

ORIGINAL ARTICLE

A Historiographical Analysis of *Al-Tibb al-Nabawī* (Prophetic Medicine) Texts Based on the Goals of Their Compilation in the 5th to 8th Centuries AH


Abstract

Simultaneously with the compilation of the first hadith collections and the significant expansion of the production of works in various sciences in the 3rd century AH, the hadith collection of *Al-Tibb al-Nabawī* (Prophetic Medicine (PM)) was also compiled. The writing of this type of work continued in the following centuries. The current research aims to study and compare the historiography of these texts from the perspective of the purpose and motivation of their production, which lies in the content of the forewords and introductory chapters of those books. This study was conducted based on the thematic content analysis method in the oldest surviving and printed books in the field of PM from the 5th to 8th centuries AH.

The results show that all the authors, except Ibn Qayyim, intended to make the mentality of their religious audience positive about the need to use the science of Medicine (both Greek and PM), presenting it as a religious matter. Damascene writers also had other motivations that were different from each other. Al-Maqdisi linked patience to illness, instead of suffering, with the elevation of one's spiritual status. Davoud Mutatabib, however, introduced PM combined with Greek Medicine to approach God. In refuting his opinion, Ibn Qayyim emphasized that cognition and practicing PM is much more helpful than human and Greek medicine.

Key words: Al-Tibb al-Nabawī (Prophetic Medicine), Islam, Medicine, Historiography

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Introduction

Problem statement

Compilation of hadiths and biography of the Prophet (PBUH) began when necessary. The increase in the enthusiasm of Muslims and especially the new questions of Muslims about the way of life of the Prophet as a good model and the events of the beginning of Islam, despite the resistance of the political considerations of the Umayyads, led to the acceleration of the process of compilation of hadiths and the life of the Messenger of God, which was later compiled in the written collections (for the analysis of these materials: Zaryab Khoei, 1991, pp. 14-18). In a part of the first collections of hadiths, i.e., *Sihah Sita* (Correct Sextet) and narrative works of Sunnis, there is a chapter entitled “*Book of Medicine*”, which reflects the importance of this type of hadiths from the very beginning among Muslims.

On the other hand, the expansion of the land of Islam and the contact of Muslims with other civilizations caused their horizons to expand in various sciences such as medicine, mathematics, astronomy, and philosophy. Indian and especially Greek medicine left a significant impact on Islamic Medicine. However, along with this type of medicine, medicine based on Islamic hadiths and the practical and linguistic life of the Messenger of God also continued to exist. Gradually, the interest and effort of Muslims to collect, narrate and compile this type of tradition led to the production of independent books on Prophetic Medicine (PM). According to the available information, one of the first books on PM was written by Ibn Habib Andalusi (238 AH) (Hājji Khalīfa, 1997, p. 1095; Noor Mohammadi, 2004, p. 110), showing that these types of books were written later than the first narrative collections and *sīra*.

Until now, there have been several types of research about the goals and motivations of historians as well as the formation of historiography patterns of historical texts (see: Al-Douri, n.d.; Ayene Vand, 2008; Quinn, 2008, Robinson, 2010), but this has not been done regarding the textbooks of PM. As the historiographical studies of historical texts show, besides passion and interest, the goals of biographers and historians in compiling biographies have been different during different centuries. This implies that the purpose and motivation of the PM authors differed. At first sight, these authors’ goals are the same, related to their religious motives, but with a small amount of reflection on the chapters and introduction, one may grasp their other concerns. Besides their religious interests, they also had other goals for collecting medical hadiths, which were influenced by their personality, location, and time. Considering these explanations, this research tries to do a historiographical analysis of several earlier published books on the PM. This analysis includes checking and comparing the motives and concerns of the authors of *Medicine of the Prophet* (PBUH) to find their underlying motivations for compiling these works.

Based on the information from dictionaries and index books, many works appeared in the field of PM in the early and middle centuries. Many of these texts have either been destroyed or are still in manuscript form and have yet to be published (for more information: Noor Mohammadi, 2004, pp. 113-114; Mohammadi, 2004, pp. 193-217). Among these works, several works have been published, including the books of Abu Nu’aym Al-Asfahānī, Mostaqferi, Diyā’ Al-Maqdisi, Davoud Mutatabib Damascene, and Ibn Qayyim Al-Jawziyya. The treatises of Abu Nu’aym Al-Asfahānī and Mostaqferi are the oldest surviving works in the field of PM that belong to the East of the Islamic world and



the 5th century AH. The books of Ḍiyā' Al-Maqdisi, Davoud Mutatabib, and Ibn Qayyim are the three remaining advanced treatises in this field, written in the west of the Islamic world in the 7th and 8th centuries AH.

In these works, which have a common theme, the initial chapter/article often complements the author's topic in the preface section, or if there is no preface, the first chapter has the same function as the introduction or preface of the book. That is, the first chapter/article, in addition to the preface, has included the introduction to his discussion or motivation. Moreover, he has spoken about the necessity and importance of his subject, medicine. The motivations and concerns of the authors of the compilation of the work are reflected in the first chapter/article. Considering the importance of this, the present article tries to compare these five books not to evaluate the accuracy of documents and documentary content but from a historiographical point of view in the context of the purpose of their authorship.

Main question

Therefore, the main questions concern the similarities and differences between the purpose and motivation of Abu Nu'aym Al-Asfahānī, Mostaqferi, Ḍiyā' Al-Maqdisi, Davoud Mutatabib, and Ibn Qayyim Al-Jawziyya in compiling the books of PM. Since these books are the oldest surviving works in this field, comparing them can increase the understanding of a historical branch of Islamic medicine, especially in the field of medical characteristics and differences between the East and the West of Islamic civilization, especially in the Middle Ages.

Materials and Methods

Due to the fact that in classical texts, the information behind the scene of the work, including the purpose, motivation, problems, and place of writing and presentation of the work, was often found in the preface, the focus of some historiographical research is on the analysis of the preface. Moreover, by comparing the preface of the books on a single subject, the author's intended meaning, along with the continuity or transformation of the authors' motivations for book production, is understood (for example, Quinn, 2008; Maysami, 2012, pp. 44,45). Therefore, in this study, an attempt is made to understand the process of the historiography of the texts of PM from the 5th to 8th centuries AH. Hence, to achieve the goals and concerns of the authors of this type of text, we, through text analysis, may understand the preface and introduction parts of the works of PM.

In the current research, the thematic content analysis method is used to analyze the text, as described below. There are different and varied methods in the study and review of the historiography. In classical historiography, only a list of works in different fields, including historical texts from different centuries and lands, is mentioned. The second method is the comparative method of several approaches or the school of historiography. The third method for a historiographical study is to use the methods and theories of narrative and information analysis, such as hermeneutics and criticism methods based on literary theory or content analysis (interview with Mohammad Ali Akbari in Research Institute of Islamic History, 2014).

The current research approach, by choosing the content analysis method, falls under the third method. Content analysis can also be done with various types and methods, such as



quantitative and qualitative, thematic, formal, and structural (Quivy and Kampenhood, 1994, pp. 219-225). Since the focus of this research is on the analysis of the prefaces of PM texts, the thematic content analysis method, which is considered qualitative, was used; The reason for choosing this method is that when limited texts or parts of a larger text [Like the prefaces of PM] are to be analyzed, the qualitative thematic method is considered effective (Bardin, 1995, pp. 82-79, 132 for the definition of the text: Sassani, 2010, p. 6). Having applied this method, by analyzing the elements that make up their speech, the researcher can reveal the imaginations and views of the speakers (Quivy and Kampenhood, 1994, p. 224). One of these elements is the theme of the text which is identified by criteria exhibiting the thoughts that make up the text, statements, and sentences that carry meanings and can be separated and cut. Themes are the central messages around which the text [here: Preface to PMs] revolves. Conducting a thematic analysis includes finding the meaningful cores that form the communication, whose presence and frequency can be meaningful (Bardin, 1995, pp. 120, 121). They are objective and visible (Mohammadi Mehr, 2010, pp. 35-36). Since it is necessary to select the central themes and messages of the text based on homogeneous and specific criteria in the thematic analysis (Bardin, 1995, pp. 36, 110, 111), in this research, certain signs and themes and similar criteria were searched in the works of the authors of PM to achieve a more systematic and objective analysis. The criteria used include the purpose of compilation, medical category, disease, and modern medical systems of the authors of PM.

Research background

Despite the importance of the medical texts of the PM, little research has, so far, been done on them. In "Medical Hadiths", Noor Mohammadi (2004, pp. 110-125) mentioned a list of books written about the medicine of the Prophet and Imams (PBUH), quoting some hadiths from these books. In "Bibliography of Islamic Medicine", Mohammadi presented a list of Islamic medical books, including books related to PM. However, unlike Noor Mohammadi's article, this list is presented in alphabetical order and needs the chronological order of authorship. Therefore, the reader needs help finding the time course of writing these books (Mohammadi, 2004, pp. 193-217). Two articles, "Analytical review of the validity and position of the book *PM*", written by Mahmoudi (2013), and "Content and documentary validation of medical hadiths of the book *PM Mostaqferi*", by Hosseini Karnami (2013), have only examined some of the features of Mostaqferi and his book *PM*. In the article "PM", Elgood briefly introduced the four manuscripts he had in this matter. The books of Abu Nu'aym and Ibn Qayyim are two of these four versions, but he has yet to describe how to divide these versions briefly without making any comparison (Elgood, 2013, pp. 58-63). In the collection of articles in the book "*Fundamentals of the Application of Medical Narratives*", the central issues are about the methods of correct understanding of medical narratives and the scientific way of dealing with them (Baazm in: Baazm, et al, 2019, pp. 13-26; Paktachi in: Baazm, et al, 2019, pp. 29-80), as well as the documentary and content validity of the traditions (Masoudi in: Baazm, et al, 2019, pp. 83-116; Tabatabaei in: Baazm, et al, 2019, pp. 117-164; Baqeri in: Baazm, et al, 2019, pp. 165-190). The main concern of the authors of these articles is not *PM* books but medical narratives. In the book searches on validation and understanding of medical narratives, we found various articles collected on the three parts of origin and position of



medical narratives, originality of books of medical narratives, and criteria of criticism of medical narratives. In the first part, Mir Hosseini and Jafarian, like Paktachi in the introduction of the book, have provided valuable information about the historical contexts of the production of PM books (Paktchi in: Mir Hosseini, 2017, p. 29; Mir Hosseini in: Mir Hosseini, 2017, pp. 65-67; Jafarian in: Mir Hosseini, 2017, pp. 226-229; also: Aghajari, Sediqqi and Karimi, 2012). Nevertheless, these researchers, like other mentioned authors, have yet to compare the books of PM from the historiographical perspective of the purpose of authorship. From this point of view, their topic differs from the current research topic.

In the following, the lives of the five books' authors will be reviewed to determine commonalities in their personalities and intellectual characteristics. In the second part of the article, the first chapter and the introductions of the texts are examined to extract the authors' motivations. It should be noted that the introduction and comparison are made in the order of chronological precedence of the authors.

1- An overview of the biographies of the authors of Medicine of the Prophet (PBUH)

Abu Nu'aym Ahmed ibn 'Abd Allāh ibn Mehran Al-Asfahānī (336-430 AH) was a hadith scholar, jurist, and Sufist, living in Isfahan (Alavi Moqadam, 1996, p. 32). Abu al-Abbas Ja'far ibn Abi Ali Muhammad Mostaqferi Nasafi Samarqandi (350-432 AH) was a hadith scholar, preacher, and famous jurist of his time in Nasaf. Ḍiyā' al-Dīn Abu 'Abd Allāh Muhammad ibn 'Abd al-Wahid al-Sa'di al-Hanbali Al-Maqdisi (569-643 AH) was one of the famous hadith scholars and historians of his time in Damascus.

Davoud ibn Abū al-Farajal-Damanhuri Al-Dimashqī known as Davoud Mutatabib (691-probably 737AH), was originally from Damanhur (a city in Lower Egypt, southeast of Alexandria) (Ahmadvand, 2009, pp. 154, 155), but he was a resident of Damascus. He was also one of the hadith scholars of his era (Al-Dhahabi, 1988, pp. 94, 95). If the information of Al-Dhahabi (748 AH) - a hadith scholar, contemporary of Davoud Mutatabib, about the years of his conversion to Islam (701 AH) and his death (737 AH at the age of 46) is correct, he was a Christian who choose Islam and the Hanbali religion by Ibn Taymiyyah at the age of ten (Al-Dhahabi, 1988, pp. 94, 95; Ibn al-Mibrad, 2000, p. 38). In addition to personal asceticism, Davoud Mutatabib studied the Qur'an, hadith, and jurisprudence. In addition to listening to hadith, he duplicated some important books of hadith, such as Sahih Bukhari, but his main occupation was medicine (Al-Dhahabi, 1988, pp. 94, 95; Ibn al-Mibrad, 2000, p. 38). His Tibb al-Nabi book has been wrongly attributed to other authors, especially Dhahabi (for more information: Leclaire, n.d., pp. 7, 11; Tamadon, 2020, pp. 291-293; Khairi, et al, 2018; Alimohammadi, 2009, pp. 86-94).

Shams al-Dīn Abū 'Abd Allāh Muḥammad ibn Abī Bakr ibn Ayyūb al-Zur'ī l-Dimashqī l-Ḥanbalī, known as Ibn Qayyim Al-Jawziyya (691-75 AH), was an expert in religious sciences, especially hadith and jurisprudence, who also lived in Damascus. The last three people belonged to the west of the Islamic world (for the differences in the geographical and cultural area of the East of the Islamic world and its west, especially after the Mongol invasion: Le Strange, 2014, bibliography; Lewis, 2007, pp. 108,109).

The lives of these authors, except for Davoud Mutatabib, are similar in several respects, which include: being brought up in a family of scholars (religious sciences), having a great reputation in science, especially hadith, traveling a lot to acquire knowledge and



listening to hadith, associating with a wide group of scholars and many writings in various fields of religious sciences (for more information about the lives of these people in the order of mentioning their names: Ibn Athīr, 1989, p. 5; Ansari, 2020, the entry of Abu Nu'aym Al-Asfahānī; Rafiei Mehrabadi, 1974, pp. 37-40; al-Ziriklī, 1989, Vol. 1, p. 157; Vol. 2, p. 128; Vol. 6, p. 255; Introduction by Maraḡi and Khalili in: Mostaqferi, 2002, pp. 22-26; Mahmoudi, 2013, pp. 4-11; Abu Noḡta, 2013, pp. 84-87; Idris ibn Khoya and Baramati, 2014, pp. 221-225, 228- 230; Abdul Baḡi, 1961, pp. 448-457; Al-Mahaseni, 1967, p. 23; Mile Heravi, 2006, entry of Ibn Qayyim Al-Jawziyya).

Like the other mentioned writers, Davoud Mutatabib was a hadith scholar interested in listening to hadith. However, unlike the others, he was less famous in religious sciences and his main concern was medicine (Al-Dhahabi, 1988, pp. 94, 95; Ibn al-Mibrad, 2000, p. 38). Hence, he was well-versed in Greek medicine. It seems that Ibn Qayyim also had sufficient knowledge in the field of Greek medicine (see: continuation of the article).

2- A Comparison between the content of the prefaces and the introductory chapter of the PM works

Except for the text of Davoud Mutatabib and Ḍiyā' Al-Maqdisi, the works of other PM authors do not have prefaces. It seems that in all these texts, the introduction to the discussion and the presentation of the author's views on medicine and PM are presented in the first part/chapter of the work. This introduction to the discussion is mentioned in the works of Abu Nu'aym and Ibn Qayyim under the title of the first article and the first chapter. However, it is called "*Diseases and atonements*" in the work of Ḍiyā' Moghdisi. He has called the next part, the main body of his work, "*Book of Medicine*". In the following, these books' prefaces are introduced and compared.

A. The introductory chapter of the PM work of Abu Nu'aym al-Asfahānī

Abu Nu'aym al-Asfahānī has devoted his first discussion (first article) to the chapter entitled "knowledge and virtue of medical technique". By referring to the Qur'anic verse {He taught man what he did not know} and several hadiths and narrations narrated through various documents, he intends to remind his audience of the importance of the medical industry and the need to be productive in it. Among these hadiths are "There is a cure for any pain" and "O' people, treat yourselves; indeed, God does not send down a pain unless there is a cure for it" (Abu Nu'aym Al-Asfahānī, 2006, pp. 174-178). The mentioned numerous narrations convey the theme that the Prophet (PBUH) used to send his sick companions to the physicians (Abu Nu'aym Al-Asfahānī, 2006, pp. 186, 191, 198). Also, during the lifetime of the Prophet (PBUH), one of his wives gained particular knowledge in the field of medicine just by listening to the medical scholars' speech and advice (Abu Nu'aym Al-Asfahānī, 2006, pp. 201). In sum, the opening content of Al-Asfahānī's book conveys to the audience that although the Prophet (PBUH) has said words and hadiths about the medicinal properties or prevention and health, he told his companions the importance of this technique and advised the use of the physician.

In addition, in this introductory chapter, the author, based on an anecdote, indicated the history of writing the first work on pharmacology and mentioning the medicinal properties of plants and trees and their use in treatment to the time of Prophet Solomon (PBUH) - one of the Prophets of Bani Israel- (Abu Nu'aym al-Asfahānī, 2006, pp. 208, 209). It



seems that the author intended to make the origin of pharmaceuticals appear to be a religious matter so that his religious audience would better accept the use of this category.

Another interesting narration is that the author mentions the presence of one of the female companions in the Prophet 's (PBUH) campaigns, who treated the wounded and gave them the required medicine (Abu Nu'aym al-Asfahānī, 2006, p. 196). He told this story two times in the book. This reflects its importance in the eyes of the author. Probably during the time of the author, problems and questions were raised among the people regarding non-mahram discussions; the issue was if it was religiously correct for women to refer to a male physician or for men to be treated by women. Al-Asfahānī stated that it is not contrary to religious teachings and principles.

B. The preface of the PM work of Mostaqferi

However, Mostaqferi, the author of another book on the PM has limited the introduction to his book to two hadiths, the theme of which is "Whoever sent down a disease, sent its medicine" (Mostaqferi, 1965, p. 31). Therefore, from the very beginning, Mostaqferi also intends to convince the audience that the treatment and use of medical science do not conflict with divine destiny and holy religion.

C. The preface and the introductory chapter of the PM work of Diyā' Al-Maqdisi

Diyā' Al-Maqdisi explained that the reason for writing the book was the request of some of his brothers (probably religious brothers) to compile a book of authentic hadiths of Prophetic Medicine derived from famous books. At the end of the preface, he mentions that he will start the discussion with the hadiths of "Diseases and atonements" (Diyā' Al-Maqdisi, 1994, p. 16). Therefore, from the first chapter, his attitude toward the category of illness and medicine can be well understood. Unlike the previous two authors, in the introductory chapter, Diyā' tries to make the audience's view positive about the origin of the disease. His speeches in this section are close to Act psychology and positive psychologists who try to increase a person's acceptance of life's misfortunes and ailments and even make his attitude positive. In a long discussion, Diyā' Al-Maqdisi narrates many hadiths of the Prophet (PBUH) that patience in the face of illness and calamity leads to the removal and expiation of sins, the elevation of a person's status in the afterlife, and the purity of a believer's heart or this hadith that whatever good or hardship God sends down to a believer, He has sent down good for him. The sufferings and illnesses of believers, such as Prophets and especially Prophet Ayub (PBUH), have been more, and believers are more exposed to trials through illness (Diyā' Al-Maqdisi, 1994, pp. 18-63).

After this long introduction, before entering the medical and health topics of the book of medicine, like the two previous authors, Al-Maqdisi mentions hadiths related to the revelation of pain and medicine from God, with a series of different documents. Among these hadiths, the author of the narration of the question of some of the Companions to the Prophet (PBUH) regarding the relationship between the disease and its treatment by God's will, the Prophet (PBUH) replied that the matter of treatment is also a part of God's will (for other similar narrations: Diyā' Al-Maqdisi, 1994, pp. 64-73).

D. The preface of the PM work of Davoud Mutatabib

Like Mustaqfeiri and Al-Maqdisi, Davoud Mutatabib wrote a short introduction to



his work. The purpose of Davoud Mutatabib in designing this preface is to link the need to pay attention to medical knowledge and its various branches, i.e., a matter related to the body, with the spiritual issue of getting close to the Almighty. He wrote to his readers that every Muslim must seek closeness to God Almighty by performing the duties and mustahabb. After performing the obligations and leaving the prohibitions, the most useful tool for closeness is maintaining health and treating illness. Also, wellness is considered a desirable thing in prayers and worships (Al-Dhahabi, 1990, p. 18)¹.

Apparently, Davoud Mutatabib had doubts about the combined use of Greek medicine and spiritual medicine as a means of getting closer to God, so after taking omens and consulting with God, he chose the combined use, with the priority given to PM, of course. In this way, he tried to convince the audience, by referring to taking omens, that combining the medical hadiths of the Prophet (PBUH) with the works of Greek wisdom and medicine had no religious prohibition (Al-Dhahabi, 1990, p. 18). At the end of the preface, the author points out how the book is arranged, verifying that his work was different from the works of PM before him (Al-Dhahabi, 1990, p. 19).

It is interesting that, at the end of the introduction, Davoud Mutatabib, unlike other authors, did not explain hadiths, such as “There is a cure for any pain”. It seems that the relationship between human action and divine destiny in the matter of illness and treatment did not make an important question in the minds of the author and his audience. Therefore, the hadiths related to this issue and the virtue of teaching medicine, and the permission of treatment by women were raised as a not-so-important issue in the first part of the third technique (treatment of diseases) (Al-Dhahabi, 1990, pp. 220-236).

E. The preface of the PM work of Ibn Qayyim

Unlike the previous writers, Ibn Qayyim Al-Jawziyya chose a different way to enter the text of PM. Since this text is a part of the book *Zad al-Ma'ad Fi Hoda Khair al-ibad*, before dealing with the introduction of the Book of PM, we took the introduction of *Zad al-Ma'ad* into consideration. After praising God, Ibn Qayyim deals with the issue that God has chosen some of his creations (angels, days, Prophets, religions, and actions) over others (Ibn Qayyim, and Al-Jawziyya, 1998, pp. 36-58). In actions, God always chooses the purest and the best (Ibn Qayyim, and Al-Jawziyya, 1998, p.

1- As mentioned in the biographies section of the authors of *Tab-ul-Nabi* (PBUH), attributing the work of Davoud Mutatabib to Al-Dhahabi is a common mistake. The author did not have access to a version authored by Davoud Mutatabib, so he used a text whose author was mistakenly registered as Al-Dhahabi (1990) instead of Davoud Mutatabib.



65). In fact, the most chosen actions are the ones that are associated with the Prophetic religion. "...the Messenger of God (PBUH) used to choose the best food, which was the best nutrition for his body and soul, as well as for the health of worshipers who follow him..."He is the most chosen person by God (Ibn Qayyim, and Al-Jawziyya, 1998, pp. 44,45), using the best perfumes, foods, drinks, and clothes. For this reason, the essential need of the servants is to know the Messenger (PBUH), authenticate him, and obey what he brings. The happiness of a servant in this world and the hereafter depends on the guidance of the Prophet (PBUH) (Ibn Qayyim, and Al-Jawziyya, 1998, pp. 65-69). Therefore, Ibn Qayyim intends to write down the sayings and actions of the Prophet (PBUH) in various fields, including medicine, for his audience so that they can achieve happiness by knowing and following them.

Influenced by this point of view, in the introduction to the book of medicine, Ibn Qayyim listed PM as superior to other types of medicine. At the very beginning, he spoke about the types of diseases, pointing out the wisdom that the intellect of most physicians is unable to reach. According to him, just as the amount of medical knowledge of "old women" who provide treatment by trial and error and their incomplete experiences cannot be compared with the credibility of the medical technique, the validity of this technique is not equal to the wisdom of the Prophet (PBUH) (Ibn Qayyim, and Al-Jawziyya, 1986, p. 41). Ibn Qayyim introduced two types of illness, physical and heart, and by citing verses and hadiths that the Qur'an and the Sunnah spoke of both, he tried to prove both types and show the way (Ibn Qayyim, and Al-Jawziyya, 1986, pp. 41, 44, 45). Of course, he pays special attention to spiritual treatments and considers the following to be the principle of Prophetic Medicine: prayer, vow, charity, sacrifice, and the like.

According to the author's explanation, the rules and principles of body medicine include maintaining health and preventing and removing corrupt substances from the body, which God Almighty has mentioned in the Qur'an to all three rules (Ibn Qayyim, and Al-Jawziyya, 1986, p. 42). In the verses of the Holy Qur'an, diseases of the body, health maintenance, and disease prevention are mentioned under some rituals, such as Hajj, fasting, and ablution in the Qur'an (for example, Ibn Qayyim, and Al-Jawziyya, 1986, pp. 42, 43).

In the following, Ibn Qayyim talked about types of physical medicine, especially types of diseases. For example, according to his explanation, a similar illness is related to when a person's temperament is out of balance, leading to various diseases (Ibn Qayyim, and Al-Jawziyya, 1986, p. 45). Here, the author explains the cause of the body's departure from its nature and as a result the loss of health. He also indicated the physician's duty according to Hippocratic medicine (Ibn Qayyim, and Al-Jawziyya, 1986, p. 46). He points out that the Messenger of God (PBUH) has mentioned all the things that maintain the health of the body and the duty of a physician in the form of "Shafia Kafiya" (lit. adequate treatment). His purpose in compiling this text is to express the opinion of the Messenger of God (PBUH) about body medicine (Ibn Qayyim, and Al-Jawziyya, 1986, pp. 44, 47).

In the next part of this introductory section, the author first mentions the experience of physicians in using compound or simple drugs. He again emphasizes that this type of knowledge is not reliable in front of divine wisdom, encompassing the complete knowledge of the human body, soul, and the whole creation. Therefore, divine medicine is more reliable (Ibn Qayyim, and Al-Jawziyya, 1986, pp. 48, 49). Just as a medical physi-



cian is different from old women's medicine, it is also different from divine medicine. Their medicine is based on experience, analogy, temperament, sleep, strong guess, and observation of other beings, time, and place, originating from the human soul, which is a combination of ignorance and oppression. Here, the only exception is for people whom God has given insight with the grace of guidance (for more explanations: Elgood, 2013, pp. 59,60). Of course, he does not explain the criterion for recognizing insightful people! This scholar's description of the need to distinguish between specialist physicians, such as Kahhal (ophthalmologist), Jaraehi (surgeon), and Hijam (cupping), the issue of malpractice, the fines related to different types of physicians' wrongdoings have made parts of the book more attractive. (Ibn Qayyim, and Al-Jawziyya, 1986, p. 49).

Like other authors (except for Davoud Mutatabib), the author has explained hadiths, such as "There is a cure for any pain" before starting the book's main topics. Here, more than other authors, he raises the audience's possible questions and problems and answers them regarding the possible interference of referring to the physician for treatment with trusting in God and His destiny in the person's illness and life. His answers are based on the fact that God's appreciation is both on the disease and the treatment of man. Getting rid of hunger and thirst is not contrary to trust. Hence, a person can go to the means of healing created by God (Ibn Qayyim, and Al-Jawziyya, 1986, pp. 55-50). According to a narration transmitted by Prophet Abraham (PBUH), God said sickness is from me, and a physician is a man to whom I send medical knowledge and medicine (Ibn Qayyim, and Al-Jawziyya, 1986, p. 54). This author's subsequent explanation is related to narrating narrations from the Prophet (PBUH) about the causes of material diseases (Ibn Qayyim, and Al-Jawziyya, 1986, pp. 50-61). His description in this context produces a meaning that there is no contradiction between trusting in God, treatment, and going to the physician. Nevertheless, at the same time, if a Muslim is looking for hygiene and health of body and soul, the PM, which is based on revelation and connection with the world of meaning, is superior to human medicine.

Ibn Qayyim, like Davoud Mutatabib and unlike the other three authors of the PM, explains the division of his book at the end of the introduction. According to Al-Jawziyya, treatment is of three types, based on natural, divine, and mixed natural and divine medicines. In his book, he also explains the words of the Messenger of God (PBUH) about these three types of treatment in order (Ibn Qayyim, and Al-Jawziyya, 1986, pp. 61, 62).

F. Summarizing the comparison of the introductory chapters of the PM's (PBUH) texts

In general, the comparison of these five texts has shed light on the following points. First of all, apart from the work of Daoud Mutatabib, the points common in the introduction of all these works are that the hadiths of the Messenger of Allah (PBUH) about the "There is a cure for any pain" and disease and its medicine have come down from the God. Daoud Mutatabib delayed talking about this topic until the end of the chapter of his book, which shows that he and his potential audience are not concerned about the necessity of medical techniques.

Except for the above similarity, the concerns of other authors were different from each other. For instance, in the Abu Nu'aym's introductory discussion, he emphasizes the Prophetic narrations and hadiths, the importance of the medical technique and the need



to see a physician, the characteristics of a physician, the origin of medical science and pharmacy in the era of the first Prophets. He defines all this as a religious category and the issue of treating women by men and vice versa as permissible. It seems that the issue of the importance and function of the medical technique and the religious discussion of mahram and non-mahram was one of the main concerns of Abu Nu'aym's contemporary society.

However, the preface of the book of *Ḍiyā' Al-Maqdisi* is different from other introductions, narrations, and hadiths in that illness and calamity are not due to individual sins or God's curse and punishment, but rather a means to test their servitude to God, improving their spiritual rank. Probably, at his time, the number of people suffering from diseases was numerous, and he intended to console them.

Davoud Mutatabib and Ibn Qayyim were free from the concerns of the previous authors. In Davoud's reading, influenced by his expertise in Greek medicine and religious sciences (especially Hadith), all human and spiritual forms of medicine were a means to get closer to the Supreme Being. In this way, he combined Greek medicine and religious sciences in his book. Ibn Qayyim, influenced by the method of Davoud Mutatabib, mentioned the purpose of writing the book and the method of dividing it. Regarding the content of the first chapter of Ibn Qayyim, it seems that he compiled his medicine of the Prophet (PBUH) in rejecting the view of Davoud Mutatabib, his contemporary hadith scholar, who followed Ibn Taymiyyah's past thoughts. Therefore, he introduced his goal as the expression of wisdom that the physician's mind was incapable of. Ibn Qayyim made a great effort to prove the intellectual and religious superiority of spiritual medicine over the knowledge of human and Greek medicine. These explanations clearly showed the inaccuracy of Davoud Mutatabib's function of mixing two types of medicine.

Conclusion

The five works of Prophetic Medicine examined in this research were among the oldest works in the field of PM hadiths (5th -8th Century AH). All the authors of these texts were prominent hadith scholars and scientists of their time. In the meantime, Davoud Mutatabib specialized in the field of Greek medicine. It seems that Ibn Qayyim, in addition to dominating the field of spiritual medicine and Islamic medicine, was aware of Greek medicine. Although they were different in some respects, all these authors tried to increase the awareness of their audience in the field of medicine, hygiene, and physical and mental health, especially religious medicine. Comparing the preface and introductory chapter of these works clarifies several results:

- Before entering the main discussion of the book and narrations of PM, all these authors, except for Davoud Mutatabib, referred to hadiths related to the revelation of pain and medicine from God in order to convince the audience of the necessity of treatment and the point that the category of medicine is not in conflict with the issue of destiny. If we remember that the science of hadith, especially from the 5th century onwards, was ranked among the most important sciences in the Islamic world, the opinions and words of the hadith scholars enjoyed a significant influence. Also, with the increasing importance of religious sciences in the Islamic world, there were probably serious questions about the conflict between the issue of divine destiny and the improvement of the level of environmental life, including the category of health and medical treatment. According to



this historical environment, it can be assumed that the opinions of the authors of PM, who were among the hadith scholars of their time, were effective in the religious approval of the medical technique, as well as in the acceptance and use of the medical system (Greek, traditional and religious types).

- Through giving some evidence of the life and history of the Prophets (PBUH), Abu Nu'aym, more than other writers, intends to convince his audience that medicine and pharmacy are necessary and has religious roots. Also, he has attempted to show that treating women by men and vice versa is not against religion.

- On the other hand, the concern of Al-Maqdisi is to convince his audience that patience with illness is the cause of improving one's spiritual status. So, according to narrations, they are advised to look at the disease from a positive point of view, leading to the development of the spiritual dimension of man.

- In the meantime, Davoud Mutatabib's goal in compiling the PM was to present a single set of narrations of the PM, mixed with the medicine of the sages, especially Greek medicine, which could be used as a guidebook to approaching God.

- On the other hand, Ibn Qayyim, regardless of the preoccupations of Abu Nu'aym Al-Asfahānī and Al-Maqdisi, rejected the views and methods of Davoud Mutatabib, his contemporary physician and hadith scholar. He decisively rejected Davoud Mutatabib's view to combine and Greek Medicine, and give the same validity to both. While presenting information about the body and the mind, which is based on Greek and divine medicine, he reminded his audience that he dominated both fields of medical science. In the following, Ibn Qayyim tried to convince those who sought to maintain physical and mental health that knowing and practicing spirituality and PM would be much more useful than following Greek Medicine. Like other authors, he did not intend to warn his audience about using Greek Medicine. However, unlike them, he explicitly emphasized that PM, as an independent medical school, would be more valuable and correct than Greek Medicine. but unlike them, he explicitly emphasized that PM, as an independent medical school, would be more useful and correct than Greek medicine.

- This case study shows that we are faced with a collection of articles authored to come up with PM books. From the second half of the 8th century, the effort of a new Muslim Christian to legitimize the combination of Greek and PM led to the explicit approval of a hadith scholar, such as Ibn Qayyim. Like other authors, he did not intend to discredit Greek medicine or warn the audiences against it. However, unlike other authors, he explicitly emphasized that PM, as an independent school of medicine, is superior, more useful, and closer to correctness than Greek medicine

Conflict of Interest

None.

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