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Foreword

The Imams of the Ahl al-Bayt, peace be upon them, were as concerned with treating the body as they were with treating the soul, and their regard for the soundness of the body was similar to their regard for the refinement of the soul.

They were physicians of the soul and the body, and Muslims would consult them for their physical illnesses as they would for curing their spiritual sicknesses. This collection of hadith is ample evidence of that. The Imams, peace be upon them, were not merely conveyors of religious regulations and legislation, but were leaders committed to caring for the Muslims, equally concerned — if such a term is correct — with the health of their bodies and their beliefs, such that they encouraged the learning of medicine (*al-tibb*). In his comprehensive statement on the divisions of knowledge ['Ali b. Abu Talib (d, 40/661)] Amir al–Mu'mimin, peace be upon him, combined it [medicine] with the knowledge of jurisprudence (*al-fiqh*), saying: 'There are four kinds of knowledge: jurisprudence for religions, medicine for bodies, grammar for languages, and [study of] the stars to recognise the seasons.'

Much has been related from the Imams in collections [of *hadith*] on medicine and preserving good health, just as there are more descriptions of various remedies related from them. Here for the reader are a small number of their sayings which are general rules for preserving health and physical well-being:

Amir al-Mu'minin said to his son, al-Hasan [b. 'Ali b. Abu Talib (d. 49/669)], peace be upon him: 'Shall I teach you four general principles so that you may have no need of medicine?' Al -Hasan replied: 'Yes indeed, O Amir al-Mu'minin.' He said: 'Do not eat unless you are hungry, cease eating while you still have a desire to eat, chew your food well, and, after you awaken from sleep, relieve yourself. If you practise these measures, you will not require medicine'.

Amir al-Mu'minin 'Ali, peace be upon him, also said: 'The Qur'an contains a verse which sums np all medicine: "Eat and drink but do not be prodigal."" (Qur'an 7:31).

Zarr h. Hubaysh said that 'Amir al-Mu'minin related four statements on medicine which, had they been uttered by Galen and Hippocrates, a hundred pieces of paper would have been decorated with their

words. These were: 'Guard against the cold (*al-bard*) at its onset, and face it at its end, for its effect on the body (*al-badan*) is similar to its effect on trees. Its onset withers them and its end causes them to leaf.'

He also said: 'There is no healthiness with gluttony'.

Al-Baqir, [the fifth Imam, Abu Ja'far Muhammad b. 'Ali (d. 117/735)], peace be upon him, said: 'The medicine of the Arabs is of seven kinds: cupping (*al-hujjama*), administering clysters (*al-huqna*), steam baths (*al-hammam*), inhaling medications through the nose (*al-su'ut*), vomiting (*al-qay'*), taking honey (*al-'asal*), and, the final remedy, cauterization (*al-kayy*). Sometimes, added to that is [the application of] lime (*al-nura*).'

Al-Sadiq [the sixth imam, Abu 'Abd Allah Ja'far b, Muhammad (d 148/765)], peace be upon him, said: 'If people eat moderately, their bodies will be healthy.' He also said: 'Three things make a person fat, and three things make him lean. As for those that make one fat, they are an excess of steam baths, smelling sweet scents, and wearing soft [i.e. fine] clothes. Those that make one lean are the excessive eating of eggs (*al-bayd*), diarrhoea (*al-ishal*), and filling the belly (*al-butn*) with food.'

Abu Hafan — Yuhanna b. Masawayh, the well known Christian physician — related that Ja'far b. Muhammad, peace be upon him, had said: 'The natural constituents (*al-taba'i*') [of the body] arc four: blood (*al-dam*), which is the slave — and sometimes the slave kills the master; wind (*al-rih*), which is the enemy— if one door is closed to him he comes to you from another; phlegm (*al-balgham*), which is the king, and endeavours to deceive; and bile (*al-mirra*), which is the earth – when it shakes, it shakes those on it.' Ibn Masawayh [also] said: 'Ali drew upon what Galen felt to give this description.'

Al-Sadiq, peace be upon him, said: 'Walking causes the patient to suffer a relapse. When my father [i.e. al-Baqir] fell ill he was dressed and carried to fulfil his need, that is, to perform the ablution (*al-wudu'*). He would say: "Walking causes the patient to suffer a relapse."

Al-Kazim [the seventh Imam, Abu al- Hasan Musa b Ja'far (d. 183/799)], peace be upon him, said: 'Stay away from the treatment of physicians (*al-attiba*') as long as you are well, for it is similar to building — a little of it leads to much.' He also said: 'Abstaining from certain foods (*al-lahmiyya*) is the chief medication. The abdomen (*al-ma'ida*) is the house of illness. Accustom [the body) to what you are used to.'

Abu al-Hasan, peace be upon him, said: 'There is no medication which does not stir up an illness, and there is nothing more beneficial for the body than withholding from it all except what it requires.'

Al-Ridha' [the eighth Imam, Abu al-Hasan 'Ali b. Musa (d. 203/818)], peace be upon him, said: 'Had the dead person been massaged, he would have lived. Why did you disclaim that?'

They, peace be upon them, said: 'Avoid medications as long as your body can bear the illness. When it

cannot bear the illness, then take medications.'

These are some of the things mentioned by the Imams, peace be upon them, regarding medical treatment, and they summarise the general principles and fundamentals of preserving health. Cautioning against gluttony is the basis of treatment, moderation in eating according to the needs and soundness of the body, the requirement for rest and calm after suffering from an illness, abstaining from certain foods, accustoming the body to routine, cautioning against using medications without need and more than is necessary, explaining the natural constituents and elements of the body and, in fact, even pointing to artificial respiration, etc., is all general medical advice and does not apply to a particular individual or country, or to a particular era.

The medical treatments related from the Imams in this book of ours, and others, contain medical preparations and prescriptions of specific proportions and particular qualities. They sometimes deal with particular cases, observation of the condition of the patient, the climate (*al-taqs*) of his province and the soil (*al-turba*) of the place where he lives. The answer of one of the Imams in reply to the patient's question, and the medication, may have been given after considering the above–mentioned points. This is a matter which should be taken into account, since variations in the climate and seasons of different countries require specific treatment for certain patients. For example, it would not be correct to use a medical treatment of the same proportion and quality for a hot country as for a cold country, and vice versa.

That, then, may have been the reason for the variations in some medical prescriptions, or in the ones whose significance is not known. Our distinguished ancient and modern scholars have mentioned that. Here are some of their statements on the subject for the reader:

Al-Shaykh al-Saduq, Muhammad b. 'Ali b. Babawayh (d. 381/991-2), may Allah be pleased with him, said: "Our view on the reports on medicine is that they comprise the following: those based on the climates of Mecca and Medina, which cannot be applied to other climates; those related by the Imam based on his knowledge of the disposition of the questioner, and he would not have known his disposition if he were not more knowledgeable about it than he; those forged by opponents to give the sect a bad name among the people; those which were overlooked by the transmitters: those which were partly memorised, and partly forgotten; and those narrated about honey, that it is a cure for all illnesses. The latter is correct, but the meaning of it is that it is a cure for every cold illness. [Similarly] those mentioned about washing with cold water (al-ma') for those with hemorrhoids; that is, if the hemorrhoids (al-bawasir) arc as a result of the heat, etc."

Al-Shaykh Mufid Muhammad h. Muhammad b. al-Nu'man (d. 413/1022) may Allah be pleased with him, said: 'Medicine is correct (*sahih*), and knowledge of it is established (*thabit*), and is through revelation (*al-wahy*). The religious scholars have only taken it from the Prophets. There is no way of gaining knowledge of the true nature of the illness except aurally, and no way of recognising the remedy except by being granted success [by Allah]. It is established that the way to that the latter is hearing it from the

One who has knowledge of the Unseen.

It is narrated that the two al-Sadiqs [the Imams Ja'far al-Sadiq and Musa al-Kazim], peace be upon them, explained the statement of Amir al-Mu'minin, peace be upon him, that "The abdomen is the house of illness, abstaining from certain foods is the chief medication, and each body is accustomed to its conditioning" [as meaning that] something which may be beneficial for an illness which affects certain people in one region may kill others in the same region who use it for that same illness. What is suitable for people with one habit is not suitable for those whose habits differ, etc.'

Al-Shaykh Majlisi Muhammad Baqir b. Muhammad Taqi (d.1111/1699), may Allah be pleased with him. said: 'Certain medications which are unsuitable for the illness [may be used] as a trial and a test, so that the sincere believer whose faith is strong can be distinguished from the one who claims to follow Islam or one whose conviction is weak. If the believer uses it it benefits him not because of his particular qualities and his natural disposition, but because of his having turned to the One from whom it came, and because his faith and the sincerity of his adherence, as in the case of [an individual's] benefiting from the soil of the grave of al-Husayn [b. 'Ali b. Abu Talib (d. 61/680)] peace be upon him, and from invocations [al-'udhat) and supplications (al-ad'iya).'

This is supported by the fact that we found a group of sincere Shi 'a whose actions and medical treatments are based on reports narrated from the Imams, peace be upon them. They did not consult a physician and they were healthier and lived longer than those who did consult physicians and medical practitioners (*al-mu'alajun*). Similarly there are those who pay no attention to the positions of the stars, nor consult astrologers, but put their trust in their Lord and seek protection from ill-omened times, and from the evil of trials and enemies with Qur'anic verses and prayers. They are in better circumstances, more prosperous, and more hopeful than those who in matters both small and great take recourse to choosing times, and by that seek protection from evils and afflictions.

There is another aspect of this book of ours which will attract the reader's attention, and will perhaps arouse his curiosity. He will ask: What is the point of mentioning invocations, prayers, and charms (*al-rugga*) in this book? What has this to do with bodily medical treatment?

We must stop for a moment with the reader to look together at the effect of these on treating the body. The Imams of the AhI al-Bayt, peace be upon them, in their surpassing men in knowledge — knowledge in its widest and most inclusive sense — relied on an inexhaustible source: they learnt it from the Messenger of Allah, blessings of Allah be on him and his family. He in turn learnt it through revelation from the One who brought into existence illnesses and medications, diseases and cures.

Undoubtedly they [the Imams] understood the illnesses of the souls as well as the illnesses of the body and their outward symptoms, for they described cures [to heal] the soul of its piercing pains and its stifling agonies just as they described medications for the other diseases of the body. The best physician is one who can diagnose the illness, recognise its progress and cause, and prescribe treatment for its

cure.

Many illnesses are the result of psychological suffering, due to anxiety, sorrow, agitation, loneliness, fear, etc. These certainly affect the body. This is evident, and I do not think any will deny it. How can we, when every day we experience trials and difficulties which cause anxiety and distress? If their psychological effects intensify, we experience its symptoms in the body, such as headaches, fever and other ailments arising from nervous tension and nervous breakdowns. These symptoms and illnesses are a definite result of those psychological sufferings, though they do not result from them alone but have other causes as well.

Therefore there is no objection — indeed it is good— to treat the illness through psychological and spiritual means, in order to put an end to the suffering and to cleanse its point of origin. In this way the soul is freed of its problems peacefully, trusting in the Regulator of its affairs who has knowledge of its good, and from Whom the probity and the remedy is sought. When the expected healing comes about, the sufferings of the soul subside and it is at rest. When the soul is tranquil and composed, well–being pervades the afflicted parts of the body as a direct result.

The reader cannot disavow psychological and spiritual medicine and the extent of the influence of both in treating many internal and mental illnesses, even skin disorders and endemic and genetic diseases. How many testimonies of this have we read and heard which have been wholly confirmed by modern science? Therefore, why should the Imam, who wishes for the good health of a Muslim afflicted with an illness caused by psychological suffering which persists in spite of treatment, not help him to hasten his recovery? Why, seeing that the symptoms of the patient arc a compound of psychological ailments and physical symptoms, should he not treat the soul and the body at the same time?

He would prescribe, for example, a preparation of drugs for healing the body, and then heal the soul with the blessing of the verses from the Noble Qur'an, or with one of the Names of Allah, the Sublime, or with an invocation seeking protection in Allah, the Sublime, imploring Him through the angels near to Him, or His Prophets who have brought the Message, or His honoured servants.

Let us look at the prescriptions of this kind of treatment. Are they anything other what we have described and which we ignore when seeking a cure, though they are the source of healing? The Mighty Qur'an has verses which clearly state that it is a healing for the believers. These include, for example, the statement of Allah, the Mighty and Sublime:

O men, now there has come to you an admonition from your Lord, and a healing for what is in the breasts, and a guidance, and a mercy to the believers (10:57); and the Sublime and Exalted's statement: And We send down, of the Qur'an, that which is a healing and a mercy to the believers; and the unbelievers it increases not, except in loss (17:82); and His statement, Blessed be His Name: If We had made it a barbarous Qur'an, they would have said, Why are its signs not distinguished? What, barbarous and Arabic? Say: To the believers it is a guidance and a healing.

The Qur'an also has many commands to pray and ask for help, besides its other noble verses and mighty secrets, which the Imams of the Ahl al-Bayt, peace be upon them, knew and had learnt from the Messenger of Allah, blessings of Allah be on him and his family. No one was more knowledgeable about the secrets of the Qur'an and the sources of its blessings than they, for it had been revealed to their forefathers and their house, and they were its guardians. 'No one understands the Qur'an except those to whom it was addressed.'

By seeking healing in the verses of the Noble Qur'an, seeking protection with the Names of Allah, the Exalted, and seeking intercession through it, and praying to Him, it was endeavoured to purify the soul of its impurities, solve its difficulties and problems, and cure its pains.

Praying itself, being conditional on the serenity and tranquility of the soul, is not merely humility and submission or defeatism in the face of bitter reality — as it is mistakenly described. On the contrary, it is returning to the realm of reality itself, and abiding forever in it. Which of us will deny that, or will not believe it, even if he experiences it only once in his life? He is afraid of every fearful thing, seeks refuge from every reprehensible thing, and asks for more good from the One in whose Hand is the regulation of the affairs and the decree. From Him he hopes for deliverance from his problems, freedom from his pains, and security in his repose. So why should we not experience a spiritual joy at the effects of prayer when we turn to and use it as a natural remedy?

In addition to their being mentioned in the Noble Qur'an, what confirms the fact that these prayers, invocations, and treatments are psychological cures, is that, if used, most of them are guaranteed to be followed by success. This assurance and guarantee of well-being is in itself the best psychological treatment, causing the patient to experience a sense of tranquility and to seek it in the words of those verses, prayers and invocations.

The Interest of the Companions in the Medicine of the Imams

The authors of the biographies of the Imams' companions and the transmitters of their *hadith* have referred to many writings on medicine. There are more references to such individuals having written 'a book on medicine' than a book on any other subject. When we examine the external evidence we find this [phrase] refers to 'transmitted medicine'. At the same time the biographies of these personalities show they were interested in *hadith* of the Ahl al–Bayt. They collected the *hadith* into special books and classified them according to their particular subject matter, one of which was medicine.

There were also reports transmitted from some of those books on medicine into certain collections of *hadith* which are extant. These *hadith* were authentic in the view of the authors, and were from the Ahl al–Bayt and related to medicine. There is no evidence linking many of those writers to the physicians of their time, or indicating they had learnt and obtained their information from the physicians or studied

under them. Had that been so, the biographers would have mentioned it, as they did in the biographies of many who had been influenced by Greek or Indian medicine, or who had acquired knowledge from the ancient medical writings.

Thus, we can say that their compilations were medical narrations transmitted from the Imams of the Ahl al-Bayt. We will now list those who collected such reports and mention a few of those authorities who were concerned with collecting the *hadith* of the Ahl al-Bayt on the subject of medicine:

- 1. Ahmad b. Muhammad b. al-Husayn b. al-Hasan Du'l al-Qummi, d. 350/958-9.
- 2. Abu 'Abd Allah Ahmad b. Muhammad b. Sayyar al-Basri, secretary to the family of Tahir. He lived in the time of Imam al-'Askari [the eleventh Imam, Abu Muhammad Hasan b. 'Ali (d. 260/873–3)], peace be upon him. [Ahmad b. 'Ali b. Ahmad] al-Najashi (d. 450/1058–9) has related his book via three intermediaries. Some hadith on medicine have been narrated from him by al-Saduq in *al-Khisal*, al-Barqi [Ahmad b. Muhammad b. Khalid (d. late third/ninth century)] in his *Al-Mahasin*, and other authors, based on his chain of transmitters from the Imams, peace be upon them.
- 3. Al Husayn b. Bistam b. Sabur al–Zayyat one of the compilers of the present book.
- 4 Abu Ahmad 'Abd al-'Aziz b. Yahya b. Ahmad b. 'Isa al-Jaludi, Shaykh Abu'l-Qasim Ja'far b. Muhammad b. Qulawayh, d. 367/977-9.
- 5. 'Abd Allah b. Bistam b. Sabur al-Zayyat- the second of the compilers of this book.
- 6. 'Abd Allah b. Ja'far b. al-Husayn b. Malik b. Jami' al-Humayri, one of the transmitters of hadith of the third and fourth centuries [/ninth and tenth centuries] and author of the book *Qurb al-Isnad*, published by the al-Haydariyya press, and others.
- 7. Abu'l-Hasan 'Ali b. al-Hasan b. Faddal b. 'Umar b. Ayman al-Fathi.
- 8. Abu'l-Hasan b. 'Ali b. al-Husayn b. Musa b. Babawayh al-Qummi, d. 329/941, Shaykh of Qumm and father of al-Shaykh al-Saduq. The latter authored *Man la yahduruhu al-faqih*, one of the four *hadith* collections. Al-Najashi narrated on his authority from his Shaykh 'Abbas b. 'Umar al-Kuludhani, and his chain of transmission was excellent.
- 9. Abu Ja'far Muhammad b. Ahmad b. Muhammad b. Raja' al-Bajali al-Kufi. who died in 266/880 on his return from Mecca.
- 10. Abu Ja'far Muhammad b. Ahmad b. Yahya b. 'Imran b. 'Abd Allah b. Sa'd b. Malik al-Ash'ari al-Qummi, the author of *Nawadir al-Hikma*, well known as Dabba Shabib.
- 11. Abu 'Abd Allah Muhammad b. 'Ubayd Allah al-Jannabi al-Barqi, known as Majilawayh.
- 12. Abu'l-Hasan Musa b. al-Hasan b. 'Amir b. 'Imran b. 'Abd Allah b Sa'd al-Ash'ari al-Qummi.

13. Abu'1-Nadr Muhammad b. Mas'ud b. Muhammad b. 'Ayyash al-Sulami al-Samarqandi.

A number of personalities who came after the companions of the Imams, peace be upon them, also collected these *hadith*. The names of a few of them are:

- 1. Al-Sayyid Abu Muhammad Zayd b. 'Ali b. al-Hasan al-Husayni, a student of al-Shaykh [Muhammad b. Hasan] al-Tusi [d. 460/1067] and teacher of the father of Muntajab al-Din ['Ali b. Ubayd Allah (d. after 585/1189)], the latter being the author of *Al-Fihrist*.
- 2. Al-Shaykh Ahmad b Salih al-Biladi al-Bahrani al-Jahrami al-Maskan, d. 1124/1712. He wrote the *Al-Tibb al-Ahmadi* in which he cited traditions narrated about medicine. Al-Shaykh Yusuf [b. Ahmad] al-Bahrani (d. 1186/1772) said in *Lu'lu' al-Bahrayn*: 'I have a copy of this'; and he said: 'I saw in a copy of it in his handwriting that he was born in 1057/1656.'
- 3. Al-Sayyid 'Abd Allah Shubr al-Kazimi, d. 1242/1827. He wrote a book on the medicine of the Imams which our Shaykh [Agha Buzurg al-Tehrani] al-Razi [d. 1389/1970] mentioned in his *Al-Dhari'a* (xv: 140), and said: 'It is approximately 11,000 verses [in length]. He collected a book of medical traditions which is twice [the size of] his first book.'
- 4. Muhammad Qasim b. Ghulam 'Ali, the physician. He composed a book on the medicine of the Imams, of which his [own] copy can be found in the Radawiya Library.
- 5. Muhammad Sharif b. Muhammad Sadiq al-Khawatunabadi. He composed a commentary on *Tibb al-A'imma*, the *Sharh Tibb al-Nabi*, and another commentary, *Sharh Tibb Al-Ridha'*. All of them are mentioned in his book *Hafiz al-Abdan*, which he wrote in 1121/l709.
- 6. Al-Sayyid Mahmud, whose father was Sarkhi, a contemporary. He wrote the *Mafatih al-Sihha*, in which he expounded on the medicine of the Prophet, blessings of Allah be on him, the medical treatment of [Imam] Al-Ridha', peace be upon him, and that of the Imams, peace be upon them. It is published in Persian.

The Sons of Bistam

These were al-Husayn and Abu 'Atab 'Abd Allah, the two sons of Bistam b. Sabur al-Zayyat of Nisabur. Of them al-Najashi wrote:

Al-Husayn b. Bistam — [Ahmad b. Muhammad b. al-Hasan al-Jawhari] Abu 'Abd Allah b. 'Ayyash [Ibn 'Ayyash] said: 'He is al-Husayn b. Bistam b. Sabur al-Zayyat, He and his brother, Abu 'Atab, compiled a book on medicine. It is very useful and beneficial and deals with medicine based on foods and their benefits, charms and invocations.' He said: 'Al-Sharif Abu I-Hasan Salih b. al-Husayn al-Nawfali narrated [this book] from my father from both Abu 'Atab and al-Husayn.'

'Abd Allah b. Bistam Abu 'Atab, the brother of al-Husayn b. Bistam, previously mentioned in the section on al-Husayn — who, with his brother, composed a book on medicine. He is 'Abd Allah b. Bistam b. Sabur al-Zayyat.'

The *Rijal* of al-Najashi provides a biography of their father and his brothers: Bistam b. Sabur al-Zayyat Abu I-Husayn al-Wasiti, was a trustworthy *mawla*, and his brothers Zakariyya, Ziyad and Hafs were all trustworthy. They narrated *hadith* on the authority of [Imam] Abu 'Abd Allah and [Imam] Abu al-Hasan, peace be upon them. Abu al-'Abbas – that is Ibn 'Uqda [Ahmad b. Sa'id b. 'Uqda] – and others have mentioned them in writings on transmitters of *hadith*. He composed a book which a number of people have narrated from him. 'Ali b. Ahmad told us that Muhammad b. al-Hasan narrated the book from 'Ali b. Isma'il from Safwan from Bistam.'

The two of them transmitted reports in their book from of a group of people. Together they narrated reports from Muhammad b. Khalaf, describing him as being one of the religious scholars of the family of Muhammad, and from Ahmad b. Ribah, the physician. Al-Husayn alone narrated from 'Abd Allah b. Musa. His brother, 'Abd Allah, narrated, on his own, from a number of people, who were: Ibrahim b. al-Nadr, one of the children of Maytham al-Tammar ('Abd Allah narrated from him and said: 'We were together in Qazwin'), Ibrahim b. Muhammad al-Awdi, Ishaq b. Ibrahim, 'Abd Allah b. Ibrahim, Muhammad b. Razin, Muhammad b. Isma'il b. Hatim al-Tamimi, Muhammad b. Zurayq, Abu Zakariya Yahya b. Abu Bakr Adam, and Kamil.

It is clear from this that the two brothers were from a learned family which transmitted the *hadith* of the Ahl al–Bayt, and were regarded as trustworthy people in narrations. Al–Najashi hesitated in narrating the report of Ibn 'Ayyash, in spite of the fact that the latter was a friend of both himself and his father, because of a tradition of his Shaykhs which regarded him as being a weak transmitter, and he asked for God's mercy for him after that. [However,] neither their book nor the authors themselves ought to be denigrated or considered weak because of that. Indeed Ibn 'Ayyash has well known books from which our associates have transmitted *hadith* and which they have accepted.

Al-Sayyid Hasan al-Sadr, may Allah have mercy on him, mentioned him [lbn 'Ayyash] in his *Ta'sis al-Shi'a* and praised him greatly. His narrations are regarded as acceptable, and among them is his narration of the present book by these two individuals.

In view of the small number of its copies and the fact that it was published only once several years ago, on the instructions of the late Ayat Allah al–Sayyid al–Burujirdi [d. 1380/1961], may Allah encompass him with His mercy, it was published again in Iran, along with two other books. He, may Allah have mercy on him, confined himself in his introduction to citing al–Najashi, pointing out that there was nothing in that report which would lead him to consider the book unsound.

We have quoted the comment of al-Najashi for the reader, and there is clearly nothing to indicate that. The fact that the book was not mentioned [by al-Najashi] is not sufficient to consider it unsound.

This is particularly so, since our distinguished Shaykhs have narrated from it and have agreed with its being narrated and have quoted from it in their books. We direct the reader to consult [for example,] *Al–Fusul al–Muhimma* by al–Shaykh al–Hurr al–'Amili [d. 1104/1693], may Allah have mercy on him. He has included selections of it in various chapters of works related to medicine and similar topics. Al–Shaykh al–Majlisi, may Allah be pleased with him, has also cited much from this book in various chapters of [vol. XIV of] his *Bihar al–Anwar*.

Professor Muhammad Kazim al-Katabi may Allah give him success, has requested that the book be reprinted so that it is easily available. He is deserving of thanks and worthy of prayer for — may Allah reward him with the best reward. We are grateful to him. Praise be to Allah for His success and His guidance, and we ask Him to accept from us and from him. He is the One Who gives success and fulfillment.

Muhammad Mahdi al-Sayyid Hasan al-Khirsan

al-Najaf al-Ashraf 7 Rabi' al-Thani, 1375/1956

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