsula, raw and fresh leaves and bulbs are eaten to treat nose bleeding, hemorrhoids, epilepsy, and cancer (Saganuwan 2010: 779) [30]. Fresh leeks are also applied to heal wounds. As stated by Ibn Sina (Avicenna), leeks are effective in stopping nose bleeding (Ibn Sina 2012: 633–635) [31].

***Arctostaphylos uva-ursi* (L.) Spring. /Arbutus uva ursi: (Arctostaphylos): [Ericaceae]**.
Arabic: *'inab al-dhib, 'enab al-dubb*. English: bearberry.
Plant parts: leaves, fruit.
Ethno-botanical use: diuretic, treatment of mild, uncomplicated urinary tract infections, relief of bladder spasms, management of renal stones, childhood enuresis and urinary incontinence, weight-loss aid, skin-lightening agent, treatment of vaginal inflammations, control of nasal and uterine bleeding, relief of mouth and throat inflammations, and support in prostate disorders (Kemper 1999:1-15 ; Khalifa 1998:410-412; Qubaysi 1998:242; (Ibn-al-Baytar 1995: 187, Vol.3) [32].

Asparagus stipularis Forssk.: [Family: Liliaceae]
Arabic: *Shouk, Haliyun, Sekkoum, Shebrog*, *tgaytgih*).
Plant parts: leaves.
Ethno-botanical use: Arab-Bedouin tribes in the **Negev** and **Sinai** traditionally treated nose gangrene (*'ufaynah'*) using local, empirically tested remedies (Bailey and Danin 1981:151), as well as nose bleeding [33].

Boswellia carteris: [family Burseraceae] Frankincense, Olibanum
Plant parts: resin, leaves.
Ethno-botanical use: Arabic: *luban, kundur, bakhur, hasa alban*
Frankincense has a mild astringent effect, constricting bodily tissues and channels and thereby helping stop bleeding. Its vapor is described as having a strong drying property, which further contributes to tissue contraction. As emphasized by Ibn Sina, frankincense is particularly effective in wound healing, especially when applied to fresh wounds, and is also useful in stopping profuse nose bleeding (Ibn Sina 2012: 462-465).

In ancient Egyptian medicine, dry incense was utilized to remove catarrh from the nose, and there are additional descriptions regarding the treatment of nasal fractures (Nunn 2000: 94, 174-175) [34]. Similarly, in Arab countries, frankincense has traditionally been used to stop bleeding, including nosebleeds (Atyat 1995: 109-110).

Calendula officinalis L.: [Family: Compositae (Asteraceae)]: Shepherd's purse
Plant parts: leaves.
Ethno-botanical use: Arabic: *adherion, jamra, Oqhuwan, Uqhuwan*, *azerioun*.
In the Arab countries, it is used in treating nose bleeding, cough, breast, uterus, stomach, and intestine cancers in the early stages (al-Dajawi 1996:104-106) [35].

Camphora officinarum: Camphor. (***Cinnamomum camphora*****):** [Family: Lauraceae]
Arabic: *kafur*, *girfeh, qirfa, dar sini*
Plant parts: roots, barks.
Ethno-botanical use: It is used to stop nose bleeding when combined with vinegar, an extract of unfertilized dates, or water prepared from myrtle (*Myrtus communis*) or sweet basil (*Ocimum basilicum*) (Ibn Sina 2012: 185-187). Evidence of the importance of camphor in the medieval Mediterranean may be its presence on thirteen lists of *materia medica* found in the Cairo Genizah and in seven practical prescriptions for eye diseases, swellings and to stop bleeding (Amar and Lev 2017: 147-148; Lev and Amar 2008) [36,37].

Capsella bursa-pastoris (L.) Medik. [Family: Brassicaceae]:
Arabic: *kis al ra'i, kharfaq*, *sninway*, *sharab al-ra'i*
Plant parts: leaves
Ethno-botanical use: This plant is widely used in Jordan to treat nose bleeding (Karim & Al-Qura'an 1986: 63; Qubaysi 1998: 303) [38]. It was reported to have diuretic, astringent, and hemostatic properties and is used in the treatment of hemorrhoids, gastric and intestinal hemorrhages, lung disorders, kidney ailments, and nose bleeding (Aburjai et al. 2007: 298) [39]. Botanical surveys indicate that the whole plant is employed for hemorrhoids, gastric and intestinal hemorrhage, lung troubles, kidney disorders, and nose bleeding (Oran & Al-Eisawi 1998: 84-112). The flowers are specifically described as hemostatic, while the entire plant is considered astringent (Karim & Al-Qura'an 1986: 51-68).

Among the Palestinians, the leaves are boiled and the decoction is drunk to treat bleeding, including nose bleeding, and to heal wounds and piles (Krispil 2000: 116).

In Arab countries, the plant is used to stop bleeding and to constrict blood vessels (Atyat 1995: 110).

In Turkey, an infusion prepared from the aerial parts is used to treat internal bleeding (Tuzlaci 2013: 633-647) [40].

In alternative medicine: Aerial parts are used to treat nose bleeding (Bone 2007: 62).

Centaurium erythraea Centaurium pulchellum (Swartz) Druce, Erythraea centaurium: [Family: Gentianaceae], Common Centaury, European Centaury.
Arabic: *qantaryun saghir, miraret el hanash*.
Plant parts: stalk, flowered leaves.
Ethno-botanical use: In the Middle East, the plant has traditionally been used as an antipyretic, tonic, and vermifuge, and for the treatment of wounds (Qubaysi 1998: 277).

In Algeria, it is used to treat sores inside the nose and to suppress nose bleeding when mixed with vinegar. If a green date is squeezed and mixed with *Erythraea centaurium*, the preparation is snuffed into the nostrils to stop nose bleeding. When mixed with rose water, gargled, and retained in the mouth for an extended time, it is used to remove bad oral odor (Halimy 1997: 136-137) [41]. It is also useful for sores in the nose, promotes their healing, and suppresses nose bleeding when applied to the bleeding nostril after being dipped in vinegar mixed with vitriol. If the patient squeezes a green date, dissolves it in *Erythraea centaurium*, and then induces sneezing by applying it to the nostrils, the nose bleeding will be stopped, particularly when the preparation is crushed together with squeezed green date and camphor (Ibn al-Baytar 1992: 287).

Citrulus colocynthis Schrader: [Family: Cucurbitaceae]. Colocynth= Bitter apple, Arabic: *handhal, handal*.
Plant parts: leaves, fruit
Ethno-botanical use: In the Arabian Peninsula, *Citrullus colocynthis* is used to treat nose bleeding, ligament pain, joint and sciatic nerve pain, gout, skin diseases, rheumatism, colds, gastrointestinal disorders, and scorpion stings (Saganuwan 2010: 776). In Jordan, its medical uses include the treatment of nose bleeding, ligament, joint, and sciatic nerve pain, gout, rheumatism, and scorpion stings (Nawash and Al-Horani 2011: 418-425) [42]. According to Ibn Sina (2012: 264-269), the tender leaves stop bleeding, and the powdered plant is instilled into the nostrils to stop profuse nose bleeding.

Citrus Limonum: [Family: Rutaceae]:
Arabic: *lamon, hamid*):
Plant parts: leaves, fruit, juice
Ethno-botanical use: In the Middle East, cotton soaked in lemon juice is placed in the bleeding nostril to stop nose bleeding (Khalifa 1998: 28, Vol. II; Qubaysi 1998: 373). In Turkey, a cotton ball soaked in lemon juice is used as a nasal tampon and inserted into the nostrils to control nose bleeding (Kirici 2004: 157) [43].

Coffea Arabica: [Family: Rubiaceae]:
Arabic: *qahwa, gahwa*.
Plant parts: bean-powdered roasted coffee beans
Ethno-botanical use: In the Arab-Bedouin of the Galilee and the Negev, drops of olive oil mixed with fresh liquid coffee are placed in the nostrils to stop nose bleeding (Hilf 1985; Abu-Rabia 2020: 11-112, 147). Bedouin communities in the Negev also, apply *samnih* (clarified butter), honey, or ashes from a burnt mat (*hasira*) made of palm-tree leaves or powdered roasted coffee to stop nose bleeding and wounds (Abu-Khusa 1976: 70; 1979: 106-111; Atyat 1995: 181-182) [44-47].

Coriandrum sativum L: Coriander [Family: Umbelliferae]
Arabic: *kuzbara*h:
Plant parts: leaves and root.
Ethno-botanical use: It is mildly pungent and has moderate potency, exhibiting astringent properties that constrict bodily tissues and channels, as well as mild anesthetic effects. It is used to stop nose bleeding (Ibn Sina 2012: 315-319).

Cuminum cyminum L. Cumin: [Family:Umbelliferae]
Arabic: *kamun, kammun abiad, sannut*
Plant parts: seeds.
Ethno-botanical use: Cumin is described as having an astringent effect, constricting the tissues or bodily channels. As reported by Ibn Sina, inhalation of powdered cumin mixed with vinegar is effective in stopping nose bleeding (Ibn Sina 2012: 337-341). In Arabia, both the seeds and leaves have traditionally been used to stop nose bleeding (Ghazanfar 1994: 207) [48].

Cyperus papyrus: [Family: Cyperaceae], papyrus, papyrus sedge, paper reed, Indian matting plant, or Nile grass.
Arabic: *bardi, burdi, al-khus*.
Ethno-botanical use: Among the Arab-Bedouin of the Negev, nose bleeding is treated by sniffing a powder prepared using a burnt mat (*hasira*) made of palm leaves (*burdî*). The powder may also be sniffed after being mixed with vinegar (*khall*) (Abu-Khusa 1979: 106-11) [49]. References to "burnt paper" in medical texts consistently refer to paper prepared from papyrus. In this process, the papyrus was soaked in vinegar and then burned, and the resulting material was used to heal wounds and stop bleeding. The medicinal use seems to have been largely restricted to burnt papyrus sheets, which functioned similarly to pulverized charcoal [50]. These preparations were applied when treating certain eye diseases, as well as controlling bleeding and promoting wound healing (al-Ghafiqi II, 1937: 87, 115, 120, 123, 161, 337-339) [51].

Papyrus ashes were traditionally used to stop bleeding from injuries and nose bleeding (Ibn al-Baytar 1992:120) [52]. In Islamic traditional medicine, the ashes of papyrus matting were applied to open wounds to dry and heal them. These ashes were also considered beneficial for mouth sores and, when mixed with vinegar, were used to treat nose bleeding (Manniche 1989: 99-100) [53]. Another method involved sniffing papyrus ashes mixed with vinegar into the nostrils to stop nasal bleeding (Ibn Habib [al-Andalusi] 1990: 131) [54].

Dianthus caryophyllus L.: [Family: Caryophyllaceae]:
Arabic: *qurunful, grunful*).
Ethno-botanical use: Among Arab-Bedouin tribes of the Negev and Sinai, the plant is used to treat wounds resulting from nose piercing for nosegay (*shnaf*) or ear piercing for earrings, and it is also employed to stop nose bleeding (Bailey and Danin 1981: 152).

***Dryopteris australis*:** [Family: Polypodiaceae].
Arabic: *kuzbarat al-ard, sha'r al-ard, hashishat al-shai.*
Ethno-botanical use: In the Middle East, the plant is used to treat urinary tract disorders, piles (hemorrhoids), ulcers, uterine bleeding, and nosebleeds; it is also believed to enhance sexual desire and improve memory (Khalifa 1998: 514-515).

Ephedra alatfa Decne: [Family: Ephedraceae]:
Arabic: *'alandah*.
Plant parts used: stems and fruit
Ethno-botanical use: In Arab countries, the plant has traditionally been utilized to treat influenza and common colds, relieve nasal congestion, and stop nose bleeding and other minor bleeding (Atyat 1995: 41-42) [55]. In Palestine, *Ephedra* is commonly used as a traditional herbal remedy among cancer patients.

Equisetum arvense: [Family: Equisetaceae] Horsetail.
Arabic: *kunbath, dhyl al-husan.*
Plant parts: aerial parts, dried stems.
Ethno-botanical use: The aerial parts are used to treat nose bleeding (Bone 2007: 43). The plant is described as astringent and is utilized to treat piles, ascites, urinary system obstruction and inflammation, prostate disorders, and to prevent cancer (Khalifa 1998: 517-521; Qubaysi 1998: 166). It is also used to stop bleeding and to treat lung diseases (Karim & Qura'an 1986: 64). Among Arab-Bedouins of the Negev, it is used for urinary system inflammations, internal bleeding, and piles.

Eucalyptus Globulus: [Family: Myrtaceae].
Arabic: *Kina, Kineih, Kafur, Kafour*.
Plant parts: leaves
Ethno-botanical use: In the Middle East and North Africa, it is used to stop bleeding (Boulos 1983:135; Karim and Qura'an 1986:64; Qubaysi 1998:89). In the Arab countries, it is utilized to treat nasal disorders and infections (Atyat 1995:51). In Turkey, it is used in gargling or its steam is inhaled for certain throat and nasal diseases (Asimgil 2004: 221-222) [56].

***Ficus carica* L.: [Family: Moraceae**]. Fig.
Arabic: *tein, taynih, taynah*
Plant parts: leaves
Ethno-botanical use: In the Arabian Peninsula, it is used to treat nose bleeding, intestinal stasis, and dysmenorrhea, as well as promoting wound healing (Saganuwan 2010: 784; Atyat 1995: 176).

***Fraxinus excelsior* L**.: [Family: Oleaceae]
Arabic: *dardar, lisan el-'asfur, murran, shajar el-baq*. English: ash.
Plant parts: seeds, leaves, juice, twig's bark.
Ethno-botanical use: In Arab countries, it is used as an astringent, diuretic, and laxative, in treating gout, neuralgia, and rheumatism, as a menstrual regulator, and in controlling bleeding (Qubaysi 1998: 304; Philips 1958: 13). In Algeria, all parts are used as a pessary (*farzajah*) to treat uterine bleeding and nose bleeding, and as a nasal sniff to stop nose bleeding (Halimy 1997: 143).

***Geum urbanum* L**.: [Family: Rosaceae].
Arabic: *al-hashisha el-mubareka*.
Plant parts: leaves
Ethno-botanical use: In the Middle East, it is used to treat nose bleeding, hemoptysis (spitting of blood from the bronchi, larynx, or lungs), dysmenorrhea, menopausal disorders, and uterine hemorrhage (Khalifa 1998:255-258; Philips 1958:17; Qubaysi 1998:138) [57].

Gossypium Herbaceum, Gossypium Arboreum, Gossypium Barbadense, Gossypium Hirsutum. [Family: Malveae]: levant cotton, cotton plant.
Arabic*: kutn, qutn esh-sharq, qutn mulablab*).
Plant parts: cotton

Ethno-botanical use: In the Middle East, it is utilized as a nasal packing to plug and stop nose bleeding. In Jordan and other Arab countries, cottonseed oil is produced from it and used in soap manufacture and as an emollient in liniments and hand creams (Karim & Qura'an 1986: 51-68; Atyat 1995: 165). In Türkiye, it is used to treat nose bleeding (Kirici 2001: 386; 2004: 157).

***Hieracium pilosella*: [**Family: Asteraceae].
Arabic: *tafra, yanmah, adhan el far, harryaysha*).
Plant parts: the whole plant, sap.
Ethno-botanical use: In the Middle East, it is used to treat nose bleeding, hypertension, and hemorrhage. It is also employed as a diuretic, astringent, and cholagogue, and in the treatment of brucellosis (Malta fever), diarrhea, and edema (Qubaysi 1998: 222).

Imperata cylindrica (L.) P. Beauv. [Family: Gramineae].
Arabic: *halfah*, *halfa, deis, diys, silla, deil el-qott*).
Plant parts: flowers, young inflorescences and shoot.
Ethno-botanical use: In **Saudi Arabia**, this plant is used to treat nose bleeding, jaundice, and cancer; young inflorescences and shoots are cooked, and the ash of the plant is utilized as a salt substitute (Youssef 2013: 2507) [58]. In **North Africa**, it is used as a hemostatic; the flowers are used to treat hemoptysis and nose bleeding associated with pulmonary diseases (Boulos 1983: 94). In **China**, the flowers are used as an astringent for hemorrhage, wounds, hemoptysis, and nose bleeding (Duke and Ayensu 1985: 492) [59].

Isatis lusitanica L./ aleppica: ***Isatis lusitanica:*** [Family: Cruciferae (Brassicaceae)].
Arabic: *wasma, safira*
Plant parts: leaves
Ethno-botanical use: Among Palestinians, the leaves are boiled in water, and cotton soaked in the resulting decoction is inserted into the nostrils to treat nose bleeding (Krispil 2000: 40).

Juglans regia L.: [Family: Juglandaceae]:
Arabic: *jouz, juz 'adi*:).
Plant parts: leaves and the **husk (pericarp).**
Ethno-botanical use: In the Middle East, the plant is used to treat nose bleeding, hemorrhoids, and fistula (Karim and al-Qura'an 1986:65; Khalifa 1998:225-230; Qubaysi 1998: 342).

Lolium temulentum L.: [Family: Gramineae]: English: Darnel, Rey grass, cheat, Ivory.
Arabic: *zawan, zuwan, samma*, *hashishat al-faras ziawan, shaylam, danaqah, rwaitah*.
Plant parts: Leaves
Ethno-botanical use: In Jordan, its leaves or dried seeds are soaked in water and the infusion is drunk as a sedative and analgesic for headache, and to treat bleeding (Karim & Al-Qura'an 1986: 66; Al-Qura'an 2008: 21). In Egypt and North Africa, young plants are used as fodder; they are utilized in folk medicine to treat hemorrhage, while mature grains are used for nausea, nose bleeding, intestinal cramps, and trembling of the limbs (Boulos & el-Hadidi: 1984: 96-98; Boulos 1983: 95-96) [60].

Lycopodium Clavatum: [Family: Lycopodiaceae]. English: club-moss, wolf claw
Arabic: *kibrit nabati*, *musaykah, rijl ed-dhu'b, khadarya, kabrit nabati*
Plant parts: spores, entire plant
Ethno-botanical use: Extracts are used in complementary and alternative medicine for hepatoprotective purposes and in the treatment of tumors and cancer, with reported potential uses in chemotherapy (Qubaysi 1998:157; Philippine Alternative Medicine 2102) [61]. In Türkiye, it is applied topically to wounds to treat injuries, and its vapor is inhaled or sniffed intranasally to stop nose bleeding (Asimgil 2004:192-193).

Lycopersicum esculenthum: [Family: Solanaceae], English: Tomato.
Arabic: *bandurah, tamatem*
Plant parts: leaves, fruit.
Ethno-botanical use: It is nutritive; in Arabia, fresh leaves (either crushed or as an extract) are applied intranasally to stop nose bleeding and to the gums to control bleeding (Ghazanfar 1994: 199).

Lythrum salicaria L.: [Family: Lythraceae].
Arabic: *basla*, *farandall, Rihanet el-maa, sabun el-'aris, jawfaran, wardit al-hinna, dam al-jarh*).
Plant parts: leaves and flowers.
Ethno-botanical use: In the Middle East and North Africa, the plant is used as an astringent and to stop nose bleeding; the flowering tips are hemostatic, employed against internal bleeding, used as a tonic, and to regulate excessive menstrual flow (al-Qura'an 2008: 21; Qubaysi 1998: 257; Boulos 1983: 134). In Jordan, it is used as an astringent, for the treatment of internal bleeding, and in the healing of hemorrhoids (Karim and al-Qura'an 1986: 66).

***Malva neglecta = Malva rotundifolia*: [**Family: Malveae]
Arabic: *khutmiya, khubayzah.*
Plant parts: leaves and seeds
Ethno-botanical use: In Türkiye, *Malva* leaves together with fig (*Ficus carica*) leaves are boiled, the decoction is filtered, mixed with salt, and sniffed into the nostrils to treat nose bleeding (Kirici 2004: 157). The decoction of leaves and flowers is also used as an antitussive and antioxidant, and to treat digestive disorders, diabetes, cancer, and nephritis (Akbulut 2015: 141-150) [62].

Malus sylvestris / Malus domestica: [Family: Rosaceae], English: Apple
Arabic: *tuffah'*, *tiffah', khall*
Plant parts: Fruit and vinegar (*khall*)
Ethno-botanical use: **Among the Rwala** Tribes, the powdered material mixed with vinegar is also sniffed [63]. Musil (1928: 443) reported an incident in which Belhan ibn Mnazzel brought his flock to the same well and tried to drive Medbagh away. Enraged, Medbagh attacked Belhan with a saber and severed his nose, leaving it attached only by a small piece of skin; it was later reattached using the hair of a virgin.

In the Middle East, three drops of vinegar are dropped in the ear on the same side as the bleeding nostril; if bleeding occurs from both nostrils, vinegar is applied to both ears (Khalifa 1998, vol. II: 28).

In Ancient Egypt, Ramesses II cultivated apple trees in his gardens, and Ramesses III ordered the offering of hundreds of baskets of apples to Hapy, the god of the Nile and fertility. In the Assyrian herbal tradition, apples were used in the treatment of venereal diseases (Manniche 1989:117). Apples were also used to produce vinegar and to treat digestive disorders, wounds, and intestinal ailments; they served as a disinfectant for wounds and intestines and were used for nose bleeding, rheumatism, arthritis, and muscle aches. Among Palestinians, apples' juice (*khall*) is used medicinally to treat nose bleeding, influenza, and COVID-19 (Abu-Rabia 2021: 151-156) [64].

Mandragora officinalis/ autumnalis: Mandrake / Devil's apple: [Family: Solanaceae]
Arabic: *mjininih, tuffah al-majanin, siraj al-qutrub*, *yabruh, suji'*.

Plant parts: root, ripe fruit.
Ethno-botanical use: A poultice prepared from its fruit used to stop nose bleeding. Its strong astringent property constricting bodily tissues and channels makes it effective in stopping the bleeding (Ibn Sina 2012: 358-360) [65].

Melia azedarach L.: [Family: Meliaceae]: Persian lilac tree.
Arabic: *Azad darakht, ban, habb al-ban, zanzalekht, sebhebeh, abu laban.*
Plant parts: barks, leaves, and seeds.
Ethno-botanical use: The bark is used as an anthelmintic, leaves and flowers as antiseptics to relieve colds and headaches, and seeds in the treatment of skin diseases but are considered poisonous (Karim and Al-Qura'an 1986: 66; Al-Qura'an 2008: 22). Plant extracts demonstrate cytotoxic activity, and the leaves are traditionally used to treat snakebites and skin infections (El-Seedi et al. 2013: 746-757). Its oil is bitter and astringent, constricting bodily tissues and channels, while the fruit is used to stop nose bleeding (Ibn Sina 2012: 853-857).

Moricandia nitens (Viv.) Dur. & Barr. [Family: Cruciferae (Brassicaceae)]
Arabic: *ihmim, hmymeh,*
Plant parts: leaves and stalks.
Ethno-botanical use: Among Palestinians, the leaves and stalks are edible and sometimes used as spices in dairy products. The sap obtained from squeezed leaves is drunk to treat internal bleeding, and two drops are applied intranasally to stop nose bleeding. The leaves are also eaten to treat urinary tract diseases (Krispil 2000: 149-150), as well as fever and back ailments (Said et al. 2002: 259). Pastoral Arab-Bedouins of the Negev and Sinai consume the young leaves and flowering buds fresh (Bailey and Danin 1981: 154) and use the plant to treat skin diseases and melanoma (Sathiyamoorthy et al. 1999: 193). This plant has anticancer and antioxidant activities, attributed to its glucosinolate content and its high levels of flavonoids, vitamins, and mineral nutrients (Moreno et al., 2006: 1508-1522) [66].

Myrtus communis L. [Family: Myrtaceaae]*:* Myrtle, wild myrtle.
Arabic: *yas, aas, rihan, mersin,*
Plant parts: Leaves
Ethno-botanical use: Myrtle is characterized by bitterness and marked astringent properties, giving it the ability to constrict body tissues and channels. It has traditionally been used to stop all kinds of bleeding, including nose bleeding, and to control excessive bodily discharges toward internal organs (Ibn Sina 2012: 776-782). In Arabia, the leaves are specifically used to treat nose bleeding (Ghazanfar 1994: 155).

Nerium oleander **L.** [Family: Apocynaceae]. English: Oleander, rose bay, rose laurel.
Arabic: *defla, diflah, ward el himar, samm el himar*
Plant parts: Roots, seeds, flowers and leaves, bark, and root.
Ethno-botanical use: In Arab countries, Nerium is used to treat nasal infections (Atyat 1995: 42). Among the Palestinians, it is utilized as an emmenagogue to stimulate menstrual flow; the leaves are boiled in water, and the decoction is drunk (Palevitch & Yaniv 2000: 200-203). The leaves are also used to treat skin diseases and paralysis, and were reported to show effect against prostate carcinoma, malignant fibroblast, and liver carcinoma cells (El-Seedi et al. 2013: 750; Raghavendra et al. 2007: 307-318) [67,68]. A decoction of the leaves and bark is used as an anti-syphilitic, while fresh leaves are applied to tumors (Boulos 1983: 25). The plant is also used when treating psoriasis, eczema, abscesses, dermatitis, and acne (El-Mokasabi 2014: 685-697). In Lebanon, its root extract is similarly used as an emmenagogue (Philips 1958: 297). It is also utilized in the treatment of skin diseases and jaundice (Said et al. 2002: 259), and the aerial parts are used in traditional practices against hepatocellular carcinoma (Ateya, et al. 2014: 56-63).

Ocimum basilicum **L**.: [Family: Labiate]: Basil/ wild basil/ sweet basil, the odorant basil
Arabic: *rayhan, reihan, rihan, habaq badharuj, al-habaq al-rihani.*
Plant parts: Leaves and seeds.
Ethno-botanical use: *Ocimum basilicum* constricts body tissues and channels. Nasal drops prepared from *Ocimum basilicum* mixed with vinegar and camphor (*Camphora officinarum*; *kâfûr*) are used to stop nose bleeding (Ibn Sina 2012: 98-103). Leaf extracts are likewise employed to control nose bleeding (Ibn al-Baytar 1992: 447-448). Extracts of dates combined with basil are placed in women's nostrils to stop nose bleeding (Ibn al-Jazzar 1997: 273) [69]. Furthermore, the leaves are pounded, mixed with vinegar, and applied to the head to stop nose bleeding (Ibn Qayyim al-Jawziyya 1998: 225).

Papaver rhoeas **L.:** [Family: Papaveraceae]. Poppy.
Arabic: *khushkhash ahmar, khashkhash manthur, khashkhash bustani*
Plant parts: leaves, flowers, shouts
Ethno-botanical use: In Algeria, the flower heads and petals are carefully dried (placed apart because they spoil quickly) and the resulting powder is used to stop nose bleeding (Halimy 1997: 206). *Papaver somniferum* L. (khashkhash/ khishkhash): In Iran and Iraq, poppy seeds are administered to relieve nose bleeding (Hooper and Field 1937: 147-148) [70].

In Türkiye, young shoots are mixed into green salads and used as pastry stuffing (Dogan, Ugulu, and Durkan 2013: 177-184) [71]. The flowers, prepared as an infusion or syrup, are used as a tranquilizer, antitussive, for treating burns (ambustion), as a taeniafuge, for lowering cholesterol, and for managing respiratory disorders (Akbulut 2015: 141–150).

Plantago lanceolata L.: [Family: Plantaginaceae]
Arabic: *lisan al hamal al saghir/ al sinani, adhan eljidi*
Plant parts: leaves, flowers.
Ethno-botanical use: In Jordan, used for healing wounds (Karim and Al-Qura'an 1986: 51-68). In the Middle East, the whole plant is soaked or boiled in water, and a tablespoon of this medicine is drunk every 10 minutes to stop nose bleeding and the expectoration of blood from the lower respiratory tract (hemoptysis/ *nafath al-damm*) (Khalifa 1998: 529.Vol I).

Potentilla reptans L.: [Family:Rosaceae] English: Five leaf grass
Arabic: *Dhu khamset awraq*, *hashisha zahifa*
Part used: The whole herb, roots,
Ethno-botanical use: This plant has traditionally been used as an anti-dysenteric, antispasmodic, and febrifuge agent. It is also utilized to treat, wounds, and fever (Karim and Al-Qura'an 1986: 67; Qubaysi 1998: 233; Al-Qura'an 2008: 23), as well as, piles, and nose bleeding. It also serves as an emmenagogue and anti-hemorrhagic agent. Historically, its confection was drunk with honey-mead (*hydromeli*) to treat quartan and tertian fevers as well as epilepsy. This plant was also used in temples for purification rituals (al-Ghafiqi II, 1937: 336).

Rheum officinalis: [Family: Polygonaceae], Rhubab
Arabic: *rawand sini*
Plant parts: leaves and roots
Ethno-botanical use: This plant has traditionally been used as a tonic, appetizer, and anti-helminthic agent. It is employed to treat diarrhea and liver disorders (Khalifa 1998: 317). In Arab countries, the rhizomes and roots are used to stop bleeding. They are mixed with anise (*Pimpinella anisum*) (*yansun*) (Atyat 1995: 66).

Ruta graveolens L.: [Family: Rutaceae], Rue, common rue.
Arabic: *fijan, sadab,sadhab, faygan*.
Plant parts: leaves and flowers.
Ethno-botanical use: In the Middle East, this plant is used to treat injuries, stop nosebleed, and address uterus disorders and piles (Khalifa 1998: 349-350; Manniche 1989:145) [72]. It constricts the tissues in the body channels. Nose bleeding can be stopped when the plant is sniffed with vinegar (Ibn Sina, 2012: 943-948). In Algeria, its essential oil is used to lower blood pressure and prevent the rupture of capillaries that causes bleeding (Halimy, 1997: 231).

Sambucus nigra **L.:** [Family: Caprifoliaceae/ Adoxaceae], Elder berry. black elder
Arabic: *bailassan, khaman, khaman kabir, sabuqah.*
Plant parts: berry, flower, Bark, fruit, leaves.
Ethno-botanical use: In Jordan, this plant is used as a sedative and for wound healing (Karim and Al-Qura'an 1986: 51-68). In Arab countries, the powder of its dried flowers is used as a snuff in the nostrils to disinfect and heal wounds (Atyat, 1995: 48). It is also used to treat rheumatism, migraine, tonsillitis, piles, fistula, and nose bleeding (Qubaysi, 1998: 111; Al-Qura'an 2008: 24; Karim and Al-Qura'an 1986: 67; Hammad and Rajai, 1990: 250; Khalifa, 1998: 164–165). In North Cyprus, flowers and leaves are boiled in water and consumed as herbal tea (Ciftcioglu, 2015: 1-16) [73].

Sempervivum tectorum L. [Family: Crassulaceae]
Arabic: *harshaf al-sutuh, hay al-'alam*.
Plant parts: Plant parts: leaves, juice/success.
Ethno-botanical use: The leaves are soaked in water, then a piece of cotton is dipped in the solution and placed in the nostril to stop nose bleeding. This preparation is also utilized to treat injuries, dysentery, calluses/foot corns, and ulcerous cancer (Khalifa 1998: 272-273, Vol. I; Qubaysi 1998: 125; Blazovics et al. 2003: 99-102) [74].

Senecio vernalis Waldst. & Kit. / Vulgaris: [Family: Compositae]
Arabic name: *Sfereh*, '*er asfar, juneh nar*.
Plant parts: Leaves
Ethno-botanical use: In Jordan, the whole plant is used to treat menstrual disorders and nose bleeding (Oran and Al-Eisawi 1998: 92, 84-112). In Jordan, *Senecio vulgaris* is used to stop bleeding (Karim and Al-Qura'an 1986: 51-67).

Sisymbrium irio: [Family: Cruciferae]
Arabic: *kibs, hwirah, hwirneh*
Plant parts: leaves
Ethno-botanical use: Among the Palestinians, the leaves and flowers are used to treat internal bleeding, nose bleeding, and menstrual pain, as well as consuming it as a traditional food (Krispil 2000: 245-246; Abu-Rabia 2023: 1-5) [75].

Thymus serpyllum L. [Family: Lamiaceae (Labiatae)]: Thyme.
Arabic: *za'tar, za'tar barri, nammam*.
Plant parts: The whole herb.
Ethno-botanical use: In the Middle East, this plant is used in treating respiratory system and digestive system disorders, cough, wounds, bleeding, and nose bleeding (Qubaysi 1998: 324; Karim and Al-Qura'an 1986: 68; Hammad and Rajai 1990: 256; Philips 1958: 427).

Urtica dioca **L.** [Fam. Urticaceae]: Nettle.
Arabic: *qurris*, *qurras, hurraqy, hurriqi,*
Plant parts: Leaves and seeds
Ethno-botanical use: The leaves and seeds are used to treat nose bleeding and rheumatism (Qubaysi, 1998: 266; Khalifa, 1998: 28, Vol. II). Pounded leaves are used to stop nose bleeding. The seeds are useful when the nose becomes insensitive to smell (Ibn Sina, 2012: 792-793). In Algeria, the leaves are used to stop bleeding and nose bleeding (Halimy 1997: 267) [76]. In alternative medicine, nettle leaves are used to treat nose bleeding (Bone, 2007: 50). Among the Palestinians, the leaves of the plant are utilized to treat nose bleeding, drops of the infusion are placed inside the nostrils; wounds, blood diseases including anemia, bleeding in the mouth, and uterine hemorrhages (Krispil 2000: 173-174) [77]. In Jordan, this plant is used as a styptic (Karim and Al-Qura'an 1986: 51-68). In the Middle East and North Africa, however, it is used to stop nose bleeding. In homeopathy, it is utilized in treatment of dysmenorrhea and metrorrhagia, nose bleeding (Karim and Al-Qura'an 1986: 68; Atyat, 1995: 99-100; Boulos, 1983: 191; Khalifa, 1998: 466-469). Crushed leaves are placed in the nostrils to stop nose bleeding (Ibn Al-Baytar, 1992, Vol. I: 83).

Viscum cruciatum Sieber. et Boiss. :[Family: Linaceae].
Arabic: *dibiq, haddal debq,'innab, hadal, 'ennab ahmar*
Plant parts: Leaves
Ethno-botanical use: The leaves are used to treat high blood pressure, nose bleeding, and nasal infections. They are also used to stop internal and external bleeding and to regulate and ease menstrual pain (Alali et al. 2007: 1121-1131) [78]. The leaves are used to treat high blood pressure and bleeding (Oran and Al-Eisawi, 1998: 84-112).

Other Remedies for Nosebleed:
Cologne (*kulunia*): In Türkiye, cologne is dropped on cotton and places in the nostril (Kirici 2001:38).
Goat hair: In Türkiye, goat hair is burned and the resulting ash is inhaled nasally, similar to how snuff is used (Kirici 2004:157).

Gypsum hydrous/Hydrous calcium sulfate: Gypsum (***jibsin, jass, nura, kels***): Gypsum has a gluey and adhesive property. It is believed to stop bleeding by constricting the tissues and bodily channels when applied to a bleeding site. In the treatment of nosebleed, it is rubbed on the forehead, or the entire head is covered with it, which is claimed to stop the bleeding. It is also applied as a poultice mixed with lime, vinegar, and myrtle water. Additionally, it is used in the treatment of conjunctivitis accompanied by excessive bleeding from the blood vessels, as well as for stopping nose bleeding (Ibn Sina 2012: 527-528; Ibn al-Baytar 1992: 340). Gypsum (*jass*) is described as desiccative, adhesive, clogging, obstructive, and solidifying. It was believed to stop hemorrhages; however, when ingested with water, it was considered lethal by causing suffocation. In medicine, it was sometimes used in the form of burnt gypsum (plaster of Paris) as a hemostatic agent and for treating corneal leucomata of the eye. It was also recommended for fractures and wounds (al-Ghafiqi II, 1937:454-455) [79]. In Iran and Iraq, calcium sulphate is described as a white, transparent mineral that is slightly soluble in water; it is rubbed on the forehead to stop nose bleeding (Hooper and Field, 1937: 190) [80].

Ice (*thalj*): Ice dressings are applied to the neck and forehead in order to control nose bleeding (Kirici 2001:38).

Salt (*milh*): In Türkiye, one tablespoon of salt is mixed in a glass of water and inhaled through the nostrils to stop nose bleeding (Kirici 2001: 38). In North Africa, particularly Algeria, wool dipped in oil containing salt is applied to the affected area to check hemorrhage (Hilton-Simpson 1922: 53).

Pigeon (*hamam*): The flesh of young pigeons is considered dense due to excess moisture; pigeon blood was believed to stop nose bleeding (Ibn Sina 2012: 860-861).

Poultry (***dajaj wa duyuk***): The meat of a hen is said to strengthen the intellect. The brain of a hen was believed to stop nose bleeding originating from the cerebral membranes (Ibn Sina 2012: 154, 892–893).

Ass (*himar*): It is reported that the blood of an ass was used to stop severe nose bleeding of cerebral origin (Ibn Sina 2012: 139).

Seashell: Cyprea, moneta: (*sadaf*): The use of oyster shell, rubbed with vinegar, was believed to stop nose bleeding (Ibn Sina 2012: 990).

Tubipora musica: In Jordan, imported coral skeleton is used to stop bleeding and is also employed as a blue eye cosmetic (Efraim Lev and, Zohar Amar 2002: 131-145) [81].

Vitriol: green vitriol /yellow vitriol: Copper sulphate: (*zaj, tutia, qalqand*):
Vitriol is described as constricting the tissues and bodily channels. Yellow vitriol was used in the treatment of nose bleeding and inflammatory conditions of the gums and the Eustachian tube; when administered as nasal drops, it was believed to arrest nose bleeding. Green vitriol was likewise used to stop nose bleeding when instilled into the nose and was said to cleanse the head (Ibn Sina 2012: 1110-1116). To stop nose bleeding, a piece of gauze soaked in vitriol was placed inside the nostrils (al-Razi 2000: 420).

In North Africa, particularly Algeria, copper sulfide is lightly rubbed onto wounds to check hemorrhage by causing the tissues to "swell" (Hilton-Simpson 1922: 28) [82]. In Iran and Iraq, alum (zâj u safîd, shabb; sheb) is used as an astringent to stop bleeding (Hooper and Field 1937: 189). Such remedies are also mentioned by al-Majûsî (1877: 296-297, 603-604) [83]. Additional remedies for stopping nose bleeding and wound bleeding are recorded in five recipes, which include ingredients such as alum (*shabbih*)), vitriol, frankincense (*Boswellia carterii*), and dried, ground herbs (Zin Eddine Dadach 2020: 1-34) [84,85].

Stibium antimonium: Collyrium=Antimony sulphide, (*Ithmid*): Stibium antimonium is gathered and dried; it was believed to stop bleeding, promote wound healing, and stop severe nose bleeding of cerebral origin, particularly when the bleeding was thought to arise from the three membranes covering the brain and spinal cord. It was also used to stop uterine bleeding when applied in the form of a pessary worn in the vagina to support a prolapsed uterus (Ibn Sina 2012: 262–264). Ibn al Nafis (1288) described antimony as a tonic for eyesight and as a remedy to stop bleeding, including nose bleeding, when used in the form of suppositories (Ibn Habib [al-Andalusi] 1990: 80) [86]. *Ithmid-kuhl-* is described as having agglutinating, astringent, and cooling properties; it was used to heal ulcers and remove excessive granulation tissue. It was also believed to stop nose bleeding originating from the meninges of the brain (Al-Ghafiqi 1932: 214-215) [87]. *Ithmid* is further mentioned in *Prophetic Medicine* (Ibn Qayyim al-Jawziyya 1998: 205) [88]. In Iran, nosebleed is traditionally treated using a mixture of *shâzanj* (a blackish-red, fragile stone used medicinally), *kahrabâ* (amber/topaz), *rîshah-i-marjân* (coral root), and *ʿadas* (lentil). These ingredients are finely ground, mixed with spider web, and applied locally to the nose [89]. In addition, the application of ice-cold water to the head forehead, or hands is recommended to help stop bleeding (Hooper and Field 1937: 206) [90].

Leather of birds: As stated by Ibn al-Baytar (1992: 448), burnt leather made from birds was reduced to ash and applied to wounds as an astringent and medicinal agent. It is also worth noting that the *calamo-quill* (calamus) of large birds was used in Islamic surgery as a splint for treating nasal fractures [91].

Ruqya:[92]
Ibn Habib recommends that the patient touch his nose with his finger and then recite the following *ruqya*: "O earth! Swallow up your water. And O sky! withhold ˹your rain˺"(Quran 11:44). Thereupon, the patient is believed to be restored to well-being, by the permission of Allah. Shaykh al-Islam Ibn Taymiya used to write on the forehead of the person whose nose is bleeding: "And it was said: "Earth! Swallow your water! Sky! Stop! And the water ceased and the matter was over" [93]. Ibn Al-Qayyim al-Jawziyya 1998: 132-141) heard him say: I have written to many people and they cured" [94].

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45. The process of producing samnih/samna/samin from butter consists of melting and boiling the butter with crushed wheat (jarishet qamh) in a big bowl over a fire, for one to two hours. During the last half hour, they add, salt, saffron (Crocus sativus-hawayij) and Chrysanthemum flowers (bisum). Then they remove the bowl from the fire, and let it cool for half an hour. After that the women separate the yellow samna for storage. During the production of samnih, the crushed wheat becomes yellow, and is called qushdeh. The women separate the qushdeh from the samna, and give it to relatives and neighbours to eat. The process itself is called taqshid. Hawayij and bisum are added to give the samna its yellow colour and help preserve it; adding crushed wheat is to absorb the left-over milk or yoghurt (Abu-Rabia, Aref 1999, Some notes on Livestock Production among Negev Bedouin Tribes. Nomadic Peoples New Series 3: 22-30.
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84. Alum (Shabbih), is either potash alum, potassium aluminium sulphate or ammonia alum. During the British Mandate in Palestine, there was a sulphur quarry in al-Mashabbih south-east of Gaza (in the territory of al-Hanajra clan), which produced shabbih for all of Palestine, and some of it was also exported (Abu-Rabia 2005: 241-254, The Evil Eye and Cultural Beliefs among the Bedouin Tribes of the Negev, Middle East, Folklore 116: 241-254.
85. Zin Eddine Dadach (2020) Botany, Herbals and Healing in Islamic Science and Medicine. FSTC Research Team http://muslimheritage.com/article/botany-herbals-and-healing.
86. Ibn al-Nafis (Ali abi al-Hazm al-Qurashi, d. 1288), born in Damascus, was a physician-surgeon. His most famous writings are Kitab al-Mujiz of the Canon of Ibn Sina, and a large commentary on the Canon, in which he developed his theory of pulmonary circulation, the first to accurately explain the minor circulation of the blood (Ullmann 1978: 48) before the Spaniard Michael Servetus (Miguel Servede, 1509–1553) (al-Najjar 1994: 148 al-Najjar, Amer. 1994. Fi tarikh al-tib fi al-Dawlah al-Islamiya (History of Medicine in the Islamic Empire). al-Qahira: Dar al-Ma'arif. (In Arabic). Khan 1986: 19 Khan, M. S. 1986. Islamic Medicine. London: Routledge & Kegan Paul. Nasr 1968: 213 Nasr, S.H., 1968, Science and Civilization in Islam. Cambridge, MA: Harvard University Press.). Ullmann, Manfred 1978, Islamic Surveys—Islamic Medicine. Edinburgh: University Press
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89. In traditional European medicine, cobwebs were applied to wounds and cuts to reduce bleeding and promote healing. This practice is attested in ancient Greek and Roman sources. Spider webs were valued for their absorbent and adhesive qualities, which may have helped support coagulation. They have also been associated with wound protection because of their large surface area and possible antimicrobial properties. By the first century BCE, Roman soldiers are said to have used spider webs as field dressings, where they functioned both as wound coverings and as agents believed to help prevent infection. Some claims, especially rich in vitamin K and significantly reduce wound-healing times (Bilde, T., Scharff, N., & Schneider, J. M. 2021, Spider silk's supposed healing properties. Trends in Ecology & Evolution, 36(6), 472-474. Shah, J. B. 2012, The history of wound care. Journal of the American College of Certified Wound Specialists 4: 65-66.
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Practitioners/The Arrangement of Medical Knowledge for One Who Is Not Able to Compile a Book by Himself). Its primary contribution to the field of medicine is that it contained 278 illustrations of equipment used for surgery.

92. Ruqya is the practice of treating illnesses through Quranic ayat and invocations as prescribed by the Messenger of Allah.
93. Ibn Taymiya: Taqi al-Din Ahmad Ibn Taymiyya (1263–1328), Taqi al-Din Ahmad ibn Taymiyya was born in Harran in northern Syria in 1263 C.E. and died at the age of sixty-five in Damascus in 1328. A prolific writer on all subjects related to the Quran, hadith, sunna, theology, law, and mysticism, he was a dynamic and controversial figure during his lifetime, and he remains to this day an influential figure in Islamic thought and practice. A loyal associate of the Hanbali theological and legal school of thought, he put his beliefs into practice as a religious, political, and social reformer (Encyclopedia of Islam and the Muslim World 2004, Richard C. Martin, Editor in Chief by Macmillan Reference USA. Macmillan Reference USA is an imprint of The Gale Group 338-339.
94. Ibn Al-Qayyim: al-Jawziyya, Ibn Qayyim (1998): al-Tib al-Nabawi= Medicine of the Prophet. Translated by Penelope Johnstone. Cambridge: The Islamic Texts Society.