

Deliberation on Authenticity of Medical Traditions from the Perspective of Fariqain

Received 6 Nov 2017; Accepted 7 Feb 2018

Seyyed Ali Mostajaboldavati¹, Mohammad Javdan², Fatemeh Khansanami³, Shabanali Khansanami^{4*}

1 Department of Theology, Faculty of Human Sciences, Semnan University, Semnan, Iran.

2 Department of Shi'ism, Faculty of Shi'ism, University of Religions and Denominations, Qom, Iran.

3 Department of Theological sects, Faculty of Denominations, University of Religions and Denominations, Qom, Iran.

4 Department of Theology, Qom University of Medical Sciences, Qom, Iran.

Abstract

Background and Objectives: In the field of health and teachings of hygienics–medicine, a lot of traditions have been transmitted from the Holy Prophet (PBUH) and Imams (A.S) and valuable collections by the titles of *Ṭibb al-Nabī* (PBUH) and *Ṭibb al-Aemmah* (A.S) have been provided. What authentic bases they are stand on scientifically, and how they should be dealt with if their concepts are opposed to updated science of medicine, are objectives of this research.

Methods: This research is a review study through collecting data digitally, and from libraries and references related to Sunnite and Shiite works.

Results: Different views to the position of the Holy Prophet (PBUH) created two different perspectives. The first is of Sunnites who believe the prophet's (p. b.u.h) status is not to interfere with worldly affairs and occupations including medicine. Therefore, what, in this regard, has been transmitted from His Holiness is His personal opinion, or acquired from the knowledge of the society of the time, and may be correct or not. However, Shiite scholars believe if a tradition proved biographically and contextually, to be issued irrevocably; it is considered as teachings of religion and there is no probable mistake in it.

Conclusion: As Shiites believe, to accept, absolutely, the words and sayings issued by the Prophet (PBUH) of Allah is the result of absolute understanding of his clear proofs. Whereas if we believe in disjunction and accept that the Prophet's (PBUH) sayings on occupations including medicine are faulty and mistakable, we deprive humanity of the most important part of the city of knowledge (the Holy Prophet (PBUH)) and basically, defect the absolute holiness of his sayings; as Sunnites did so.

Keywords: Ahadith, Health, Islam, Shiite, Sunnis, Hygiene.

*Correspondence: Should be addressed to Dr. Shabanali Khansanami. Email: sh_khansanami@yahoo.com

Please Cite This Article As: Mostajaboldavati SA, Javdan M, Khansanami F, Khansanami Sh. Deliberation on Authenticity of Medical Traditions from the Perspective of Fariqain. Health Spiritual Med Ethics. 2018;5(2):51-7.

Introduction

A study of Islamic teachings shows that one of basic objectives and reasons of Islamic orders in preventive medicine is prevention of the body against illnesses in order to provide health in man and society. Based on this view, what is harmful or dangerous to the health of the body and mind is forbidden or disapproved, and what is necessary and useful to man's health is obligatory or recommended. Imam Reza (PBUH) said: "What Allah has made lawful to His slaves is advisable to them and we guarantee it for continuation of their health"(1). In Imam Ali's (PBUH) sayings medicine of mind and being physician of the Holy prophet

have been asserted: "He (PBUH) was a travelling physician moving from place to place to practice medicine, had prepared his ointments, had made the surgical instruments redhot, ready to practice his medicine wherever it was needed; to give insight to blind hearts, to make the deaf ears listen to rightful words, to enable the tied tongues to tell the truth. He (PBUH) searched for places of ignorance and bewilderment to cure such kinds of illnesses" (2).

There are enormous collections of medical traditions describing properties of drugs and plants, and treatment of some mental and physical illnesses attributed to the Holy

Prophet (PBUH) and his immaculate family (A.S) that are considered as great wealth and valuable treasure to the scope of health and medical sciences. Books under the titles of: Prophetic Medicine (Tebb al- Nabī), Imam Sādeq's Medicine (Tebb al-Sādeq) Imam Rezā's Medicine (Tebb al-Rezā) and... are collections of worthy traditions in the sphere of preventive and therapeutic medicine. To what extent can these traditions be trusted, and can their cognitive bases be accepted, and if contrary to absolute credibility of updated medical science, how should they be dealt with? To answer these questions we should go a little back to review the Holy Prophet's (PBUH) position and the essence of His sayings, their authenticity and domain of effectiveness in the view of Shias and Sunnis. The objective of the present study is to survey the extent of authenticity and scientific value of medical, hygienic, and therapeutic traditions in the view of Sunnites and Shiites. It is obvious that this survey is not entering the domain of jurisprudence and Sunnite's four legal schools, but a general theological view of the two schools of Shiites and Sunnites.

Methods

This research is a survey study on the extent authenticity of traditions concerning medicine, hygienics, and therapeutics based on the views of Sunnites and Shiites scholars by reviewing the traditional works like: Kolainī's "Oṣūl-e-Kāfi", Majlesi's "Behār al-Anwār", Abūzahra's "Tārīkh al-Maḍāheb al-Eslāmīyah", Quṣairī al-Neiṣābūrī's "Ṣaḥīḥ -e-Muslem" and Raṣīd Rezā's "Tafsīr -e-Almenār"

Result

A different look at the position and duty of the Prophet (PBUH & HP) created two different perspectives among the Shi'a and Sunni. The first view is the definition of Sunni people who believe that the status of the Prophet is not to interfere in world affairs and occupations, including the medical profession. Therefore, what is accomplished in this field is ultimately the personal judgment of the Prophet or the knowledge of the community of

that day and may be correct or false. In contrast, Shi'ite scholars believe that if a hadith is proved biographically and contextually, it is considered as religious teachings And There is no possibility of error. Therefore, the hadiths of the Prophet (PBUH) and the Imams (PBUH) should, if they conflict with definite knowledge, seek to cure them and the truth is not out of two, the hadith is not definitive, or that the relevant knowledge is not definitive, and therefore, there will never be confrontation between the Prophet and Imam's preaching and definitive knowledge.

Discussion

"What is meant by the Prophet (PBUH) is unrelated to the revelation and documented of his personal opinion and Reasoning no need to be obeyed And what is derived from revelation and in the field of religion and the law It is necessary to obey" : Sunnis opinion about the authority of his words (3). Against this theory is the view of "Shia" And the famous and admirable opinion among Shiite scholars is that Reasoning is not possible for the Prophet (PBUH) and infallible Imams (A.S). The words of the Prophet whether derived from the revelation or from his own judgment, is a proof and the opposition to what he has been told is a sin and opposes the interest and happiness of mankind. (4) Allāma Tabātabāei, under the verse of "ṭāat" writes: "people are obliged to obey the Apostle of Allah and what He (PBUH) orders weather evidenced with revelation or His personal judgment." (5) Here, we see into the two viewpoints of Shiites and Sunnites.

A. Sunnites viewpoint

Moslem in his Ṣaḥīḥ explained about the tradition related to pollination of palm trees and said: "What the Prophet (PBUH) says about the world and livelihood is not divine law, and to follow it is not obligatory, and what He says on the bases of revelation and religious order for the sake of jurisdiction is obliging and actionable" (6).

Ibn Abelḥadīd quoted from Qāzī al-Qozāt: "The Apostle of Allah (PBUH) ordered people to do worldly affairs according to His reasoning and it is not necessary to refer all His

commands to revelation. After the death of the Holy Prophet (PBUH) others can oppose to His reasoning (but fulfilling this permission isn't limited to his lifetime); nevertheless, His reasoning in His life is better than the other ones". Then he added: "Omar's negligence to attend Osāma's troop was based on this reasoning, because he had found that in those occasions his not attending that troop was more important than his attending it" (7).

Sheykh Mohammad Abdoh, among contemporary scholars says: "Reasoning is permissible by our Holy Prophet (PBUH) and other prophets in cases where there is no revelation, and this reasoning (like others') is not out of faults and mistakes. What is common among Moslems is that prophets are infallible in affairs related to revelation, religious propagation and following divine law, not in worldly affairs. The tradition of Ṭalḥa on pollination of palm trees and fertilizing them testifies this claim" (8).

The great men of Sunnites don't consider prophets out of faults because they are man kinds, and believe that limitations of their knowledge may cause faults in some of their attitudes, sayings and deeds. So, prophets may do mistakes in affairs other than revelation; but the difference is that their faults are related to worldly, not religious affairs, and if they make mistakes in religious affairs, it defects religion, while in worldly ones does not.

When Khāja Naṣīr al-Dīn Tūsī, in "Sharḥ al-Tajrīd" counts four of the second Calīf's faults opposite to the Holy Prophet's praised viewpoints, Qūshchī, a Sunni theologian, to justify Calīf says: "Such oppositions don't harm the justice and personality of the Calīf, because they are like oppositions between two law experts." (i.e. Omar is a law expert and the Prophet is as well, and different viewpoints on questions related to reasoning among law experts are not problematic!) (9).

The reason to this claim is Khaṭīb Baqdādī's word in his History where he quoted from Abū Ḥanīfa that he said: "If there were a meeting between me and the Prophet (PBUH) (and if He (PBUH) were aware of my viewpoints) He (PBUH) would undoubtedly accept most of

them (and renounce His). Isn't religion based on appropriate viewpoints?" (9).

Mohammad Abu Zahra is one of the fair scholars of Sunni that he criticizes those who allow themselves to oppose with some religious orders on the pretext that they are derived from the Prophet's Reasoning and the opinion, not revelation And said: Undoubtedly, those who believe in the Shari'ah, and do not consider the parts of the laws taken from his Prophet's Reasoning necessary to follow, have deviated from the right path and made false claims. In their response, we recall this verse of the Qur'an: A big talk comes out of their mouths! They are just lying (10). The author then states: Since the basic principles in the Islamic law are only confirmed by the Prophet, it does not matter whether these principles come from the revelation or his Reasoning. People must, in any case, be subject to the rules and accept them, and if the Prophet's reasoning is not correct in the affairs of the Shari'a, God keeps him safe and protects of slip and the error. Therefore, nobody has the right to ignore the sentence of the religious law on the pretext that it is Prophet's reasoning, and count it humble. But in non-religious principles or worldly affairs, Prophet's Reasoning may have gone wrong and become slipping, Like where the companions in the battle of Badr first settled, in the opinion of the Prophet, and then moved by the opinion of some of the warriors, Or during the fertilization of palms that the inhabitants of Medina, according to the Prophet's words, said: "Pollination is not necessary for the fertilization of the palm trees." In that year, the people suffered and the palm trees did not produce fruit. And when they came to the Prophet, he said: You know better than me about your affairs! (11,12).

Of course, Muhammad Abu Zahra has not spoken a new word in addition to what Sunnis have said. However, he has criticized some who claim the Shari'a rules based on the pretext of the Prophet's Reasoning, not divine revelation, But it has confirmed that mujtahids can oppose the Prophet's personal opinion in non-religious principles or worldly affairs.

B. Shiites viewpoint

By referring to noble verses of the holy Quran, submitting totally to the Holy Prophet of Islam (PBUH) is requisite to Moslems, and accordingly, Moslem scholars believe what has been uttered by the Holy Prophet (PBUH) either on Divine law and religious affairs or on worldly ones are necessarily obligatory and fundamentally abiding at even scale. If it is proved that the Holy Prophet (PBUH) has expressed His opinion on a subject and declared a fact and invited people to do it, we must undoubtedly be devoted to its content and to justify its validity. Shiite scholars don't favor one word or saying of the Prophet (PBUH) over another, and have no permission to challenge Him under the pretense of reasoning and personal viewpoint. According to the following, Shia don't accept such reasoning and personal viewpoint ascribed to the Holy Prophet (PBUH) (13) because:

1. Reasoning is a reality that sometimes concludes with truths and gives real orders and sometimes ends to faults and renders mistakes, while ascribing mistake to Prophet (PBUH) is impossible, because, if the Prophet (PBUH) committed errors His Divine law could not be trusted to, so that He (PBUH) might have dropped something of revelation by mistake. Sheikh Ṭūsī opened a chapter in his book putting on such a question and asked: "Can the Holy Prophet (PBUH) be considered as an expert of Islamic law in one commandment among others, and is it reasonably permissible to Him or not?", and answered: "According to Shia principles – that nullifies using analogy and reasoning in religion, (14) – this discussion is basically invalidated." i.e. reasoning is not allowable to the Prophet (PBUH).

Allāma Ḥellī said: "Reasoning sometimes leads astray and this deprives the Prophet (PBUH) from being trusted to. And so is reasoning of infallible Imams (A.S), because they all are immaculate and all learned Divine laws through teachings of the Holy Prophet (PBUH) or Divine inspiration" (15).

Sayyed-e- Mortazā said: "It is not unlawful for others to oppose a reasoning based on evidence pertaining to guessing, while opposing the Prophet's view is always

unlawful; hence, the prophet's view is not based on personal reasoning" (16).

2. If the Prophet (PBUH) exercised his judgement on commandments, our opposing Him would be permissible, because judgement by reasoning is a guesswork, and consensus declares that reasoning does not reveal absolute knowledge; therefor, disobeying it is permissible, whereas disobeying the Holy Prophet (PBUH) is unlawful and consensus declares it as well (17).

It is mentionable that following the Apostle of Allah (PBUH) is not conditioned to any conditions or limited to any limitations, because His commandment will not be against any real ones in any events or situations. If it were contrary to the real commandment, it would be contrary to necessarily following Him. So, to oppose His commandment, either in His life or after his death is not allowable.

3. If the Prophet (PBUH) were devoted to reasoning, He would never put off answering the raised questions until revelation. Because one who asks a question, needs an answer and it is immoral to postpone answering his/her question.

4. If the Prophet (PBUH) were devoted to reasoning, He (PBUH) would necessarily commit unlawful acts, because reasoning is based on guessing and revelation is based on certainty. One who is able to access a decisive reason, it is unlawful for him/her to refer to guessing. More than this, consensus approves this position.

Allāma Ḥellī, under the definition of reasoning says: "Ascribing reasoning to the Prophet (PBUH) is not true, because it is based on guessing and Allah is able to inform Him through revelation" (17).

5. If the Prophet (PBUH) were devoted to reasoning, it would be narrated in most questions, whereas it has not been occurred. So, He (PBUH) has not been devoted to reasoning.

6. The holy verses: "And he does not speak according to his whim. This saying is only what reveals to him."(The Holy Quran, 53:3-4) and "I am not rightful to change it on my will. I don't follow but what reveals to me."(The Holy

Quran are not accordant with the Prophet's reasoning.

7. Traditions narrated from Ahlulbayt (A.S) about not devoting the Holy Prophet (PBUH) to reasoning are enormous. Majlesī in "The History of Our Prophet" opened a chapter where in, he narrated 29 traditions all related to indispensably and unquestionably following Him most of them taken from "al- ḥujja" of Osūl-e-Kāfī. We quote the example of one of them narrated from Imam Ja'far al-Sadiq (A.S): "It is true that Allah blessed His Messenger and bestowed His good deeds, then He said:" Truly, you are a great creation ... Then the Lord said: " Whatever the Messenger gives you, accept it; and whatever he forbids you, abstain "(Holy Quran 59: 7) It is true that the Messenger of Allah (PBUH) does not make a mistake and does not make a mistake in what guides people to it. And he said: "No one has the right to admit to the things that the Prophet (PBUH) did not permit, Then Allah orders and the Prophets are equal, and it is obligatory for the servants of the Allah to surrender to Him as they submit to the Allah (18,19).

Accordingly, on the bases of genuine rational and traditional sources it is impossible to the Apostle of Allah (PBUH) to be devoted to reasoning, because it harms the validity of religion. Therefore, every dictation or every command either obligatory or nonobligatory issued by Him is the command of Allah with no fallacy. Therefore, the division of the Prophetic teachings into two parts of the religious and worldly affairs and that Muslims are free in worldly affairs and can be ignorant of the explicit command of the Prophet is completely rejected.

There are some traditions in Sunni sources that confirm this view. As narrated from Abdullah bin Amr, who said: "I wrote what I heard from the Prophet's tongue and what I meant was to keep what he says, Until Quraish complained to me and said: "How do you write what you hear? While he is a human like us who is sometimes happy and sometimes angry". I stopped writing because of Quraish protest until I saw the Messenger of Allah (PBUH) and reported the story. The Prophet (PBUH) said: "Write, then, while pointing to

his mouth, he said: I swear this mouth only tells the truth" (20).

In another narrative, Abdullah ibn 'Amr ibn 'As said: "I asked the Messenger of Allah (PBUH): Can I record what hear from you? He said: yes. I said: both in your pleasure and in the wrath? He said: Yes, what I say is the truth" (20) According to these narrations, the words of the Prophet are generally valid, and there is no difference between the worldly and what is related to Hereafter.

In the Quranic verses, obedience to Allah and the Messenger of Allah (PBUH) is considered to be necessary, just as obedience to Allah is absolutely obligatory. His obedience to the Prophet also is absolutely necessary. Almighty Allah says: It is not for any believer man or woman to have the choice in the affair when a matter is decreed by Allah and His Prophet. Whosoever disobeys Allah and His Messenger strays into clear error. (Holy Qur'an, 33:36)

According to the verse, opposition to the Prophet (PBUH) in any matter of religious and worldly affairs is misleading, while the opposition of the mujtahid to the other mujtahid is never an instance of misguidance. In another verse says: We did not send a Messenger except that he should be obeyed, by the permission of Allah. (Holy Qur'an, 4:64) the will of the Allah is that the Prophets must be obeyed, both in speeches and their actions. Because their words and deeds are means of propagation. If it is proved that the Prophet has a command, undoubtedly, the aforementioned verse mentions the necessity of obeying it, without any difference between the religious and the worldly affair (21).

In the words of the Sunni scholars, opposition to the Prophet (PBUH) is permissible in non-religious affairs based on narratives, while some Sunnis have acknowledged unfoundedness of this opinion. For example, we refer to the words of a Sunni scholar who quotes and rejects the story of the palm fertilization: Allah gave Adam knowledge of all things without any limitations, hence he deserved the prostration of angels (22). If the position of Adam was so, how is the knowledge of our Prophet, the supreme perfectionist, less than Adam? How can the

great Prophet's authority and his knowledge be accepted by ignorance of the palm fertilization. How could a simple matter, such as palm cultivation, which was the Arabic profession, be hidden from the Prophet? In addition, fertilizing is one of the customs of nature. Allah has said: You shall never find any change in the way of Allah. (Holy Quran, 35: 43) How can the Prophet say: "I do not think this (fertilization) is necessary?" (23).

Shiites believe that the Prophet (PBUH) and Imams (A.S) described subjects and commands based on their intuitive knowledge and most of the time answered questions with no backgrounds and never found in the works of predecessors, including traditions related to medicine, of them a discourse between Imam Ja'far al-Sadiq (A.S) and the Indian physician that Sheykh Saduq mentioned it in "Elal-al-Sharaye". We see in this tradition: "After uttering something at the presence of Mansur the Abbasid caliph, he asked Imam (A.S): -Do you want anything that is with me? Imam (A.S) said: -No; what is with me is better than yours. Imam asked the physician: -Do you think if I've taken these subjects from medical books? The physician answered: - Yes. Imam said: -No, I swear to Allah that I've taken them from Him (i.e. Allah) the Almighty. After a long explanation of Imam about the anatomy of body the physician asked; -Where have you received this knowledge from? Imam answered: -I've received it from my fathers and them from the Apostle of Allah (PBUH) and him from Gabriel the nearest angle to Allah, and he from Allah Who is the Lord of the two worlds and the Creator of the body and soul of mankind descended it to the Holy Prophet (PBUH) (24).

Conclusion

Sunnis in the field of medical and medical narratives believe that the status of the Prophet is not to interfere in world affairs and occupations, including the medical profession. Therefore, what has been quoted from the Prophet in this regard is ultimately the personal opinion of the Prophet or derived from the knowledge of the community of that time and may be correct or false. But Shi'a believes that

if a hadith proved biographically and contextually, there is no possibility of error. Therefore, the traditions of the Prophet (PBUH) and the Imams (A.S) should, if they conflict with definitive knowledge, seek to remedy them. In other words, the contradiction in fact only has two modes; the hadith is not definitive, or the knowledge is not definite. And therefore, there will never be a conflict between the Prophet and Imam's words and definitive knowledge.

Conflict of interest

The author declares no conflict of interest.

Acknowledgements

No.

References

1. Ḥorr Āmelī M. Wasāel al-Shīa. vol 25. Qom: Al Albeit; 1995. p. 51.
2. Sharīf al-Razī M. Nahj al-Balāqa. Qom: Hejrat; 1993.
3. Sharif Omari N. al_Ejtehad fel_ Islam. Beyroot: Dār al-Ehyā al-Torāth al-Arabī; 1981. p. 356.
4. Ḥellī Ḥ. Nahjol Hagh va Kashf al-sedgh. Beyroot: Al-Resalah; 1984. p. 405-6.
5. Ṭabāṭabāei MH. Al-Mizan fī Tafṣīr al-Qoran. Vol 4. Qom: Jāmeat al-Modarresīn; 1992. p. 398.
6. Qoshairī Neishābūrī M. ed Mohammad Foād Abd al-Bāqī. Ṣaḥīḥ Moslem. Vol 15. Beyroot: Dār al-Ehyā al-Torāth al-Arabī; 1911. p. 116.
7. Ibn Abī al-Ḥadīd E. ed Mohammad Abū al-Fazl Ebrāhīm. Sharh Nahjolbalagheh. vol 17. Qom: Dār al-Kotob Qāmūs; 2010. p.176.
8. Rashīd R. Tafṣīr al-Menār. Vol 10. Egypt: al-Menar; 1955. p. 465.
9. Askarī M. Maālem al-Madrasatain. Vol 2. Tehran: Towhid; 1996. p. 76.
10. The Holy Quran Trans. By Makarem Shirazi. Qom: The Center for Publication of the Holy Quran; 2009.
11. Hellī Ḥ. Mabādī al-Voṣūl elā Elm al- Oṣūl. Qom: Markaz al-Nashr al-Tābe' al- Maktab al-A'lām al-Eslāmī; 1984. p. 241.
12. Abū Zahra M. Tārīkh al-Maḍāheb al-Eslāmiyya. Vol 2. Cairo: Dār al-Fekr al-Arabī; 1917. p. 910.
13. Mozaffar MH. Dalayel al-Sedgh. Vol 1. Cairo: Dar al-Elm; 1976. p. 368.
14. Ṭūsī M. Al-Odda fī Oṣūl al-Feqh. Vol 2. Qom: Tiz hoosh; 1996. p. 734.
15. Hellī Ḥ. Mabādī al-Voṣūl elā Elm al- Oṣūl. Qom: Markaz al-Nashr al-Tābe' al- Maktab al-A'lām al-Eslāmī; 1984. p. 56.
16. Sayyed-e Mortaza. Al-Ḍarīa elā Oṣūl al-Sharīa. Vol 2. Qom: Esmaeilian; 1926. p. 794.
17. Moḥaqeq Karakī Ḥ. ed Raoūf Jamāloddīn, Hedayat al Abrār elā Ṭarīq al-Aemmat al-Aṭḥār; 1990. p. 298.

18. Koleini M. OsooleKafi. Vol 1. Tehran: al-Maktabatol-Islamiah; 1993. p. 226.
19. Majlesi M. Behar-al- Anvar. Vol 17. Beyroot: Al-Vafa; 1983. p. 4-5.
20. Hoseinī Jalālī M. Tadvīn Alsonat al-Sharīfa. Qom: Markaz al-Nashr al-Tābe‘ al- Maktab al-A‘lām al-Eslāmī; 1998. p. 89.
21. Khansanami SH. Khansanami F. A Survey on the time and history of restricting denominations in four. Hist Islamic Cult Civiliz. 2013;7:47. [Persian]
22. Rashīd R. Tafsīr al-Menār. Vol 10. Egypt: al-Heiat-Almesriyah-Alāmāh; 1915. p. 465.
23. Sobhani J. Mosueh Tabaghat Foghaha. Qom: Emam Sadegh; 1997. p. 118.
24. Şadūq M. Elal al-Sharāye. Beyroot: al-Alamiyah; 1958. p. 122.