

IBN SĪNĀ'S MEDICAL WORKS

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Carra de Vaux,¹ in his monograph *Avicenna*, justly comments on Greco-Arab Medicine in these striking words: "The more we investigate the enormous literary output of the minds of the middle epoch and of antiquity, the more we become aware of their sincerity".

This observation of Carra de Vaux is equally true about the medical insight of Ibn Sīnā, the prince among physicians of Greco-Arab Medicine. Ibn Sīnā was born in Afshana in 980 A.D. and died of colic in 1037 A.D. His father was the governor of Kharmaithan (a city of Iran). Ibn Sīnā himself had been twice a Vazier of the then ruler of the state and as such he had to devote much of his time to political affairs too. However, his nights were his own which he spent in writing, group discussions, and teaching enthusiastic students of different sciences.

His formative years were spent in Bukhārā, his father's permanent home, with his family enjoying a liberal religious atmosphere. He had a retentive memory which enabled him to memorise the whole of the *Qur'ān* at an early age. Then he took up the study of Medicine and read every book available on the subject. Not being contented, he also took up study of philosophy, mathematics, and natural sciences. That was the reason why he was an encyclopaedist, philosopher, physician, mathematician, and an astronomer all at a time. Some of his philosophical concepts gave new dimensions to medieval philosophy.

This paper intends to describe Ibn Sīnā's medical books, specially those which exist. They are mentioned by Brockelmann, Yahya Mahdawi (Bibliography of Ibn Sīnā, Tehran, 1954), Zillur Rahmān, (Shaik al-R'ais Number and Risāla Jūdīya) Ā'ina-i Sargudhast, Chahār Maqāla of Samarqandī, and others.

They are as follows :

- (1) *Al-Qānūn fī al-Ṭibb* (Canon of Medicine)
- (2) *Al-Adwiyatal-Qalbiyah* or *Risāla fī Aḥkām al-Adwiyat al-Qalbiyah*.
- (3) *Arjūzas* (They are eight in number),
- (4) *Risāla fī al-Bāh* or *Mas'ala Ṭibbiya*

- (5) *Risāla fī Tadbīr Sayalān al-Manī*
- (6) *Risāla fī Tadbīr al-Musāfirīn*
- (7) *Risāla fī Hifẓ al-Ṣiḥa*
- (8) *Maqāla fī Khiṣb al-Badan*
- (9) *Dastūr al-Ṭibb or Awwal Mā Yajib 'ala al-Ṭabīb*
- (10) *Kitāb fī Daf al-Maḍārr al-Kullīya'at al-Abdān al-Insāniā bi Tadāruk Anwā' al-Khaṭ-'a al-Tadbīr*
- (11) *Al-Radd 'ala Maqāla Shaikh Abi al-Faraj b. Abi Sa'īd al Yamani*
- (12) *Risāla al-Quwwa al-Tabī'iya*
- (13) *Risāla fī Sikanjabīn*
- (14) *Risāla Siyāsāt al-Badan wa Fadaḥ al-Sharāb wa Munāfi'ahū wa Maḍārrahū*
- (15) *Risāla fī al-Farq bain al-Ḥarāra al-Gharīziā wa al-Gharība*
- (16) *Risāla fī al-Faḥḥ or Ghāyat al-Qaḥḥ fī 'ilm al-Faḥḥ or Fī al-'Urūq al-Mafḥūda*
- (17) *Faḥḥ Ṭibbiya, Mustafāda min Majlis al-Nazar bi al-Shaikh Sīnā or Fu'ḥḥ fī al-Ṭibb*
- (18) *Risāla fī al-Qūlanj*
- (19) *Masā'il Hunain, or Ta'ālīq Masā'il Hunain or Sharḥ Masā'il Hunain*
- (20) *Maqādir al-Sharabāt min al-Adwīya al-Mufrada wa Madarraha*
- (21) *Risāla fī al-Nabḍ or Nabḍiya*
- (22) *Risāla fī al-Hindba (Dandelion)*
- (23) *Risāla fī al-Aghdhīya wa al-Adwīya*
- (24) *Al-Agrabadhīn*
- (25) *Risāla fī al-Baul*
- (26) *Risāla fī Takhlīḥ al-Aghdhīya*
- (27) *Risāla al-Khamr*
- (28) *Risāla Shaḥr al-Ghib or Ilāj al-Ḥumma*
- (29) *Risāla fī al-Ṭibb*
- (30) *Al-Fuḥḥ al-Ṭibbiyāh*
- (31) *Al-Masā'il Ma'dūda or Masā'il 'iddata Ṭibbiya*
- (32) *Risāla fī Manāfi' al-A'ḍā'*
- (33) *Risāla fīmā Yadfa 'ḍarr al-Aghdhīya al-Ghair al-Muwāfiqa*
- (34) *Risāla fī al-As'ila wa al Jarwāb*
- (35) *Risāla Jūdiya*
- (36) *Risāla fī Tashrīḥ al-A'ḍā'*

- (37) *Waṣīya Ḥifz al-Ṣiḥa* or *Qaṣīda Mīmīya*
 (38) *Risāla al-'Iḥq*
 (39) *Al-Ḥuzn wa Asbābihī* or *Māhīyat al-Ḥuzn*
 (40) *Risāla fī Dhikr 'Adad al-Am'ā'*

AL-QĀNŪN FĪ AL-ṬIBB

Among his medical works *al-Qānūn fī al-Ṭibb* (The Canon of Medicine) occupies the central place. The *Qānūn fī al-Ṭibb* is an encyclopaedia of medicine of about a million words which in the words of George Sarton "is a codification of the whole of ancient and Muslim medical knowledge.² On account of his peculiar way of codification, generalisation, classification and elaboration of the theory and practice of medicine it remained a medical bible for a longer period of time than any other work of ancient or medieval time did. Nizāmī 'Arūdī Samarqandī writes in his book, *Chahār Maqāla*, "If Hippocrates and Galen could have been granted a life again they would have prostrated before Ibn Sīnā".

Al-Qānūn is a highly compact work giving many facts about medical branches at a time. It is mainly concerned with theoretical medical concepts and general discussions though based on systematic classification. It is divided into five books :

- Book I, General Principles of Medicine.
 Book II, Materia Medica (Simple Medicine).
 Book III, Particular Therapy (Particular Diseases).
 Book IV, General Therapy (General Diseases).
 Book V, Formulary.

Each of these Books is sub-divided into different *fanns*, *faṣls*, and *maqālās* which stand for parts, sections, and chapters. Ibn Sīnā began to compile the *Qānūn* in Jurjān while he was staying in the house of Abū Muḥammad Shīrāzī and brought it to completion in Hamdān. It is an interesting fact that during its compilation enthusiastic students commenced taking lessons from him. It received general acceptance in no time and became popular. For centuries it was taken as the most authentic, comprehensive and classical medical book.

*Printed Editions of al-Qānūn*³

- (1) *Al-Qānūn*, printed in Rome, 1593 A.D.
 (2) *Al-Qānūn*, printed at Cairo in 1290/1873.
 (3) *Al-Qānūn*, printed at Maṭba' Āmīra in 1294/1877 in Būlāq (Egypt).
 (4) *Al-Qānūn*, printed in Tehran in 1295-96/1878.
 (5) *Al-Qānūn*, printed at Lahore in 1905 with its commentary in Persian.
 (6) *Al-Qānūn*, printed at Maṭba' Nāmī, Lucknow from the year 1905 to 1906.

Translations of al-Qānūn

The whole of Qānūn has been translated into four languages, that is, Latin, Uzbek (Russian), Persian and Urdu.

Latin translation :

In twelfth century A.D. Gerard of Cremona translated *al-Qānūn* (Canon of Medicine) into Latin. No less than fifteen editions of it came out during the last three decades of the fifteenth century. The latest Latin reprint is of 1964 published by George Olms Verlagsbuchhandlung, Hildesheim. It had been studied as a text book in the medical school of Louvain University as late as the eighteenth century. The medical curriculum in Montpellier and other universities in the sixteenth century was largely based on *al-Qānūn*.

Hebrew translation :

Al-Qānūn translated by Josef Lorki into Hebrew was printed in 1491-92 A.D. at Naples.

Persian translations :

- (1) *Al-Qānūn* was translated into Persian by Mullā Faṭḥullāh b. Fakhruddīn Shīrāzī and printed in 1306 A.H./1888 A.D.
- (2) There is another Persian translation of *al-Qānūn* in Fātiḥ Library of Istanbul accessioned on No. 35037, but its translator is unknown.
- (3) Hājī Khalīfa describes in his book *Kashf al-Zunūn* that Shaikh Dā'ūd Anṭākī (d. 1006 A.H./1597 A.D.) had versified the Qānūn and then had written a commentary upon it. However, they are untraceable.
- (4) *Tarjuma al-Qānūn*, Ahmad Monzavī describes in his catalogue of Persian manuscripts that a Persian translation of Qānūn is also available in Kutub Khāna Milli, Tehran. But the translator's name could not be deciphered.

Russian translation :

Al-Qānūn was translated into Uzbek by a team of scholars, and published by the Science Academy of Uzbek, Tashkent, 1954.

English translations :

- (1) The famous medical man Dr. O. Cameron Gruner, translated the first Book of Qānūn into English under the title *A Treatise on the Canon of Medicine*. It was first published in 1930 by Luzac & Co., London.
- (2) Col. M. H. Shah (Karachi, Pakistan) also brought out an English version of the First Book of *al-Qānūn* (the Canon of Medicine) in 1964. This new translation makes use of modern medical terminology and gives equivalents in

English for the main original terms. It was necessary in view of the changed meaning of many words during the past decades.

- (3) The Institute of History of Medicine and Medical Research, New Delhi has chalked out a scheme to translate the *Qānūn* in its entirety. The translation of the First Book of *Qānūn* to English is almost complete and will be published soon. This translation, if completed, would be the authentic translation of the original Arabic text as the oldest available impressions have been provided to serve the purpose.

Urdu translations :

- (1) *Al-Qānūn* was translated in its entirety in Urdu by Ghulām Hasnain Kantūrī. This translation was published by Maṭba' Newal Kishore at Lucknow from 1912 to 1930 (more than one editions). Because it was too literal and in old Urdu, this translation could not gain popularity.
- (2) In 1930, Ḥakīm Kabīruddīn published from Delhi a readable translation of the First Book of the *Qānūn* along with the Arabic text. Later on he also published an Urdu translation of that part of *Qānūn* which deals with *hummayāt* (fevers).
- (3) Another Urdu translation of the First Book, without the Arabic text, was published by Ḥakīm Khwāja Ridwān Aḥmad from Pakistan. Both these translations of the First Book are prescribed in schools and colleges of Ṭibb in India and Pakistan.

Abridgements of al-Qānūn

- (1) Of the abridgements of *al-Qānūn* the most famous is Īlāqī's (*d.* 460/1068) *Ikhtiqār Kitāb al-Qānūn* or *Fuṣūl Īlāqīya*. Muḥammad b. Yūsuf Īlāqī was a pupil of Ibn Sīnā and a well-known philosopher. His abridgement is limited to the First Book of the *Qānūn*. Its copies are available at many places such as National Library, Paris; Library of St. Petersburg; Khudā Baksh Library, Patna and Ridā Library, Rampur (India).
- (2) The second abridgement of the whole of *al-Qānūn* goes by the name of *Mūjaz min al-Qānūn* by Ibn al-Nafīs Qarshī (*d.* 687/1288) which was prescribed throughout the Muslim countries and is even today taught in the schools and colleges of Ṭibb both in India and Pakistan. It was printed in Calcutta in 1244/1828, and in Lucknow in 1288/1871, and also in the years 1302/1884 and 1324/1906. In 1905 it was printed at Delhi as well.
- (3) The third important abridgement of *Qānūn* is *Qānūncha* by Sharaf al-Dīn Muḥammad b. 'Umar al-Chaghmīnī (*d.* 745/1344). It was also popular hence it was translated into Turkish, Persian and Urdu.

- (4) Saḍīd al-Dīn Muḥammad al-Simnānī's abridgement is available in National Library, Paris.
- (5) Abridgement by Najm al-Dīn Muḥammad al-Labūdī (c. 13th cent. A.H.), manuscript is available in Paris.
- (6) Abridgement by Nīdā' Āṣī b. Hājī Nīdā' under the title of *Manāfi' al-Nās* is available in Faīd Library, Turkey and Āṣafiya Library, India.
- (7) Muḥammad b. Muḥammad al-Ṭabīb wrote his abridgement in 1005/1596 but it is untraceable today.
- (8) Abū Sa'īd b. Abī al-Surūr al-Isrā'īlī al-Samarri al-Asqalānī's abridgement is preserved in Āṣafiya Library (India) only.
- (9) The abridgement of Qānūn by Abū 'Abdullāh Muḥammad b. Yūsuf b. Sharf al-Dīn is also available at Āṣafiya Library.
- (10) Ishāq Khān b. Ismā'il Khān was a scholar of eighteenth century A.D. The manuscript of his abridgement is available at Riḍā Library, Rampur, which is supposed to be a commentary by Kalīm al-Lāh b. Şibghat al-Lāh al-Tabīd (d. 1161/1748). Its name is *Jawaml' al-Kilam fi Sharḥ Mawārid al-Ḥikam*. This rare manuscript is found at Riḍā Library, Rampur.
- (11) Brockelmann gives two more titles of abridgements, and they are *al-Qānūn al-Saghīr* and *Mufradāt al-Qānūn*. But the names of their authors could not be ascertained.

Commentaries on al-Qānūn

- (1) *Sharḥ al-Qānūn*, by Abū al-Ḥasan 'Alī b. Riḍwān b. 'Alī b. Ja'far al-Miṣrī (d. 460/1068). MS No. 5800 in Paris.
- (2) *Sharḥ al-Qānūn* by Fakhr al-Dīn 'Abd al-Lāh Muḥammad b. 'Omar b. Ḥasan b. al-Khaṭīb al-Rāzī al-tīmī al-Bakrī al-Ṭabristānī, Malik al-Munāẓirīn (d. 606/1209). MS are in Mashhad, Berlin and Damascus (Jāmi' Kabīr).
- (3) *Sharḥ al-Qānūn* by 'Ala al-Dīn Abu al-Ḥasan 'Alī b. Abī al-Hazm, Ibn Nafīs al-Qarashī (d. 687/1288). MS being at Majlis Mashhad (Iran), Rampur and Bankipur, Āṣafiya (India), Berlin, British Museum, Beirut, Damascus, etc.
- (4) *Sharḥ al-Qānūn (Tuḥfat al-Sa'dīa)* by Quṭb al-Dīn Maḥmūd b. Ma'sūd b. Muṣliḥ al-Shīrāzī (d. 710/1311). This is the commentary on Kulliyāt al-Qānūn, MSS being found at Bodleian (autograph copy) British Museum, Ayā Sofīya, and at Bankipur, and Rampur Libraries.
- (5) *Sharḥ al-Qānūn (Hāmīl al-Matn Jāmi' al-Sharḥain)* by Muḥammed b. Maḥmūd al-Āmulī (d. 635/1352) was printed at Lucknow in 1255 A.H.
- (6) *Sharḥ al-Qānūn* by Muḥammad b. 'Abd al-Lāh al-Aqsara'ī (d. c. 800/1387). MS in Glasgow and Bodleian.

- (7) *Sharḥ al-Kulliyāt* by Ibrāhīm b. 'Alī b. Muḥammad al-Sulamī al-Quṭb al-Miṣri (*d.* 618/1221), MS available in Paris and Bankipur (India).
- (8) *Sharḥ al-Kulliyāt* or *Tawdīḥāt al-Qānūn* by Sadīd al-Dīn Muḥammad b. Ma'sūd b. Muḥammad Ma'sūd al-Kāzrūnī (*d.* 758/1357). MS found at Rampur and Bankipur (India).
- (9) *Sharḥ al-Qānūn* by Abu al-Faḍā'il Afdal al-Dīn Muḥammad b. Nāmwar al-Khūnjī (*d.* 646/1248). MS in Paris and Riḍā Library, Rampur (India).
- (10) *Sharḥ al-Qānūn* by 'Alī b. 'Abdullāh b. 'Abd al-Raḥmān Zain al-'Arab al-Miṣri (*d. c.* 770/1368). MS is in Welcome Medical Library, New York, and in the Library of Mashhad (Iran).
- (11) *Ghāyat al-Fuḥūm fī Tadbīr al-Mahmūm* by Ishāq Khān b. Ismā'il Khān, a scholar of 18th century A.D. (12th century A.H.). MS is available in India at Rampur and Bankipur Libraries.
- (12) *Sharḥ al-Qānūn* by Ya'qūb b. Abī Ishāq al-Sāmarī (a man of thirteenth century A.D.). MS found in Bodleian and Ahmad al-Thālīth (Istanbul).
- (13) *Sharḥ al-Qānūn* by Abū b. Abī Naṣr b. 'Abd al-Lāh. The MS is nowhere available except at Mashhad, Iran.
- (14) *Sharḥ Kulliyāt al-Qānūn* by Ḥakīm Shifā'i Khan b. Hakīm 'Abd al-Shāfi Khān (*d. c.* 1212/1797). The copy of Riḍā Library, Rampur (India) is the only known manuscript.
- (15) *Sharḥ Jumal al-Qānūn* by Hibat al-Lāh b. Jumai (*d.* 594/1198). Its manuscript could not be traced anywhere.
- (16) *Sharḥ Kulliyāt al-Qānūn* by Shams al-Dīn Abū 'Abd al-Lāh Muḥammad b. 'Abdūn b. 'Abdal-Wāhid b. al-Labūdī (*d.* 1224 A.H./1809 A.D.). MS is in British Museum.
- (17) *Tashrīḥ al-Maknūn fī Tanqīḥ al-Qānūn* by Hibatullāh Ibn Jumai' (*d.* 594/1198), MS is in the Library Jāmi' Kabīr, Damascus.
- (18) Commentary by Najma al-Dīn Aḥmad b. Abī Bakr b. Muḥammad al-Nakhjāwānī (*d.* 651/1253). MS is in National Library, Paris.
- (19) Commentary by Rafī'al-Dīn 'Abd al-'Azīz b. 'Abd al-Wāhid al-Jīlī. MS is untraceable.
- (20) Commentary by Abul Faraj Ya'qūb b. Ishāq al-Masīhī, known as Ibn al-Quff (*d.* 685/1286). MS not available.
- (21) Commentary by Sa'd al-Dīn Muḥammad al-Fārisī. MS is untraceable.

Commentaries on Abridgements of al Qānūn

Commentaries on Īlāqī's abridgement (in Arabic):

- (a) *Sharḥ al-Fuṣūl* by Muḥammad b. 'Alī al-Nīshāpurī, compiled in 683/1284. Manuscripts are in Gotha and Leipzig.

- (b) The other commentary was by the great medical writer of his day Muḥammad b. Maḥmūd al-Āmulī. MS is in the Library of Salīm Āghā (Turkey).

Commentaries on Ibn Nafis's abridgement (Arabic) :

- (a) *Al-Mughnī* by Sadīd al-Dīn Kāzrūnī al-Sadīdī (d. 745/1344), printed in Calcutta in 1244/1845.
- (b) Commentary by Muḥammad b. Mubārak (d. c. 925/1519). The MS is in Riḍā Library, Rampur and in the Medical Library of the Institute of History of Medicine and Medical Research, New Delhi.
- (c) Commentary by Burḥānuddīn Nafīs b. 'Iwāḍ Kirmānī (d. 853/1449), printed in Lucknow in 1317 A.H. and in Kanpur in 1879 A.D.
- (d) Commentary by Jamāl Shams al-Dīn Muḥammad al-Aqsar'īā (d. 779/1378), printed in Delhi in 1870, and in Lucknow in 1877 A.D.
- (e) Commentary by Abū 'Abdullāh Faḍl b. Abī Naḡr b. 'Abd al-Lāh. MS is in Mashhad, Iran.
- (f) Commentary by Maḥmūd b. Aḥmad al-Amshāṭī (d. 810/1407), found in National Library, Paris and Āṣafīya Library (India).
- (g) Commentary by Muḥammad Lāhījī, available at Riḍā Library, Rampur.
- (h) Commentary by Mūtamid al-Mulk Muḥammad Hāshim b. Muḥammad Hādī, Saiyyid 'Alavi Khān. The MS is in Riḍā Library, Rampur alone.
- (i) Commentary by Ḥabīb al-Lāh, available in Āṣafīya Libray, Hyderabad.
- (j) *Fawā'id al-Shifa'* : is the commentary from Ḥakīm Irshād Khān Shifa'ī's pen. MS is in Riḍā Library, Rampur.
- (k) Commentary by Muḥammad b. 'Ala' al-Dīn Hibtullāh known as *Ghiās Tabīb*. MS is in the Library of Institute of History of Medicine and Medical Research, New Delhi.
- (l) Commentary by al-Jalāl al-Makkī al-Muḥammadī found in Riḍā Library, Rampur.

Commentaries on Qānūncha :

- (a) By Ḥusain b. Muḥammad Astrābādī who completed his commentary in 830/1427. MS is in Cambridge University, England and in Riḍā Library, Rampur.
- (b) By Muḥammad b. Maḥmūd Shīrazī, MS found in Riḍā Library, Rampur.
- (c) By Madyan b. 'Abd al-Raḥmān al-Qausūnī. MS is in Leipzig.
- (d) By 'Abdul Fattāḥ b. Saiyyid Israēlī al-Ḥusainī al-Lāḥorī. The manuscript is in the Libraries of Āṣafīya and Bankipur (India).
- (e) By 'Abdul Mājid, whose book was printed in Calcutta in 1872.

- (f) By Ahmad al-Dīn Lāhaurī, whose book *Tarwīḥ al-Arwāh* was printed in Lahore in 1907.
- (g) By 'Abdullāh b. Dā'ūd Panjābī, the book printed in Delhi in 1908 and in Lucknow in 1909.
- (h) By 'Abd al-Bāsīt b. Khalīl al-Ḥanafī (*d.* 920/1514) whose book was printed in Manchester.
- (i) By Ḥasan b. Walī Khān al-Shifā'i al-Jilī. The manuscript is in Riḍā Library, Rampur.
- (j) By Mullā Yahya Nishāpūrī Fattāḥī (*d.* 832/1448). The manuscript is in Peshawar University.
- (k) By 'Abd al-Lāh b. 'Ubaid al-Lāh al-Qazwīnī.
- (l) *Al-Mufriḥ fī 'lm al-Ṭibb* was versified by Qiwām al-Dīn Muḥammad al-Ḥasanī in 1106/1694. MS is untraceable.
- (m) By Fāḍil Baghdādī, compiled in 710/1310.⁴ No MS is available.
- (n) By Muḥammad b. Muḥammad Ṭabīb Sulṭān Bāyazīd Uḥmānī.⁵ MS is untraceable.

Super-Commentaries and Marginal Notes on al-Qānūn and its Abridgements.

In Arabic :

- (1) By 'Alī al-Gīlānī (*d.* 1018/1609). MS is in British Museum, India Office, Riḍā Library, Rampur, etc. It was printed in 1266/1849 at Nawal Kishore Press, Lucknow.
- (2) Ḥakīm Kochik wrote his marginal notes on *Sadīdī*. The MS is in Riḍā Library, Rampur.
- (3) *Hāshīa 'ala al-Qānūn* by Dīyā' al-Dīn b. Bahā' al-Dīn al-Shujā'ī. The MS is in Riḍwī Library, Mashhad, Iran.
- (4) Marginal Notes on *al-Mūjaz* by Ḥakīm 'Ajīb Khān b. Mī'ālij Khān. The MS is preserved in the Khudā Bakhsh Library, Patna and in Riḍā Library, Rampur.
- (5) Marginal notes on *al-Mūjaz* by Ḥakīm Sharīf Khān (*d.* 1231/1799). The MS being in Khudā Bakhsh Library, Patna and in the Medical Library of the Institute of History of Medicine and Medical Research, New Delhi.
- (6) Marginal notes on *al-Mūjaz* by Muḥammad 'Abdul Ḥalīm and Muḥammad 'Abdul Ḥaī. No MS is available.
- (7) Marginal notes on *al-Mūjaz* by 'Abdullāh Qādri. A MS is preserved in Riḍā Library, Rampur.

- (8) Marginal notes on the same by Maulvī Anwar 'Alī Lucknawi was printed in India in 1281/1864.
- (9) *Hashīya Nafīsī* by Maulvī Karīm al-Lāh is nowhere available except in the Institute of History of Medicine and Medical Research, New Delhi.
- (10) *Talwih ila Asrār al-Tanqih* by Fakhr al-Dīn al-Khūjandī, available in India at Ridā Library, Rampur, Āsafīya, Hyderabad, Asiatic Society, Calcutta, etc.
- (11) Luṭf al-Lāh al-Miṣrī has further elaborated his explanatory notes on Khujandī's marginal notes.
- (12) Luṭf al-Lāh al-Miṣrī's notes were further annotated by Muwaffaq al-Dīn 'Abd al-Latif b. Yūsuf al-Baghdādī. The MS is housed in Ridwī Library, Mashhad.

In Persian :

- (1) *Muqtada al-Shurūh* is a commentary on *Mūjaz* in Persian by Mirzā Raushan Damīr b. Muḥammad Ṭābi' Damir (d. 1080 A.H./1669 A.D.). The MS is in Ridā Library, Rampur only.
- (2) *Sharḥ Qānūncha* by Husain b. Muḥammad b. 'Alī Astrābādī, MS being in Najaf, Kāzmīn (Iraq), Kitāb Khāna Ilāhīyāt (Tehran), and in National Library, Paris.
- (3) *Tarjuma Mūjaz al-Qānūn* by Quṭb Muḥammad al-Ṭabīb, the MS being preserved in Majlis Library, Iran.
- (4) *Tarjuma Qānūncha*. Translated into Persian by Shams b. Hasan Munajjim, the MS is available at Kitāb Khāna Millī, Tehran.
- (5) *Tarjuma Qānūncha* by Maḥmūd b. Muḥammad Khwārizmī (d. 745/1344). It was printed in Lahore in 1330/1911.
- (6) *Mufarriḥ al-Qulūb* is also a translation of *Qānūncha* into Persian by Akbar Arzānī, the well-known and prolific medical writer of India. It has been printed several times in India.

AL-ADWĪYAT AL-QALBĪYAH

In order of importance, Ibn Sīnā's book *al-Adwiyat al-Qalbīyah* or *Risāla fī Aḥkām al-Adwiyat al-Qalbīyah* is next to *al-Qānūn*. According to Qiftī and the writer of *Tatimma Siwān al-Hikma* this treatise was composed when Ibn Sīnā came to Hamdan after the year 405 A.H./1014 A.D. The introductory part of the tract reveals that it was written at the instance of al-Sa'īd Abī al-Ḥasan in whose house the Shaikh stayed after he was freed from the imprisonment in Fardjān Fort.

The treatise, *al-Adwiyat al-Qalbīyah* is not confined to medicine only. Nine of its chapters deal with psychology which give details about soul, its kinds, seat, and

its extrovert and introvert states. The remaining ten chapters relate to medicine. The book is of great value from the standpoint of therapeutics as it throws light on such drugs that are used to tone up heart. Nowadays, when heart diseases are so common, its significance is evident.

It was printed in Istanbul in 1937 along with its Turkish translation. Other translations of *al-Adwiyat al-Qalbiyah* are :

- (1) The Latin translation, first appeared in 1482 A.D.
- (2) The Uzbek translation was published from Tashkent in 1966.
- (3) *Tafriḥ al-Qulūb* is the name of its Persian version. Ḥakīm Aḥmad al-Lāh is its translator. Its manuscripts are preserved in three Libraries of Hyderabad : Nizāmīa Tibbī College, Āṣafiya, and Sālārjang Museum. Two Persian versions are in the Libraries of Majlis and Millī Malik, Tehran but the names of their translator are unknown.
- (4) O.C. Gruner, the famous physician translated it (*De Viribus Cardis*) into English and incorporated it into his *A Treatise on The Canon of Medicine*, published by Luzac & Co. London, 1930, (see pages 123 to 125, and 534 to 552).
- (5) The Institute of History of Medicine and Medical Research, New Delhi has undertaken the difficult task of translating *al-Adwiyat al-Qalbiyah* into English, which is now complete and shall be published soon.
- (6) It was translated into Urdu by the late Shifā'al-Mulk 'Abdul Laṭīf Falsafī, the principal of Ajmal Khān Tibbīa College, Aligarh and published by Īrān Society. The manuscripts of the original text are available at Mashhad, Istanbul, Leiden, Escorial, British Museum, and in India at Rampur and Bankipur libraries.

ARJŪZAS OR VERSIFIED TRACTS OF IBN SĪNĀ

Ibn Sīnā was a genius and as such he wrote on different branches of learning to express it. He was prolific and versatile. He could compose good poetry. Yet it is debatable whether he was the genuine author of *Arjūzas*, the versified medical tracts, or not. Some *Arjūzas* attributed to him are as follows :

- (1) *Arjūza fī al-Ṭibb* or *Alfiya Ṭibbīa* known as *Arjūza al-Sīnā'iya*.

Ibn Sīnā's main purpose in compiling this work was to write a practical work which students had to learn by rote and which the teacher would develop in course of his lecture. In his endeavour to make medical truth available in its purity to other physicians, he attempted to explain the fundamentals of the art of medicine in a clear and succinct manner.

The foreword of the *Arjūza* is in prose. Its early editions were of 1839 (Calcutta) and of 1261 A.H. (Lucknow). The Lucknow edition was published with its commentary by Ibn Rushd.

Its translations :

Its Latin translation was published as early as 1485 A.D.

Haven C. Krueger translated it into English in 1963.*

Jauhar al-Nafīs is the name of its Urdu translation by 'Abdul 'Azīz Muḥammad Batalawī.

Commentaries on the Arjūza

These are by :

Ibn Rushd

Mūsa b. Ibrāhīm b. Mūsa (d. 876 A.H./1471)

Ibn Tumlūs

Aḥmad b. 'Abd al-Salām

'Abd al-Ḥamīd b. Hibatullāh Abū Ḥadīd al-Madā'inī

Muḥammad b. Ismā'il b. Muḥammad (d. 988 A.H./1580)

Aḥmad b. Muḥammad al-Muhāna

Armangound has rendered Ibn Rushd's commentary into English.

The other *Arjūzas* attributed to Ibn Sīnā :

(2) *Arjūza fī al-Ṭibb fī Ḥifẓ al-Siḥha*. Its original copy contained 151 couplets. But its extant copies at Ayā Ṣofīya and Berlin have only 15 and 13 couplets, respectively.

(3) *Arjūza fī Ṭibb fī-Fuṣūl al-Arba'a*. It has 121 couplets. Its manuscript copies are available at Berlin, Istanbul, Damascus, Asād, Paris, Vehabi, Vatican, etc.

(4) *Arjūza fī al-Tashrīḥ*. It contains 98 couplets. Its copies are available at British Museum, Gotha and Vatican.

(5) *Arjūza Laṭīfa fī Waṣāyā Ibuqrāt*. Hippocrates' exhortations about the definite symptoms of dying men have also been versified. It consists of 93 couplets. The MSS are available at Berlin, Vatican, Baghdad and British Museum.

(6) *Arjūza fī al-Mujarrabāt fī al-Ṭibb*. This *Arjūza*, having 120 couplets, was composed in the year 428/1037 by the author and remains unpublished so far. Copies available at Ayā Sofīya, Rāghib, Nūr Uthmānīa, Istanbul University, Paris, Escorial, British Museum, etc.

* *Avicenna's Poem on Medicine*, by Haven C. Krueger, Charles C. Thomous, U.S.A., 1963, pages 112.

(7) *Arjūza fī al-Waṣāya*, (*Nasā'ih Tibbiya Manzūma*). This Arjūza deals with the proper timings for administering medicines. It contains 72 couplets and is available at Berlin, Gotha, Nūr Uthmānīa, Istanbul, etc.

(8) *Tadh'il Arjūza Ibn Sinā fī al-Hummayāt*. Abū Mūsa Hārūn b. Ishāq b. Azrūn (c. 500/1106) has further added information concerning fevers to this Arjūza. Copies are available at Leiden, British Museum, Bodleian, Escorial, Madrid, etc.

On the above Tadh'il there is a commentary by Abū Muḥammad al-Qāsim b. Muḥammad b. Ibrāhīm al-Ghassānī (d. 960/1553).

(9) Brockelmann has mentioned one more Arjūza by an unknown author found in the libraries of Munchen and Dresden.

Persian Arjūzas :

(10) *Tibb Manzūm* by 'Ādil Shīrāzī. The manuscript is preserved in the Library Dahkhudā, Tehran.

(11) *Qaṣida dar Pizishkī* by an unknown translator. The MS is in Tehran University Library.

IBN SĪNĀ'S OTHER MEDICAL BOOKS AND TRACTS

(1) *Risāla fī al-Bāh (Mas'ala Tibbiya)*.

Copies are available at British Museum, Istanbul, Ayā Sofīya, Nūr Uthmānīa ; Tehran and Riḍā Library, Rampur, India.

Its Persian version is available⁶ in Dānishkada Pizishkī, Tehran.

(2) *Risāla fī Tadbīr Saylān al-Mānī*.

Copy is found in the Library of Istanbul University, Istanbul.

(3) *Risāla fī Tadbīr al-Musāfirīn*.

It was printed in Cairo in 1305 A.D. on the margins of Rāzī's book *Manāfi 'al-Aghdhīa*. It was translated into Latin as well. Copies are housed in British Museum, Istanbul, Ayā Sofīya, Nūr Uthmānīa, Tehran, etc.

(4) *Risāla fī Hifz al-Siḥha*.

It deals with hygiene and consists of introduction and 13 chapters. Copies are available at British Museum, Cairo, Ayā Sofīya, Nūr Uthmānīa, Tehran. Millī Malik, Āsafīya, Bankipur, Rampur (India).

(5) *Maqāla fī Khisb al-Badan*.

It is a Galen's tract translated by Ibn Sīnā into Arabic. The only extant copy is housed in Ayā Sofīya (Istanbul).

(6) *Dastūr al-Ṭibb* or *Awwal mā Yajib 'ala al-Ṭabīb*.

Copies are available at Gotha, Ayā Sofīya, Nūr Uthmānia, Milli Malik (Tehran), and Rampur (India).

(7) *Kūtāb fī Daf' al-Maḍārral-Kullīya 'an al-Abdān al-Insānīa bi Tadārūk Anwā' 'al-Khaṭā' al-Tadbīr*.

Ibn Sīnā wrote it at the instance of Abual-Hasan Aḥmad b. Muḥammad Suhailī, the Vazier of 'Alī b. Māmūn Khwārazm Shāh. It was printed in Cairo in 1305. Its Persian translation is also available in British Museum. It was subsequently translated by Shaikh Husain al-Jābir al-Ash'arī, printed at Delhi in 1310/1892 and was also rendered into Latin.

(8) *Al-Radd 'ala Maqāla Shaikh Abū al-Faraj b. Abi Sa'id al-Yamānī*.

It was mainly the reply to Abū al-Faraj to contradict some of his medical views. Copies are at Gotha, Nūr Uthmānia, Istanbul Univ., Milli Malik Tihṛān, etc.

(9) *Risāla al-Quwa al-Ṭabī'iya*.

It was meant to refute some medical ideas of Abū al-Faraj 'Abd al-Lāh b. al-Ṭayyib (d. 435 A.H./1043 A.D.). Copies are available in Ayā Sofīya, Nūr Uthmānia, Sahid 'Alī Pāshā, Milli Malik, Mishkāt, Rampur, (India).

(10) *Risāla fī Sikanjabīn*.

It has been rendered into Latin in 1547. Copies are available at Cairo, Nūr Uthmānia, Milli Malik, Tihṛān, Mishkāt, Āṣafīya, Riḍa Library, Rampur (India).

(11) *Risāla Siyāsāt al-Badan wa Fadā'il al-Sharāb wa Munafi'ahū*.

It dwells on merits and demerits of wine. Copies are in Ayā Sofīya, Nūr Uthmānia, Milli Malik, Tihṛān, etc.

(12) *Risāla fī al-Farq bain al-Harāra al-Gharīza wa al-Gharība*.

It relates to the innate as well as external heat of the body. Copies are available in British Museum, Milli Malik, Tihṛān, Āṣafīya, Bankipur, Rampur (India), etc.

(13) *Risāla fī al-Faṣḍ*, or *Ghāyat al-Qaṣḍ fī 'ilm al-Faṣḍ* or *Fī al-'Urūq al-Mafsūda*.

It is on venesection. Copies are housed in Nūr Uthmānia, Paris, Bankipur, Rampur, etc.

(14) *Fuṣūl Ṭibbiya Mustafāda min Majlis al-Nazar Li al-Shaikh Sīnā* or *Fuṣūl fī al-Ṭibb*.

Copies are available at British Museum, Bankipur, Rampur (India), Nūr Uthmānia, Istanbul Univ., Milli Malik, Tihṛān, etc.

(15) *Risāla fī al-Qūlanj*.

It deals with the treatment of Colic. He was a specialist on this disease. On account of this specialisation he was twice appointed wazier and the same ailment led him to his death.

Copies are available at Vahabī, Riḍwī, Milli Malik, Mishkāṭ, Mashhad (Iran) and Āṣafiya and Rampur (India).

(16) *Masā'il Hunain* or *Ta'ālīq Masā'il Hunain* or *Sharḥ Masā'il Hunain*.

It is a commentary on a medical book *Masā'il* by Hunain. Copies are in Hamīdiya, Koprūlu, Nūr Uthmānia, etc.

(17) *Maqādīr al-Sharabāt min al-Adwiyat al-Mufrada wa Muḍārrihā*.

It explains what quantity of liquid medicines should be administered and how it can be harmful. The only MS is available in Berlin.

(18) *Risāla fī al-Nabḍ* or *Nabḍiyya* or *Raqshanāsi*.⁴

Ibn Sīnā wrote it especially for 'Alā al-Daula b. Kākoya, the then ruler of Isfahān. It is a Persian translation. Copies are available in India at Rampur and Āṣafiya, though it was printed in 1317 and 1330 (Persian Solar year) at Tehran.

(19) *Risāla fī al-Hindbā'*.

It relates to Kāsni (Dandelion) a simple drug. Dr. Suhail Anwar has recently edited and published it from Istanbul

(20) *Risāla fī al-Aghdhīya wa al-Adwiyah*.

The Library of Ayā Şofīya has the only extant copy.

(21) *Al-Aqrabādhīn*.

The copy of al-Aqrabādhīn in Khazīna Istanbul has been attributed to Ibn Sīnā.

(22) *Risāla fī al-Baul*.

It throws light on urine test and is available in Glasgow (Scotland).

(23) *Risāla fī Takhlīt al-Aghdhīya*.

Its rare MS is found only in Rampur (India).

(24) *Risāla al-Khamr*.

It is other than the one mentioned in the preceding pages and is available at many libraries as As'ad Āfandī, Hamīdiya (Istanbul), Bodleian, etc.

(25) *Risāla Shaṭr al-Ghib* or *'Ilāj al-Humma*.

Copies are in Āṣafiya, Rampur as well as in the Library of Indian Institute of Islamic Studies, New Delhi.

(26) *Risāla fī al-Ṭib.*

It is on cosmetics. Its unique copy is in Leiden.

(27) *Al-Fuṣūl al-Ṭibbīyāt.*

A few of its extant copies are available in the libraries of Istanbul.

(28) *Al-Masā'il Ma'duda* or *Masā'il 'Iddata Ṭibbīya.*

It contains replies to some important medical problems raised by contemporary physicians. Copies are in India in Āṣafīya and Rampur.

(29) *Risāla fī Manāfi' al-A'dā'.*

This tract of Ibn Sīnā is available at Ayā Ṣofīya, Hamīdyā and Nūr Uthmāniya (Istanbul).

(30) *Risāla fī mā Yadfa' darr al-Aghdhīya al-Ghair al-Muwāfiqa.*

One MS is available at Rampur (India). Fawā'id al-Ashyā' is the translation of Dafa' 'Maḍār al-Aghdhīya translated by Abū al-Muẓaffar Muḥammad bin al-Muṣṭansir Hirawī. MS in Paris (No. 343/4).⁵

(31) *Risāla fī al-As'ila wa al-Jawāb.*

The tract, in question-answer form, is found in Ayā Ṣofīya, Bankipur and Āṣafīya.

(32) *Risāla Jūdiyya.*

This is a small treatise in Persian written originally for Moḥammad Ghaznawī. Dr. Maḥmud Najm Ābādī had published it from Tehran in 1330 A.H. Though it is in a very succinct form, it manifests the practical side of Ibn Sīnā. He has recorded his own tested prescriptions for different ailments. It reflects his manner of treatment and clinical approach. Ḥakīm Zillur Raḥmān of Aligarh University has published it in 1971 with its translation and commentary in Urdu.

(33) *Waṣīya Ḥifz al-Ṣiḥha* or *Qaṣīda Mimīya.*

It is a treatise mentioned in the preceding pages.

(34) *Risālat al-Ishq.*

The author compiled it for his worthy pupil Abū 'Abd al-Lāh Faqīh Ma'ṣūmī. It is found in Arabic as well as in Persian. The original Arabic text had been published by Jāmi' 'al-Baḍāi', Cairo. Syed Muḥammad Mishkat, the Professor of Tehran University had edited and printed it in 1320. Prof. Ahmad Ātish has recently published it at Turkey.

(35) *Al-Huzn wa Asbabihī* or *Māhiya al-Huzn.*

It concerns grief and its causes and cures. Libraries of Istanbul have several copies of its manuscript. The Library of As'ad Āfandī (Istanbul) gives it

the title of 'Daf'al-Gham wa al-Hamm'. One more tract on the same subject has been published in 1911 at Beirut under the title *Raf' al-Gham 'Inda Wuqū' al-Maut* or *al-Shifā' min Khauf al-Maut*.

(36) *Risāla fī Dhikr 'Abad al-Am'ā*.

Ullmann† has stated that it is available in Chester Beaty Library, Dublin.

Persian works :

Now it would not be out of place here to give a few Persian works attributed to Ibn Sīnā. They are :

(37) *Risāla fī-Tashrīh al-A'dā'* (Persian)

Dr Ghulam Husain Siddiqi, Professor, Tehran University, has edited and published it.

(38) *Jarrāhī wa Kakhālī*.⁶

Its translator could not be traced. A MS is available at Tehran University.

(39) *Samūm*⁷

Its attribution to Ibn Sīnā is doubtful. MS is found in Dahkhuda Library, Tehran.

(40) *Manāfi' wa Khāṣiyat Ashyā'*.⁸

This book may also be included in Ibn Sīnā's works. MS available at Dānish-kada Pizishkī (Tehran).

As there are contradictory views of scholars regarding some works of Ibn Sīnā the time is not ripe for a man to pass his final judgement on them. Researches on the authenticity of his books are still going on ; hence with the passage of time the total number of his books is likely to be increased or decreased.

Thus we see that Ibn Sīnā has a very high place in the field of medical writing. He possessed an extraordinary urge for writing. This was the reason that inspite of his stormy life which led him through many travails and great sufferings in the fifties, he gathered vast knowledge and personal experiences which resulted in his marvellous medical books as *al-Qānūn* and *al-Adwiyat al-Qalbīyah*. His thinking was basically philosophical and medical. His medical works are indeed the epitome of all available knowledge of his time. His medical writings are, in a way, the meeting ground of the East and the West. Though they are mostly theoretical, yet they paved the way for the modern generations to move forward with confidence on the path of medical research.

† Ullmann, *Die Medizin Im Islam*, E. J. Brill, Leiden, 1970, p. 156

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- ² Sarton, George, *Introduction to the History of Science*, Vol. 1, 1953, p. 710.
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- ⁴ *Chahār Maqāla*, Nizami 'Arudi Samarqandi, Cairo, 1327.
- ⁵ *ibid.*
- ⁶ Ahmad Monzavi, *Persian Manuscripts*, p. 516.
- ⁷ ———, *Ibid.*, p. 426.
- ⁸ ———, *Ibid.*, p. 457.