

Constituting Geometry of the Title "Islamic Medicine"

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Abstract:

The Qur'anic and Hadith materials of medicine are crude propositions that without their systematization cannot be entitled as the science of "Islamic medicine". Looking into the general position of medicine in the Qur'an, this article draws a thematic outline of medicine in the narrations through thematic classification. After identifying the materials, a process should be done in seven steps to reach the title of the Islamic medicine. According to these steps, after ensuring the authenticity of the hadiths, it is necessary to make sure that the narrations were recorded correctly by the authors of the narrative books. Then, through examining possible harms inflicted on the narrations, being in three stages of issuing, quoting, and understanding, it will be possible to know that the narrations have been protected or are amendable. Afterwards, we need to provide a proper translation, identify similar and conflicting hadiths, investigate the connected and separate evidence, and gather the opinions of scholars and commentators to have a fair understanding of hadiths. In the final step, the interdisciplinary interaction between the experts in the two fields of hadith and medicine should be established in a mutual, step-by-step and joint way.

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چکیده:

داده‌های قرآنی و روایی از طب، گزاره‌های خامی هستند که بدون نظام‌پردازی نمی‌توان مجموعه آنها را علمی به نام «طب اسلامی» دانست. در نوشتار پیش رو پس از بررسی جایگاه کلی طب در آیات، از طریق تقسیم‌بندی مضمونی، نمای موضوعی از طب در روایات ترسیم شده است. پس از شناسایی محتوا، جهت عنوان‌سازی طب اسلامی نیازمند طی فرآیندی هستیم که می‌توان آن را در هفت مرحله به انجام رساند. مطابق این مراحل هفتگانه، پس از اطمینان از حدیث بودن گزاره‌ها، باید از ثبت درست روایات توسط مؤلفان کتب روایی یقین حاصل کرد، سپس از طریق بررسی آسیب‌های احتمالی وارد بر احادیث که رخداد آن در سه مرحله صدور، نقل و فهم امکان‌پذیر است، می‌توان از مصون ماندن و یا قابل اصلاح بودن روایات در دست، آگاه شد. پس از دستیابی به متن اصلی حدیث، نیازمند ارائه ترجمه مناسب، شناسایی احادیث مشابه و معارض، بررسی قرائن متصل و منفصل و گردآوری نظرات شارحان و عالمان جهت فهم درست از حدیث هستیم. در مرحله آخر، باید تعامل میان رشته‌ای بین متخصصان دو حوزه حدیث و طب به صورت دوسویه، گام‌به‌گام و مشترک برقرار شود.

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Introduction

The comprehensive religion of Islam pays special attention to human health as one of its existential dimensions; and a significant part of Islamic texts, especially narrations, is dedicated to this field. The kindness of the Imams (AS) and their mercy towards the Islamic Ummah has caused us to be acquainted with the do's and don'ts of health, nutrition and medicine in general on various occasions through words and deeds; however, some historical issues and possibilities in receiving the hadith correctly and sometimes in understanding it correctly, have placed obstacles in front of the seekers. In addition, by eliminating textual and comprehension impairments and having a number of narrative medical data, a coherent science cannot be established and diagnosis and treatment can be performed based on raw and unrefined collections; rather, a path must be defined that includes identification and refinement, and because of its interdisciplinary nature, it must be able to integrate and adapt.

Much of the field of study of the Qur'an and Hadith goes back to a process called the process of understanding, and the process of understanding must be done correctly to distinguish science from the non-science and the pseudo-science.

On the other hand, among the Muslim narrations, various damages have been occurred during these 14 centuries, and the main task of studying the hadith is to identify these cases and the process entered in the narrations; therefore, in addition to the process of understanding, the discussion of the process of critique, which of course is

dedicated to the field of hadith, should also be discussed.

In the meantime, medical narrations, especially in accordance with the conditions of the day, need to be systematized and framed; that is, after a thorough review of the challenges in the face of medical narratives, with this systematization, one can hope to form the title of "Islamic medicine".

Discussion Background

In the field of studying medical narrations with a critical and analytical view, no independent and meticulous research has been done so far, and in recent years, some researchers in this field have produced some works, such as "Medical Narrations; Descent and Credibility", "Essays on the Validation and Understanding of Medical Narrations", "Identity and Originality of Medical Narrations with an External Critique Approach" and "Kulaynī and Medical Narrations".

1. The Concept of Islamic Medicine

Science is a set of proven exploratory propositions and applied, systematic, and organized prescriptions about a subject and exploration means clarifying the recognition of the dependent and independent variable, correlation and dependence, typology, path of recognition, path of creation, establishment, and continuity and weakening and pathology. Medical science is a practical science for maintaining and promoting health, treating diseases and rehabilitating the injured.

This goal is achieved by recognizing, diagnosing, treating and preventing the occurrence of diseases. This science uses a wide range of disciplines from

physics and biology to social sciences and engineering and most importantly the humanities.

According to Ibn Sina, traditional medicine is a science that "recognizes the condition of the human body in order for it to be healthy or to lose its health, in order to maintain the health that has been achieved and to restore the health that has been lost." (Ibn Sina, 2007, v.3, p.3) Among the various definitions of Islamic medicine, two can be considered more comprehensive, which overlap with other definitions. In one definition, medicine is attributed to Islam and in another to Muslims.

Muslim medicine is a medicine founded and developed by Muslims. Some consider it to be the medical achievements of Muslims in terms of periods of translation, critique, establishment, and finally its expansion and development in the first to seventh centuries AH. In a way, the translation of Galenus, Greek and Hippocratic medicine can be considered of this type. Muslims, over the years, have experimented and critiqued the content of translated books, and in some cases have added specialized sections.

Due to the Mongol invasion, which caused a cultural rift in all scientific fields, the study and use of translated books continued only until then. The medicine, which is present in the field of medicine today as traditional medicine, has similarities with Muslim medicine. For this reason and also because of its use of Qur'anic verses, traditions and Islamic culture, it can be considered "Muslim medicine". In the definition of Islamic medicine, some believe that you should think about this issue more specifically and in detail (Mūsawī Bazzāz, 2016, p.61-69).

Because there is a series of few verses and many narrations of the Holy Prophet (PBUH) and the Imams (AS) that have the ability to organize a religious medicine.

2. Distinctions between traditional medicine and Islamic medicine

Traditional medicine mainly considers the following:

Traditional medicine is based on the four natures of human temperament or the four mixtures: Phlegm, bile, soda and blood.

- Due to the warmth and coldness of the patient's humorism, the person is treated.

- Traditional medicine emphasizes the correct way of life to prevent diseases, especially nutrition that suits the temperament and characteristics of the person.

- Every person will not suffer from gastrointestinal complications if he, p. she recognizes the nature of his, p. her humorism or organism towards cold or hot foods and is moderate in consuming them.

- Traditional medicine divides diseases into humorism disorders, comorbidities, and diseases of separation and connection.

But proponents of Islamic medicine consider other principles, including:

- In this medicine, the books of the medicine of the Prophet, the medicine of the Imams, the medicine of Imam Reza (Risālah al-Dhahabiyyah) are often cited.

- Topics related to herbal foods and medicines are very similar to traditional medicine; but in the treatment method, more attention is paid to cupping, leeching and blood-letting.

- Instructions and prescriptions prescribed in Islamic medicine are

sometimes occasional and its generalization causes mistakes and injuries.

- Some of the instructions in this medicine have little accessibility and execution.

- In this medicine, ordering restraint is the most central issue of health and proper abstinence is the top priority of any medicine.

In this regard, the Holy Prophet (PBUH) has said: "The stomach is the home of every disease, and *himyat* is the head of every medicine. Give every soul what it returns."¹ (Majlisī, 1403 AH, v.59, p.290).

Also, prevention and health advice are placed in the circle of restraint, such as the narration of: "God is pure who loves the pure," (Kulaynī, 1407, v.6, p.438).

Of course, due to the existing shortcomings, there are criticisms of Islamic medicine and no one has responded to them so far; but if all the sources of Islamic medicine - the Qur'an, the Sunnah of the Prophet (PBUH) and the manners of the Imams (AS) and of course human intellect and experience - are used properly, we can hope for the formation of organized Islamic medicine in future generations.

3. Medicine in the Qur'an

The Qur'an refers to medical topics in general and lacks detailed instructions in this regard. For example, the Holy Qur'an, in the story of the people of Prophet Moses (PBUH), after the flow

of 12 springs, says: "...eat and drink from the daily bread of Allah."² (Baqarah: 60)

In another verse, he says: "and eat and drink, but be not prodigal."³ ('A'rāf: 31). Qur'anic verses allow the use of all blessings and food. Therefore, if schools like Buddhists insist on not eating foods such as meat, or they insist on eating raw bread, it is against the health commands of the Qur'an. What you need to keep in mind is to keep the size and amount. Other verses related to abstaining from forbidden foods can also be read in the field of health. For example, Allah in Surah Mā'idah says:

"Forbidden unto you (for food) are carrion and blood and swineflesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful."⁴ (Mā'idah: 3)

¹ «الْمَعْدَةُ بَيْتُ كُلِّ دَاءٍ وَالْحَمِيمَةُ رَأْسُ كُلِّ دَوَاءٍ وَأَعْطِ كُلَّ نَفْسٍ مَا عَوَدَتْهَا».

² «...كلوا واشربوا من رزق الله».

³ «كلوا واشربوا ولا تسرفوا».

⁴ «حُرِّمَتْ عَلَيْكَ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذُكِّرْتُمْ وَمَا دُبِحَ عَلَى النُّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسْقُ الْيَوْمِ بَيِّنٌ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ

It is forbidden for you to eat unclean things that are not in proportion to your body and soul [such as] the meat of carcasses and blood and pork and what they have killed in the name of non-gods and suffocated animals and what has been beaten to death with sticks and stones and what has been thrown away and the animal died from a height, and the animal that was killed by the horn of another animal, and the animal that was killed and eaten by its predator, except what could be cultivated on the verge of death, and what you cultivated according to the Shari'a, and what has been sacrificed for the idols and what you share with the arrows of gambling is forbidden to you.

[All] this is immorality and disobedience. Today, the disbelievers are disappointed with your religion. Therefore, don't be afraid of them and be afraid of me. Today [by appointing Ali ibn Abi Ṭālib to the governorship, Imamate, government and rule over the Ummah], I have completed your religion for you and completed my blessings upon you, and I have accepted Islam as your religion. So whoever is severely hungry without being inclined to sin he is forced [to eat the stated prohibitions], [can take advantage of them as much as necessary]; "Surely God is Forgiving and Merciful."

In some verses of the Qur'an, there are also dietary recommendations that, if laboratory research is done on them, will mention significant properties for them. For example, God has advised using the flesh of marine like fish and says:

نِعْمَتِي وَرَضِيْتُمْ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيْمِ
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

١. «وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِنَاكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَلِيَّةً
تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَ لَتَبْتُّنَا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ».

“And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks.”¹ (Nahl: 14).

Also, in Surah Al-Wāqī'ah, he mentions the blessings of the people of paradise including the meat of birds and says: “And flesh of fowls that they desire.”² (Wāqī'ah: 21)

Another dietary recommendation is the use of honey, which is explicitly described as healing and has healing properties. God, in a developmental guidance, says to the Bee:

“Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink divers of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect.”³ (Nahl: 69).

Other verses give us information about the human body and creation. For example, in Surah al-Ḥajj, Allah says:

“O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength.

And among you there is he who dieth (young), and among you there is he who

٢. «وَلَحْمٍ طَيْرٍ مِمَّا يَشْتَهُونَ».

٣. «ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سَبِيلَ رَبِّكِ ذَلَّلَّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ».

is brought back to the most abject time of life, so that, after knowledge, he knoweth naught.

And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth)."¹ (Hajj: 5)

According to this verse, the shaping element of man is soil. In today's science, it has been proven that with the decomposition of the human body, many of its body parts are the same as the soil components. Of course, some have misused the Qur'an due to the small number of verses and the increase in the number of their documented speeches. For example, in traditional medicine, diseases are diagnosed and treated based on the four humorism. Some have tried to base them on the Qur'an. Hence, they considered the word "humorism" used in the Qur'an with the same humorism in medicine. While humorism used in the Qur'an is not in this sense, but with the concept of mixing and composition (Rāghib Isfahāni, 2004, v.1, p.467; Musa, 1404, v.1, p.165; Hussaynī Zubaydī, 1927, v.3, p.486; Azharī, 1382, v.10, p.332; Ibn Manzūr, 1405, v.2, p. 366 ...).

For example, God says: "Lo! the righteous shall drink of a cup whereof the mixture is of Kafur."² (Insān: 5)

In other verses, humorism is used with Tasnīm and Ginger [Muṭaffifin: 37, Insān: 17]. Such verses refer to the

blessings of heaven and mean that it is fragrant and delicious.

4. Medicine in Hadith

We know that every science requires a number of plausible propositions which, according to Popper³, must be refutable and capable of being true or false. A building is not a collection of bricks, blocks and beams; rather, building materials must be properly and legally placed together to form a healthy building. There should be propositions in the title of medical science in order to achieve that scientific system with their exact location; therefore, in the formation of medical science, we are faced with a series of propositions and systematizations.

The main propositions in Islamic medicine are narrations. In narrative sources, medical narrations are abundant; but it cannot be called the science of medicine, because science is the sum of correctly organized and formulated propositions. Since the distribution of different types of narrations is not equal, it is not easy to organize the science of medicine from the collection of these propositions. In some areas the propositions are few and in others they are many;

for example, there are many narrations in the field of health and prevention, but there is not much narration in the field of organs and its function; while knowing the body is an

١. «يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تَرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مَّضْغَةٍ مُّخْلَقَةٍ وَغَيْرِ مُخْلَقَةٍ لِّنَبِّئَنَّكُمْ وَنَقْرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نَخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يَتُوفَىٰ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْذَلِ الْعُمَرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِنَّا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَ رَبَّتْ وَ أَنْبَتْنَا مِن كُلِّ رَوْحٍ بِهَيْجٍ».

٢. «إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا».

٣. In Popper's view, only the theories are scientific that are capable of being rejected, and the opinions that are true in any situation are not scientific. In this regard, he writes, "The refutability of a system must be considered to be a criterion for limits and the purpose of that system is to be rational if it can be chosen by the tests of with a negative meaning" (Raymond Popper, 199, p. 40).

important part of medical knowledge. There are also many narrations about properties and about healing. Of course, in some narrations of properties, there are also references to the healing properties of foods, which can be the starting point of many scientific movements.

5. Variety of Themes in Medical Narrations

Medical narrations can be divided into six categories: "ethics, Health, Prevention, Anatomy, Properties and Therapy", which in this section briefly refers to each subject area. Of course, each of these issues was not science in itself; rather, it can be the beginning of a branch of medicine. In each section, an attempt has been made to mention examples of narrations of Kāfī, which are considered to be the most authoritative Shiite hadith books.

5-1. Ethics and Etiquette

In a hadith, it is said about the customs of sitting on the table: "Whenever one of you sits next to food, he should sit like a servant and never put one foot on the other; because God hates the one who sits like that." (Majlisī, 1403, v.63, p. 411);

"Sitting" is an absolute object of a kind and shows the body and form, and the Holy Prophet (PBUH) sat like this out of humility. At first it was thought that ethics and etiquette had no effect on medicine; whereas today in the sciences of psychology, sociology, medicine and also in theoretical cognitions, the effect of ethics on health has been accepted. For example, aggression indicates a lack of essential elements and vitamins in human blood, such as B12 (Hadinejad, 2016, p.61-65).

It is also possible that institutionalized practices and personal habits may increase aggression in a long period of time or have proved that eating while standing may be the cause some problems. Or those who are early risers, have a healthier body and mind (Shariatzadeh, 2010, p.78-86).

Some even believe that when sleeping facing the Qiblah, a person is in the direction of the earth's compass and magnetic center, which affects the health of the body. Of course, such issues need research to be proved. Thus, norms and morals affect the human body, not individually, inductively and completely, but in part.

5-2. Health

The infallible Imam (AS) says: "Everyone who wash his hands before and after eating, he will live in welfare and recover from physical illnesses." (Kulaynī, 1407, v.6, p.290), this principle does not need to be tested, and even in the face of documentary drawback, humans realize its accuracy.

5-3. Prevention

Imam Ṣādiq (AS) says: "Everyone who eats while he is not hungry, he will suffer from vitiligo" (Kulaynī, 1407, v.6, p.269) Vitiligo is also a skin disease in which white spots appear on the skin. Of course, it should be noted that eating extra while satiated is not the only cause and may have another cause. As it is said in the science of logic, the existence of an object due to another object is not necessarily the reason for the existence of a cause in the creation of that object.

In another narration, we read: "Prophet of God forbade eating raw meat and said: Only predators eat such meat. Eat meat when the sun or fire has changed it. In this narration, it is

recommended to cook the meat or put it in the sun." (Kulaynī, 1407, v.6, p.313).

Of course, sunshine refers to the scorching sun of North Africa and Saudi Arabia, with which some food can be cooked. In the experimental sciences today, we have found that eating raw meat can cause worms in the gut. In another narration of Imam Reza (AS), the same issue is mentioned that "eating raw meat creates worms in the abdomen" (Majlisī, 1403, v.62, p.321).

5-4. Organs and functions (anatomy)

Imam Ṣādiq (AS) says about the reason of the presence of hair on the human head, "The hair is placed on top of the head to deliver the oils to the brain with its root, and removes steam from the brain with its head (the head of the hair), and dissipates the heat and cold that reaches it." (Ibn Babawayh, 1983, p.512; Ibn Babawayh, 2006, p.100). Of course, research should be done on the function of narrations.

5-5. Properties of foods

A considerable number of medical narrations in the book of Kāfī are about this category. According to the narration, a man came to the presence of Imam Ṣādiq (AS) and said: I feel weak in my body. He said, "It is better for you to consume milk, because it nourishes the flesh and strengthens the bones." Today, this can be considered as the existence of a kind of adaptation of body parts with components and elements in milk that contain calcium and strengthen bones.

5-6. Therapy

! He was one of the lawyers of Imam Kāzīm (AS), and after the martyrdom of Imam, he

Doctors sometimes prescribe another drug with one drug to reduce or eliminate its side effects. In the narrations, too, recommendations can be seen. For example, in a narration of Imam Bāqir (AS), he said: "Citron is digested hardly and one should eat dry bread to help its digestion" (Tūsī, 2009, p.369).

According to some traditions, black plum is a treatment for bile or jaundice, high fever and high blood pressure. Ziyād Qandi¹ narrates: "I came upon Imam Kāzīm (AS) while he was holding a bowl of water and some black plums could be seen in it, which were at the time of his picking. He said the heat was rising in me and the fresh plum turned off the heat and quenched the bile. Its dryness also soothes the blood and removes incurable pains from the body" (Kulaynī, 1407, v.6, p.359). Of course, research needs to be done on whether this prescription is for all people and all seasons.

5-7. Note

It may be thought that quoting the meaning in medical narrations makes them unreliable to us; however, the Imams (AS) consider quoting the meaning to be permissible to the extent that the meaning of the word does not change, and this amount of change does not take place in the six categories of medical narrations. In particular, due to the written nature of Shiite narrations, this has been done less in them or only in short hadiths. Of course, neglecting details such as A and Lam Ahd, Waw Aṭf, Ba Jarrah, etc. are inevitable.

refused to hand over the property of Imam to Imam Reza (RA) and formed the Wāqifiyyah sect

In addition, we refer to narrations whose narrators are Dhabit. Therefore, if the common value of the hadiths reaches us, they are reliable.

6. Stages of Formation of the Title “Islamic Medicine”

To title Islamic medicine, we need a process based on which to organize this science. In the science of hadith, there is a proposed research process that can be introduced with localized changes in medicine. Of course, this process is also used in the Qur'an with omissions and additions; with the difference that there is no doubt in the authenticity of the Qur'an. This process is seven steps that we will discuss in detail.

6-1. Ensuring the authenticity of the propositions

The first step is to make sure that a statement is a hadith; because there is doubt in the authenticity of some phrases and texts, even in spite of fame. Of course, this doubt is not wide-ranging and is recommended in five percent of cases of doubt. For example, we doubt that the phrase "prayer is the *Mi'rāj* of the believer" is a hadith; because after reviewing more than 300 books, this phrase was not found in any of the books of the first 10 centuries, and its only source goes back to the book of *Bihār al-Anwār*, which was written in the 11th century.

The phrase “the good workings of the *abrār* are the sins of *muqarrabīn*” can be mentioned as another example. Every hadith must have certain ways; but this phrase lacks a series of attached and even definite documents. In the absence of methods, at least one book should be either close to the Infallibles or a famous

book. Therefore, one must make sure that a phrase is a hadith. Narrations that refer to a specialty and science must be in complete correspondence with the data of that science. Of course, this correspondence may have different states, for example, they overlap with each other, have absolute approval or absolute rejection, and are public and private, and so on. It is also possible for a person to misquote a narrator; for example, the trustworthy narrator should say: “Who rely only on his intellect, he will go astray.”¹ (Harrānī, 1984, p.88).

But one of the listeners may write: "He went astray", the other writes: "He was autocrat", or the other writes: "He was humiliated", each of which has different meanings. Sometimes a narration is quoted correctly, but it is written incorrectly. Therefore, it is necessary to ensure that the narration is recorded correctly. In this regard, it is necessary to study similar and opposing hadiths, the atmosphere of issuing narrations, the opinions of scholars and commentators of hadith, and to measure them with scientific data. In addition, it is necessary to select a valid source at this stage. The sources from which we derive medical hadiths should have two characteristics:

6-2. Author's Authenticity

Some authors of medical books do not specialize in medicine. For example, the book *Ṭib an-Nabī* by Abu al-Abbas Mustaghfari is of this type; because his specialty is hadith and he has found and collected only a few pages about the properties of foods. In other words, it puts together separate propositions in a book that are not specialized. Therefore,

¹. «من استغنى بعقله زل».

it is necessary to refer to the books of experts in that field. Easy and carefree approach to medical narrative texts is a serious challenge in understanding narrations. Another challenge that has plagued most of the medical hadiths is the so-called "hadiths" isolated from the document. For example, books such as the book "Ṭib al-A'imma" by the sons of Bastam is a book that has a series of documents and we can criticize it as a document, but another copy of the book called "Medicine of the Prophet or the same Ṭib an-Nabī" by Abu al-Abbas Mostaghfari has reached us and is available, which lacks document chain.

Some believe that this is due to the shortcomings of the copyists and have neglected it, believing that the principle of medical prescriptions is important. In such circumstances, the way to criticize a document is closed. In the same case, in the book "Makarem al-Akhlāq" by Hassan Ibn Ali Tabrisī, has a complete chapter devoted to medical topics, and apart from that one chapter, different chapters are completely related to health instructions; that is, in the discussion of health, the different chapters of this book are important. There is no document system in this book either, and all news begins directly with the words of "Imam Sadiq (AS) said" and the words of the Messenger of God (PBUH) and similar phrases.

6-3. Ensuring the correct attribution of the book to the author

In any science, one should refer to a book that, in addition to the author's credibility, also made sure that the book was attributed to the author. Such doubts are raised in connection with the "Risālah al-Dhahabiyyah". Although this book is a so-called main source for

Islamic medicine, there are two well-known opinions about its author, one that it is fabricated and the other that it is hesitant and dubious; this means that there is no popular opinion on its attribution. This book, which is attributed to Imam Reza (AS), has three different titles: "Ṭib ar-Reza (AS)", "Risālah al-Dhahabiyyah" and "Risālah al-Madhhabiyyah". It is said that after this book was sent to Ma'mūn, he liked it and ordered it to be written with golden water (Majlisī, 1403, v.59, p.356).

However, researchers in the field of hadith, after careful scientific research, have reached the issue that the attribution of Risālah al-Dhahabiyyah has no correct basis and is hesitant and doubtful due to its extra-textual and intra-textual weakness (Tabataba'i, 2012, p.21-23). Of course, some people have explicitly called it fake, not suspicious. It should be noted that the concept of forgery is very different from that of the suspect, and if the book is forged, an important part of the scientific propositions used in traditional medicine becomes problematic.

Therefore, in the final verdict about a book, more care must be taken. Fortunately, two of the four books - Kāfī and Man Lā Yahdarah al-Faqīh - in addition to jurisprudential, moral, doctrinal, etc., also have medical narrations. We know that these books were written before Ibn Sina, and if the content is similar, it cannot be claimed that Kulaynī (d. 328) and Sheikh Sadūq (d. 329) imitated the contents of the book of Ibn Sina (d. 428). Also, there is no doubt in attributing both books to their author, and most of their narrations have a document.

Of course, hadith scholars should research their document. There are other sources such as "Medicine of the Prophet" and "Medicine of the Imams" that can be used in the field of medicine; but they lack the necessary citation. Bihār al-Anwār has also quoted medical hadiths from all four books; of course, the validity of Bihār al-Anwār in this section is based on the sources of those narrations.

6-4. Access to the original text of the hadith

In the hadiths, we are faced with two parts: document and text. In the document, which is a series of chain links connected to the Imam, two issues of connection and the condition of the narrators are measured. For example, it has been said about Mohammad Sabati that was from Sabat in Iran and could not speak Arabic well. But he quoted hadiths well in simple words; therefore, jurists in jurisprudence, in case of encountering this person, pay more attention to the narration.

Takāthur also has an effect on the evaluation of the hadith and increases the degree of doubt about its accuracy. Therefore, the individuals and the connection of the document are important in validating the narrative. But the second stage is more important; that is, the hadith that is available in the field of study is the main text of the narration. We face several disadvantages in accessing the original text of the hadith. Previously, in a book entitled Pathology of Hadith, explanations have been given regarding injuries in the three stages of hadith issuance, hadith narration and understanding of hadith (Mas'udi, 2013, p.52).

These injuries are also very common in medical hadiths. One of the harms of the hadith narration stage is correction and distortion. Correction and distortion means intentional or unintentional change of the text, speech and writing that has been always happened during the narration of the hadith like any other speech and text (Ibid, p.65).

For example, it is narrated from Ayyūb ibn Nūḥ that he said: "Someone who was sitting at a table with Imam Kāzīm (AS) told me that Imam asked for basil vegetables, so he said: I would like to start the meal with it. Because it relieves nasal and chest congestion, is appetizing and anti-tuberculosis; and if I start the meal with it, I am not afraid to eat other things after that and I am not afraid of pain and sorrow. He (the narrator) said: When we ate breakfast, the Imam asked for the basil vegetables, I saw that he was looking for the basil vegetables that were visible in the middle of the table, he ate them and fed them to me and said: "Finish your meal with this vegetable; because it makes the previous meal palatable and appetizing for the next (meal), it eliminates the heaviness of the stomach and clears the mouth odor and burp." (Majlisī, 1403, v.66, p.215).

In this narrative, basil is a cure for tuberculosis, but in another version, instead of the word "sel" i.e. tuberculosis, the word "sebl" is used, which means pain that occurs in the eye. Just moving one letter and point changes the type of disease in general and confuses the researcher.

In another narration from the book Kāfī, it is mentioned that: I did hear from Imam Ṣādiq (AS) about wild olive, who said: "the flesh of wild olive is useful for flesh, its core is useful for bone and its skin is beneficial for skin,

while it also makes the kidneys warm, it disinfects the stomach, and prevents from hemorrhoids and urinary incontinence (taqṭīr). It strengthens the leg and eradicates leprosy from the body." (Kulaynī, 1407, v.6, p.361) taqṭīr means the coming of urine.

In another version, instead of taqṭīr, taqtīr is used, which is not clear which one brings us to the original text. The phenomenon of fragmentation can occur on a larger scale and not just in one word. Part of the phrase may be abbreviated. For example, in the book "Firdus Daylamī", a hadith quoted by Anas ibn Malik from (Companions of the Prophet) from the Prophet (PBUH) under the title: "What a good medicine is the cold rice, correct, and safe from all diseases."

That also exists in other Shiite narration sources. (Majlisī, 1403, v.63, p.262). The oldest source in this regard is the book "Firdus Daylamī". Bard has been removed in newer sources. For example, in the narration in the book "Tadhkirah" by Zarkashī and "Maqāṣid al-Hasanah" by Sakhāwī and "Al-Jad al-Hathīth" by Ghazi and it can be seen in "Kitāb Al-Mawzu'ah", the word is not Bard and this phrase is written: "What a good medicine is the cold rice, correct, and safe from all diseases."

And in some narrations, even "Ṣahīh Salīm" has been abbreviated and has become Salīm.

7. Providing a correct translation of the hadith

If a hadith is not translated correctly, it will not lead us to a correct understanding. In a narration, the Holy Prophet (PBUH) said: "Would you like to introduce you the best morality that the people of this world and the

hereafter can have?" They said: Yes, and the Messenger of God said: "Greeting openly" (Majlisī, 1403, v.76, p.12).

The meaning of salaam here is to greet each other, and all the people who have quoted this hadith in most of the hadith books such as Kāfī, Wāfī, Bihār, etc., have meant it to greet or have brought it in the chapter of greeting; but someone mentioned this narration at the beginning of his medical book and translated it as spreading correctness and health in the world, which is not correct.

In a narration, we read: "Washing the hands before meals removes poverty and after meals, relieves grief and gives health to the eyes." (Ṭabrisī, 1991, v.1, p.139). In this narration, the word Wuḍū' means washing and it does not mean the act of performing Wuḍū'. This narration is also mentioned in Wasā'il al-Shi'a among the seventeen narrations about washing. In addition, in another narration, "Wuḍū'" is explicitly meant to wash: "Al-Amālī, quoting Hishām Ibn Salem, from Imam Ṣādiq (AS), from his fathers (PBUT) said: Whoever performs Wuḍū' before and after a meal, he lives in the abundance of blessing, and stays away from any calamity in his body; Hishām Ibn Salem said: Imam Ṣādiq (AS) said to me: "O Hishām Ibn Salem! Wuḍū' here means washing the hands before and after eating." The result is that a mistranslation of a hadith causes a misunderstanding of the hadith.

7-1. Identifying similar and contradictory hadiths

Imagine you are a detective and you have been given the task of arresting a thief. Are you content with just one fingerprint or a witness? The thief may have intentionally left the fingerprint

there or threatened someone to do so. Therefore, one should pay attention to all the details in the research and not be deceived by artificial documents. We are faced with this problem in the Qur'an and hadiths as well, and we cannot be satisfied with one sign whose solution is to study similar and contradictory hadiths. For example, by simply reading the verse «وَيَلِّ الْمَصَلِينَ»، one cannot rule on a problem, but one must observe the continuation of the verse or observe other verses in other cases.

In the following of this surah, these worshipers are restricted and limited to a certain number. These issues are also raised in medical hadiths. For example, Imam Ṣādiq (AS) says about the meat of fish: When the Prophet ate fish, he said: "O God! Give us blessing in this food and replace it with something better for us." (Kulaynī, 1407, v.6, p.323)

This narration says that fish is good but not excellent, and the Prophet asked God for a better alternative. In another narration, it is stated:

"It is enough for you to eat fish if you eat it without bread, but it is tasty if you eat it with bread." (Barqī, 1992, v.2, p.268). According to the experience, many people have become sick by eating fish, so similar and restricted hadiths should be found. In a hadith from Saeed bin Jināh about Imam Ṣādiq (AS): Imam Ṣādiq (AS) asked for dates and ate them and then said: "I had no appetite; but I had eaten fish. Then he said: "Whoever eats fish at night and does not eat a few dates or some honey after that and sleeps until morning, his paralyzed vein will move." (Barqī, 1992, v.2, p.270).

Vein means nerve fibers and also means blood vessels that should be

studied in medicine. Also in another narration, the Holy Prophet (PBUH) has said: "Constantly eating fresh fish melts the meat." (Ibn Hayun, nd, v.2, p.151; Majlisī, 1403, v.65, p.190) This narration can be considered as a constraint on the previous narration "eat fish ..." this means that it is good to eat fish, but it is harmful to overdo it. Even in melting meat and fat, there is another restrictive narration of Imam Kāzīm (AS) who says: "[Constantly eating the fresh fish] melt the eye tallow." Therefore, similar hadiths should be put together and looked at in their entirety.

Regarding the properties of eggs, Imam Kāzīm (AS) says: "Eating too many eggs increases the child." (Kulaynī, 1407, v.6, p.325) In another narration of Imam Reza (AS) it is stated: "By constantly eating eggs, spots appear on the skin of the face" (Majlisī, 1403, v.62, p.321); or it has been stated: Overeating of boiled eggs causes shortness of breath. (Ibid, p.347)

The narratives of overeating in eggs is like explaining the side effects that prescription drugs can cause. It should be noted that sometimes in religious therapies, there is a combination of spiritual and material ways; for example, it is said about childbearing, besides eating eggs for childbearing, ask for forgiveness. This narration, while stated in Kāfī and is valid, is also documented in the Qur'an. God says: "And I have said: Seek pardon of your Lord. Lo! He was ever Forgiving."¹

The connection between the spiritual and the material way may not be discernible to us. In this case, perhaps, it can be justified as the rain is a blessing, forgiveness also provides the ground for God's blessings for human beings. The

١. «قُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا».

point that should be considered in the study of the hadith family is to pay attention to the Qur'anic verses related to the content of the narrations.

7-2. Collecting analogies to understand the purpose of the hadith

In colloquial literature, there are concepts called irony and trope. For example, when an undisciplined and ill-mannered student enters the classroom and the teacher calls him or her a disciplined and cheerful student, those present will take his or her words with sarcasm and ridicule. We encounter such issues in the hadiths as well. A hadith that expresses a meaning in one space with one tone and one audience may have another meaning and purpose in another space and with another audience. Of course, it is not always the case that the meaning and purpose are different, and in most cases the meaning is serious and the use is the same; but in the case of narrations whose words may not have been used in the true sense, we use a method called the collection of Symmetries.

Symmetries are of two types, connected and disconnected. Connected symmetries that come with speech are either verbal or non-verbal (maqami) (Mas'udi, 2013, p.110). For example, when you are told to buy milk, you buy eating milk; because no one buys zoo milk. But suppose a piper tells his student to "buy milk." The student will ask for a gas valve or faucet, an open valve or hose clips.... The variety of questions and possibilities depends on the job and the situation. According to the evidence, phlegm or bile may have one meaning in the third and fourth centuries and another meaning in the seventh century.

There are semantic differences in different spaces of positional symmetries and verbal symmetries. Sheikh Sadūq, based on the quotation or non-quotation of analogies along with hadiths, has proposed theories about medical hadiths, and that medical hadiths do not have individuality, place and time; this means that medical hadiths may be as original and even valid as some of these hadiths are general and can be used by everyone; but some others are prescribed according to the person, age, environment, etc. and are not usable for the public.

In this section, it is necessary to pay attention to the elimination of texture in understanding the purpose of the narration. One of the problems that sometimes occurs in hadiths is the removal of tissue. The removal of context means that the hadith has been told in a situation and that situation has been forgotten. A clear example of this issue and of course in the non-medical atmosphere is a hadith from the Prophet (PBUH) entitled "the merchants are lewd." Some consider this hadith as a general rule that basically anyone who is engaged in business, for example, the title of lewd applies to him.

In explaining this issue, some scholars clarified that the matter was basically that it was said about one of the non-Muslim merchants of Quraysh, and this subject is about a certain person like Abu Sufyān or Abu Jahl, and this is not a general rule in relation to merchants.

The narration does not say on what occasion this was said, and when the occasion is omitted and the phrase becomes a general sentence, the wrong meanings are suddenly taken from it. In the medical example, we can also refer

to the narration of "Dates are better than a locust." (Nūrī, 1989, v.9, p.277).

Ghazi in his book and in the position of explaining this narration says that the story is related to the issue of Muḥrim and hunting by Muḥrim. Because Muḥrim has no right to fish when he is in iḥrām. One of the things that can happen is that a locust is killed, if Muḥrim kills a locust he must pay an atonement. What kind of atonement should he give? This has been discussed. This narration does not talk about the nutritional properties of locusts and dates.

Also in a narration, Imam Ṣādiq (AS) has explained exactly the same issue. (Kulaynī, 1407, v.4, p.393) In this regard, Sheikh Sadūq points out some cases that are of the same kind and have a special texture that has led to a specific instruction, and it does not mean that in all cases such a thing must happen. Hadiths that receive a lot of attention in the field of nutrition, health and medicine, in which various events have taken place in terms of types of correction, distortion, fragmentation and even composition (a part of another hadith comes into another hadith).

Other examples related to this issue include the hadith "eat onions."¹ Barqī and Kulaynī quotes "Onion" as a Mubtadā and mentions three properties for it in his news, but there is an explanation in Makarem al-Akhlāq quotation (Ṭabrisī, 1991, v.1, p.182). He says: onion has three characteristics and then begins to say these three characteristics.

In a narration, Barqī says: "Onion makes the mouth fragrant." (Barqī,

1992, v.2, p.522). In the narration of Kulaynī and also in the narration of Makarem al-Akhlāq, Ṭabrisī says: "it makes the smell of the mouth fragrant."

In the narration of Barqī and Kulaynī, it is said about the second property: "It makes the back firm"; but in Makarem al-Akhlāq, which should not have any other source for narration, it is said, "And the onion strengthens the gums."

The two issues are completely different. In the third part, which is narrated by Barqī and Sheikh Kulaynī, he says: "onion makes the skin clear and bright", but in the narration of Makarem al-Akhlāq Ṭabrisī, which is exactly the same narration and is also used in the evidence of Namāzī, he says: "Onion increases sexual intercourse." Sheikh Sadūq divides medical news into several categories in terms of type of application and validity (Sadūq, 2010, p.115), which we will examine:

8. Medical Hadiths in Terms of Application

8-1. Geographical differences

Some hadiths may be appropriate to the climate of the environment - Mecca and Medina. These are the hadiths that recommend eating a lot of salt or starting a meal with salt. The Prophet (PBUH) said: "O Ali, start and end the meal with salt, because whoever starts and ends with salt is exempt from seventy-two types of calamities, including psychosis, leprosy, and filth." (Barqī, 1992, v.2, p.593).

But in another narration it is stated that Imam Reza (AS) used to start food with vinegar and when he was asked the reason for this difference, he said:

¹ This has been narrated from Kāfī Kulaynī in the book of Al-Mahāsin Barqī, in the book of Kāfī Sheikh Kulaynī, in the book Makārim al-

Akhlāq Ṭabrisī and also Mustadrak Safinah al-Bihar Namazi, who is one of the current and later scholars.

"vinegar is also like salt. It strengthens the mind and brain and increases the intellect." (Ibid, p.487) Some have said that this difference in material is due to the difference in the climate of Khorasan and Iraq.

In Iraq, due to excessive sweating, it is better to use salt to compensate for the salts lost through sweating, in addition to its antiseptic properties. It is useful to mention that in the hadiths, there is a possibility of confusion of the narrator and omissions and additions, and therefore it is not necessary to adhere to the narrations; for example, in relation to the first narration, the first part of the narration may be practically correct by performing the experiment, but according to the last part, salt is not useful for leprosy. In this case, the second part is not necessary to be accepted.

8-2. Individual difference

Sheikh Sadūq, despite being attributed to the school of Hadithism, also categorizes states. Some hadiths, in his view, are general advice; for example, we read in a narration: "When a Muslim feels weak, he should eat meat and milk." (Ibid, p.467). Meat and milk are recommended to everyone and there is no allocation or restriction. Some other hadiths are issued according to individual characteristics such as nature, age, etc. As an example, we read in a narration: "Noah (PBUH) complained to God of sorrow. God commanded him to eat grapes, because grapes remove all grains." To find out whether this version is in general use or not, we must examine the hadith family of the narrator.

In another version of the narrative, black grapes is recommended and green

grapes may not have this property. In another version, the Prophet's grief is expressed more intensely and with the phrase "severe grief" (ibid.), which probably indicates that the property of black grapes is useful only for severe depression and may also be harmful for mild depression; therefore, there is a possibility of individuality and assignment in the narrations, and an experiment must be performed to discover the generality.

Shaykh Sadūq, in explaining the narration of "the honey heals the diseases" writes: "The "whole" diseases is correct; that is, the healing of the whole diseases." For example, a student is told to do whatever he wants after writing homework. It is clear that not everything is meant to be ugly, and this concept can be inferred not from the word but from the meaning. Sheikh Sadūq also gives a rational possibility in the treatment of honey, which is good for diseases caused by colds. Otherwise, honey cannot be prescribed to someone who has a lot of heat. According to Sheikh Sadūq, the same is true of the narrations on the benefits of washing with cold water after defecation for the treatment of hemorrhoids.

9. Medical Hadiths in Terms of Authenticity

9-1. Hadith forgery

The field of medicine is one of the cases where there is a motive for forgery for various reasons. In the field of forgery, the discussion of "hadith-like" is an important topic. A "hadith-like" is a narrative who is not a hadith but has a similar appearance to a hadith and has practically gradually found his way into narrative books over the centuries. One of the most appropriate cases for this

discussion is the sentence which is said: Abstinance is the top of medicines and make everybody accustomed to what that body is accustomed to (Majlisī, 1403, p.105).

This matter has also been quoted as a hadith from Amir al-Mu'minin Ali (AS) (Ibid, v.75, p.75) and for the first time Sheikh Mufīd mentions a hadith in the book "Taṣḥīḥ al-I'tiqād" and then Quṭb Rāwandī remembers it in the book Al-Da'awāt¹. With the same text and quoting Imam Kāzīm (AS) in the book "Medicine of the Imams" by the sons of Bastam and in the book "Makarem al-Akhlāq" by Ṭabrisī is mentioned (Ibn Bastam, 1416, v.1, p.6).

It is interesting to note that among all these texts, only the book of "Medicine of the Imams" by Bastam's sons has a series of documents. None of the other books have a series of documents. This news is also interrupted in the book of Bastam's sons; that is, the document chain is not connected. There is another book about this subject, whose author is probably a person named Muhammad ibn Ahmad ibn Abdul Aziz Salmi called "Sharh al-Hadith", who, of course, quotes the last part of the phrase instead of «عود كل بدن بما اعتاد، اصل كل داء البرده» and this was reported by Agha Bozorg Tehrani in his book Al-Dhari'ah. Some scholars and critics have worked on this hadith and shown that this hadith is not really a hadith.

The phrase is: «النة . داء و الحدي»
 (The meaning of belly is in fact now another

interpretation of the stomach) This is a saying of Ḥārith Ibn Kaldah, the Arab sage and physician, before Islam (Ibn Abi Asiba'ah, 2014, p.148). Ibn Abi Asiba'ah in the book Al-Uyūn Al-Anba' fi Ṭabaqāt Al-Atibba' has mentioned this matter in the biography of Ḥārith Ibn Kaldah, and Ghazi has shown in the book "Al-Jad Al-Hadith Fi Ma Laysa Beh Hadith" that this phrase was not a hadith at all², but it has been known as hadith based on a misunderstanding.

In the texts, we sometimes have quotations from the medicine of the Prophet by Abu al-Abbas Mustaghfari, in which there is a complete series of documents. For example, Suyūṭī in his comprehensive book Al-Ahadith repeatedly quotes from the book Mustaghfari, and it is quite clear that this book has a series of documents, but in the version that we have now, the series of documents is deleted.

Ibn Jawziyya has a chapter on eating cheese with walnuts in the book Al-Mawzu'ah³, and the hadiths are also mentioned in the chain of his own document. He mentions three ways⁴ for this hadith and after that, he explicitly says: "This hadith is attributed to the Messenger of God." This hadith has been forged and attributed to the Prophet. It is worth mentioning that the story goes back to the fact that Gabriel ibn Bakht Joshua Mutitabib was Ma'mūn's doctor and when he saw Ma'mūn in an unsuitable physical condition, one of his recommendations to Ma'mūn was that you follow this

¹ The book Al-Da'awāt or Salwah al-Hazin by Quṭb Rāwandī, is based on Da'awāt, but about half of the book is on medicine. As a source it is an important book in the field of medical hadiths.

² The author has written the book as specialized on the issue that these are not hadith.

³ Abu al-Faraj Abd al-Rahman ibn Abi al-Hasan Ali ibn Muhammad Tafreshi al-Timi al-Bakri one of the scholars of 6th century on the forged hadiths.

⁴ Ṭāriq is the same series of documents.

dietary advice so that you do not have any problems.

This subject is narrated as a story narrated by Ma'mūn as a hadith from the Prophet (PBUH) and in this way the words of Ma'mūn's doctor become the words of the Prophet. Another hadith mentioned in Ghazi's book is the hadith:

«آخر الطب الكي كه اين به معنی داغ نهادن و گاهی هم بصورت آخر الدواء الكي»

Ghazi points out that this was considered by many to be a prophetic hadith and has indeed been referred to as a prophetic hadith in books, but it is in fact an Arabic proverb that existed before Islam and it is interesting that we find it in books of Arabic proverbs such as: *Islāh al-Mantiq* by Ibn Sikkīt or *Al-Mustaqṣā fī Amthāl al-Arab*. Zamakhsharī fully explains that whether this is a proverb? What is the occasion? Why do we see what has been said, and what is very interesting about the issue is that in Nahj al-Balāghah, the phrase has been used as a proverb; that is to say, in the phrase of Amir al-Mu'minin Ali (AS), the phrase «آخر الدواء الكي» has been used as a proverb and not as a prophetic hadith.

Sheikh Sadūq refers to the falsification of news in the medical field, in which some people with hatred of the Ahl al-Bayt have quoted false hadiths, which are an example of the phrase "the best attack is bad defense." For example, it has been narrated that Imam Ṣādiq (AS) was eating lentil stew, a person said to him: "May I sacrifice you. The people of Sunnah say eighty prophets (PBUH) have sanctified lentils. He said that they lied to God and even twenty prophets did not sanctify lentils.

Of course, his reference to the non-sanctification of 20 Prophets is because of the difference in its narration; because in another narration, the sanctification of 20 prophets is mentioned. The purpose of the narration is that no prophet has sanctified it.

9-2. The mistake of the narrator

In some cases, Imam (AS) has narrated the narration correctly, but the narrator does not understand or narrate correctly; for example, a person named Abdul Ali Mulla Al-Assam quotes:

"I said to Imam Ṣādiq (AS): We have a narration in which the Messenger of God said: "God Almighty is dissatisfied with the people in the house where they eat meat. The Imam said: They are lying. The Messenger of God said: The people of the house where people are backbiting are in fact eating the meat of the people (not the house where the meat is consumed). My father was interested in meat, and on the day of his death, he had given 30 dirhams to his maid to buy meat." (Kulaynī, 1407, v.6, p.308).

As it is observed the narrative of prohibition of eating meat has been a trope and it has a Qur'anic documentary; "And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)!"¹ (Hujurat: 12) Fortunately, in Shiite hadiths, due to writing, there is less mistake in narration.

9-3. Loss of a part of the hadith

According to Sheikh Sadūq, some other medical narrations are such that some of

١. «وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ...».

them have been preserved and some have been lost.

10. Establishing a two-way interaction between religious texts and medicine

Three strategies are suggested for verifying medical narrations:

A) The contents of the collected medical hadiths, which are now available as the encyclopedia of medical hadiths, should be researched in the laboratory by physicians and pharmacists in order to determine the degree of compatibility of the properties of the substances with what is stated in the narrations. Of course, this method is costly and time consuming and is more suitable for the food industry.

B) Clinical testing is scientific and practical; provided that there are no dangers; for example, let's test the narrations about 20 volunteer patients.

C) It is a personal experience which, of course, even if we observe a result it will be useless if it does not lead to general and clinical experience.

The title of Islamic medicine is not possible without creating a proper interaction between religious texts and medicine. In the interaction of specialists in medicine and religious texts, attention to expertise is very important and necessary. In this way, divergent discourse should be avoided and its experts should be referred to in proportion to the content being tested; for example, a physician who deals with a group of narrations should refer to a hadith expert, not a jurist. Conversely, a hadith specialist who researches the treatment of eye diseases should refer to an ophthalmologist and not another specialty such as infectious diseases, etc. In other words, it is better to study religious texts and medical knowledge

in detail and refer to specialists related to each subject.

There are three methods in dealing with hadith and medicine, of which the third method is suggested:

1- Confirmation-compilation method: In this method, a person finds the information and complications of a disease through a single internet and library search and matches it with hadith texts. This method has no scientific benefit.

2- One-by-one measurement: In this method, narrations are observed and tested one by one, and for example, similar hadiths are not considered. However, one should measure the totality of narrations and not be satisfied with just one narration and proposition.

3- Step-by-step and participatory method: It is the best method and has private implementation steps. (The implementation stages and obstacles of this method have been studied in detail in a separate article entitled "Interaction of Hadith with Human Knowledge").

CONCLUSION

Islamic narrations, as the scientific bases and propositions needed in the formation of Islamic medicine, require multifaceted studies and specialized methods, part of which should be done by hadith experts and the other part by medical experts. We face difficulties in the title of Islamic medicine due to the diversity of medical topics in the six categories of ethics, health, and prevention, properties of foods, anatomy and treatment and uncoordinated distribution of content. However, it can be organized in stages.

In the first step, we make sure that the statement on which the research costs are to be spent is authentic.

Then we will check the correctness of the narration. This step is made possible by examining the credibility of the author of the book and the accuracy of his attribution to its author. The books *Kāfī* and *Man La Yahdarah al-Faqīh*, as two authoritative sources, have significant medical hadiths.

In the third stage, it should be kept in mind that throughout history the hadith has been subjected to documentary and textual damages such as correction, distortion, fragmentation, insertion, forgery, etc., and paying attention to them will help us to achieve the original text of the hadith. In some cases we may conclude that the proposition in question is unusable.

Also, carelessness in translating the hadith deprives us of medical and guiding messages.

In the fifth stage, by identifying similar and contradictory hadiths, we arrive at a collection that is complementary and sometimes bound to each other and is not useful for science alone.

In the sixth stage, paying attention to analogies such as the region of hadith issuance, individual and natural differences, as well as studying possibilities such as the narrator mistake in understanding the hadith, forgetfulness, and the phenomenon of forgery will lead us to a better understanding of the hadith.

Finally, through two-way and step-by-step discourse, it is necessary for hadith and medical experts to observe moderation, strengthen the participatory spirit and form a working group, to make efforts in organizational work and to start experimental and scientific experiments of authentic narrations of *Kāfī*. If scientific research is concluded,

we can hope for the formation of Islamic medicine.

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