Review article:

Resources of IlmulAmraz during early Abbasid caliph (7th-9th C.E) up to the work of Al-Razi

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Abstract:

Aim and Objective: The literature of Ilmul Amraz occupies a pedestal position in Unani medicine. The literature, however, is scattered among many manuscripts and requires being collected and compiled for better understanding and comprehension of disease concepts of Unani medicine. The material has been collected from the original resources of early Abbasid caliph (from 7th-9th C.E) till the period of Al-Razi and briefly introduced in this article. Material and Methodology: The proposed literary research is conducted through ‘input-processing-output’ approach. The literature has been collected from different classical texts, reference books and various digitalized mode. Conclusion: The present review article underlines the contributions of Arab physicians, their original works, innovations, and practical experiences. The impact of theoretical contribution of Al Razi manifests in ancient Greco-Roman theory of diseases.

Keywords: Ilmulamraz, literature, scattered, compilation, understanding

Introduction: Abbasid caliphate (750-1517 C.E) was the golden age of Arab medicine in Arabic history. The literary enlightenment did not bog down with the annihilation of Baghdad in 1258 C.E, but continued to flourish in Damascus, Cairo and Cordoba (H.A Hajra Albinali.2013). The early Abbasid caliphate was the period dedicated to translation aimed for the search of Greco-Arabic medicine1. The translation took place in three phases. The first phase (754AD-809AD) started from the reign of Khalifah Abu Ja’far al-Mansur, and continued up to the end of Khalifah Harun al-Rashid’s reign. The second phase of the translation movement of Abbasid era began in the reign of Khalifah al-Ma’mun from the year 814AD till the year 913AD. The third phase began early in the 10th Century up to the middle of the 11th Century2. The second caliph Al-Mansur had encouraged the Nestorian physician for the translation of early Greek, Syriac and Persian works into Arabic in Bayt-ul-Hikmat (House of wisdom)3. The translation took place under the guidance of Yuhanna-bin-Masawayh (d.857C.E) and later by his pupil Hunayn-Ibn-Ishaq (Johannitus) (d.873A.D.)3. The other translators during the translation movements were Lusuf al-khari-al-Qass, Thabit-bin-Qurra (826-901AD) Qusta-bin-Luqa (C.912-913AD)4. After the intense effort in translation and analysis of the works of Hippocrates, Aristotle, Theophrastus, Euclid, Ptolemy, Rufus of Ephesus, Dioscorides and Galen, Arab scholars systematized and elaborated the gathered ancient knowledge5.2. The great generation of Muslim physicians started to appear in the fourth century of Hijiri. There was one of the most renowned Muslim Persian physician and an encyclopaedic scientist AbûBakr Muhammad Ibn ’Abdu Allâh Ibn Muhammad al-Râzî. (854-925CE).6 He was one of the disciples of Abul Hasan Ali bin Sahl Rabn-ul-Tabri (783-858), who examined both Islamic and Greek ideas in rational manner.7 His work on Al-Judriwa’l-Hasbais considered as a masterpiece in clinical medicine8 Razi was among the first who

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clearly described the clinical difference between the two contagious diseases (smallpox and measles) on the basis of humorism\(^8,9\). This is an evident proof that he was not just a translator in Abbasid caliph but also contributed a lot in development of medicine\(^10\). The works of these scholars are mostly preserved in the form of encyclopaedia or compendium. Some of the resources encompassing the knowledge of Ilmul Amraz translated by Yuhanna-bin Masawayh, Hunayn-Ibn-Ishaq, Thabit-bin-Quarra, Qusta-bin Luqa, Rabban-al-Tabri and al-Rāzī are briefly introduced in this paper. The Table 1 highlights the brief information of the resources, its condition along with their corresponding author.

Table 1: The important available manuscripts of IlmulAmraz during the period of Abbasid caliph as is mentioned below:

<table>
<thead>
<tr>
<th>Sr.</th>
<th>Resources</th>
<th>Arabic or Urdu title</th>
<th>Latin/English title</th>
<th>Availability of resources</th>
<th>Author</th>
</tr>
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<tbody>
<tr>
<td>2.</td>
<td>Kitab-ul-Masail fi al Tibb</td>
<td>Isagoge(^13) or introduction to the healing art or questions on medicine for beginners (^14)</td>
<td>Manuscript in Raza library, published from BUNDIQA in 1486, Leipzig in 1497(^15)</td>
<td>Hunayn-Ibn-Ishaq (Johannitus) (d.873A.D.)</td>
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<td>4.</td>
<td>Kitabfil-Waba’h-Wa-Asbabihi</td>
<td>--------</td>
<td>Manuscript in Khudabaksh library with publi-1053H</td>
<td>Qusta-bin Luqa, Masahi (820-910AD)</td>
<td></td>
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<tr>
<td>6.</td>
<td>Kitab Al-Hāwi fit-Tibb</td>
<td>Liber continens or comprehensive book(^18)</td>
<td>Published CCRUM (^19)</td>
<td>Abū Bakr Mohammad Ibn ʿAbdullāh Ibn Muhammad al-Rāzī (854-925CE)</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Kitab Al-Mansoori</td>
<td>Liber ad Monorisor the book on medicine for Mansur (^19)</td>
<td>Published 1990 CCRUM (^19)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Kitab Al-Judriwa’l-Hasba</td>
<td>On smallpox and measles</td>
<td>Manuscript in Leiden university library in Netherland (^20)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Kitab Al-Murshid</td>
<td>The Guide(^19)</td>
<td>Published CCRUM (^20)</td>
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The available information covered by the resources is of the IlmulAmraz with discussion of the following topics:

i. State of the body/diseases state, its definition, types and basic classification of the diseases.
ii. Essential, non-essential, general, and specific causes for diseases.
iii. Periods of diseases including fever, crisis and the nomenclature for the diseases.
iv. Attributes and sign-symptoms.
v. Indicators of diseases i.e. pulse, urine, stool, sweat and sputum examination.

Materials and Method:
The methodology frame work used for present research, is through ‘input-processing-output’ approach. The whole research is conducted into three steps-

1. Input
2. Processing
3. Output

Figure 1: The three stages of effective literature review process \([21]\)

Step-1 (Input): This is the step of gathering and screening the literature. The material for the present study is collected from primary and secondary sources i.e. original books, their available Arabic,
Latin, Urdu and English translations, previous research works, libraries catalogues, journals, article from the libraries of NIUM-Bangalore, AMU-Aligarh and the literary research Dept. Institute of History of Medicine Jamia-Hamdard-New Delhi and computerized searches of various website like PubMed etc.

**Step-2 (Processing):** In this step all the collected material was analysed and then systematically arranged.

**Step-3 (Output):** The postulates and concepts relevant to Ilmul-Amrad from some of the arranged ancient literature are written first then brief introduction of the resources are given in a systemic and chronological order.

**Resources:**

1. **Kitabul-Mushajjar** - One of the ancient book (third century A.H/Ninth century C.E) on Kulliyat and Moalajat, written in the form of table so the name Kitabul-Mushajjar.[11] This book is based on two parts, the first part discusses about the *kulliyat* (Principles of Tibb). In the beginning of the first part the author classified the Tibb in two categories - theoretical and practical. According to him the theoretical part is divided into two basic types. First part deals with the things related to the *Tabi’at* and the knowledge of the disease. Second part (practical aspect) deals with the diseases from head to toe with their different causes, semiology and treatments.[12]

2. **Kiatab-ul-Masayil (Isagogue)** - This book contains all the basic principles including the theoretical and practical knowledge of medicine. He has given a detailed description of *Sawda* and its *Kaifiyat-e-Haddat-ul-Muhlakataha* that was not pointed by the scholars later him.[11] He has discussed about the diseases and their types in detail. He mentioned four kinds of diseases of compound organs (structure, quantity, number and position). He further mentioned five sub types of structural diseases (forms, cavities, canals, roughness and smoothness). IbnSina has included the diseases related to roughness and smoothness of the surface of the organs in one category under the head diseases of satooh.[11]

3. **ZakhirahThabit bin Qurrah** - It contains thirty one chapters on diseases. In each chapter author has elaborated the clinical aspect. Topics of *Ilum-ul-Amrad* are discussed in some of the chapters. For example, Chapter-two contains detailed description of diagnosis of concealed diseases in *A’da-Mutashabiha* and *A’da-Murakkaba*. Chapter-twenty-two deals with the detailed description of all kind of tumours e.g. *Awram-Harrah, Awram-Baridah, Awram-Ratbah, Awram-Yabisah, Sala’a* and *Dubaila* etc. Chapter-twenty-six contains description of all kinds of fever, causes, sign-symptoms and their treatments, brief compendium about the crises and its indicators. In the description of pulse, he has the opinion that pulse movement are because of systolic and diaastolic translatory movement of the heart (*Harkat-Makani*); diagnosis of various diseases of organs is described with reference to *Kitabul-a’da-Almah* of Galen. He further mentioned *Judri-wa-al-Hasbah* and *Hummiyat-e-Ghashiyah*. Ghashi is referred as one of the complication of fever with several causes. Chapter-twenty-seven discusses the detailed description of air, cities, season and water. Genesis of Epidemics in different time periods and seasons also exemplified along with suitable treatments and hazards. [15]

4. **Kitabfil-Waba’h-wa-Asbabihi** - The author has divided the whole discussion into four discourses. First chapter contains the importance of air as one of the important causes for health and disease, as it is essential for the synthesis of *Ruh* in heart. It is one of the important constituent of the body therefore the body easily accepts it. Any unnatural alteration harms the body and its improvement treats the body. Chapter second deals with different kinds of adverse effects on account of season, due to the different localities and the associated diseases e.g. *Amrad Baldiya*. Types of epidemic air are described along with details of adverse causes with reference to ancient scholars like Hippocrates, Rufus Georges etc. Chapter third deals with the knowledge of causes due to which the air pollution is more harmful than the food and drink contamination. Air pollution affects the larger population while the food and drink contamination remains confined to certain locality. Chapter four provides information about the preventive measures in general and varieties of epidemics in particular by discussing the alarming signs and preventive measures for healthy and treatment modalities for diseased person.
5. Firdaus-al-Hikmat

Edward Granville Brown (1862-1926) discovered the importance of this book in the development of medicine. It is one of the seven famous books of Tibb translated and written in Arabic language during Abbasid period. Author in this book not only elaborated the basics of neonatology but also highlighted the congenital anomalies of organs in detail. It contains a total of seven Naw’ (sections), thirty Maqalah (parts) and three hundred sixty Bab (chapters). Fourth section contains twelve parts with one hundred fifty two chapters that deals with general and specific pathology and diseases of whole body from head to toe with their treatments. Anatomy of muscles, nerve and vessels is described along with evidences inferred from pulse, urine and stool. In the beginning of the first part of the fourth section, Tabari mentioned that he had written nine chapters dealing with diseases, their definition including all categories and causes responsible for tumult of Taba’, temperament and the symptoms occurring in different ages, season including the basic principles for the treatments. If anyone apprehends the concept mentioned in these chapters, he may be able to understand the further implications. According to Tabari, anything that damages the organ and alters its functions is called a disease. There are three types of functional disturbances described i.e. loss, change and weakness of functions. He also described three types of somatic causes i.e. Ashab-e-Qadeem (due to accumulation of the waste matter in the body), Asbab-e-Hadeth (impinging accidentally from outside) and the combination of both. As per the constitution of body he illustrated three categories of diseases and three categories of Fasad-e-Mizaj that occur in simple organ or in compound organ or in both. Moreover he mentioned different types of diseases i.e. acute, chronic, generalised, specific, external, internal and untreatable diseases such as Sartan, Niqris, and Ilawus. Amrad-e-Masharik (composite diseases) are described with the example of the headache follows by stomach pain, uterine pain and the neck pain. He mentioned some hereditary diseases like Juzam, Sil, Bars, and Sara’. Transformation of one disease into another is mentioned in the text with examples of Waja-ul-Junub and Waja-ul-Riya converted into wound, Zaheer converted into Ishal-e-Ghaliz and Waram-e-Kabid converted into Istisqua. Humma Nafida produces heat and irritability in the body. He has mentioned seven aggravating causes of disease condition i.e. alteration and disturbances of air, excess or deficiency of diets and drinks, disturbances of sleep, excessive rest, fatigue, mental disturbances and wound. The four causes mentioned for internal diseases are excess accumulation of matter in any organ, Taiz-lada’ Madda, Riyah-e-Ghaliza, and the disturbance of any one khilt. With reference to Hippocrates, he mentioned five symptoms of swelling of internal organs as (1) disorder of speech and shivering of the body in Waram-e-Dimagh, (2) Khunaque in Waram-e-Riyah, (3) nausea in Waram-e-fam-e-Me’da, (4) asthenia in Waram-e-Tihal, (5) difficulty in micturition in Waram-e-Gurday. About the tumour, he writes that the matter moves to the organ and produces Waram except Waram-e-Har as it is not produced due to the matter. Raqique-dam mail ba Safrah (dilute blood with bile), if accumulates at any place, produces Hamraha (Surkh Badah), similarly, Ghaleez-Harr (viscous-hot) blood produces Chechak, accumulation of dilute phlegm in any organ produces Waram-e-Mustafikh; viscous phlegm produces viscous pus, deposition of Sawda in an organ produces Sartan and similar Avram (swellings). Safrah does not produce Waram as it is dilute in consistency. Tumours of lung, liver and throat are mentioned as most disastrous and dreadful as compared to the tumours of intestine or bladder.

6. Kitab Al-Hawi

It is the largest medical textbook edited in Arabic language, as it consists of twenty four volumes. Some of the literature regarding the general description on diseases and the causes is mentioned in fourteenth volume. The author has given detailed description of excretions like sweats, faeces, vomiting etc. In context of sweats, author has given emphasis on types, its indicator, and occurrence in different diseases, causes of diaphoresis and constriction of pores etc. Similarly, physical examination of stool its colour, consistency, quantity, time of defecation etc. are described in detail. The diagnostic importance and evidences inferred from vomiting is described with amazing thoroughness. Volume-fifteenth contains discussion about fever based on various aetiology i.e. tumours or injuries, internal tumours and Humma-e-Warmia. The description regarding air and localities is given separately. Sixteenth volume focuses on Nudj in various Maddi diseases. Volume-seventeenth
provides detailed description on pulse, its examinations and different types of pulse in relation to diseases. Volume-nineteenth contains urine examination in detail.

7. **Kitab Al-Mansoori (كتاب المنصوري)** This book comprises ten parts with detailed description of theoretical and practical knowledge of medicine with the rapietuses and managements of diseases. As far as the pathology is concerned, the second part deals with the identification of the temperament of the whole body, the variety of personality, a brief discussion on *Imtila be-Hasbil Auwiyya* and *Imtila be-Hasbil Quwa*, dominance of each *Khilt* with their sign and symptoms, and the importance of *Rutubatwa Fudlat-e-Badan*. Third part of this book deals with the diet and drugs and their effects as one of the cause for health and disease. Part ten of this book is based on fever, its different types and their treatment. This section also discusses the acute diseases with their *Alamat-e-Jayyadawa Raddiya*, crisis, its signs and symptoms and days of crisis. Examination of urine and faeces, description of pulse, different types and its examination in different diseases are mentioned in this section of the book.

8. **Kitab Al-Judriwa Al-Hasba (كتاب الجدرى وال حصبه)** This book consists of fourteen chapters. The book begins with a short introduction on objective of writing the book which underlines the absence of any satisfactory work done earlier on this topic. First chapter deals with the causes causing a disease in some and sparing others. Second chapter discusses the bodies, more susceptible to get smallpox and its relationship with season, where the disease is more common. From third to fourteen chapter, various aspects of *Juder wa’l-Hasba* i.e. the season, time, course, prevention, dietary recommendations and prognosis are described in detail.

9. **Kitabul-Murshid (كتاب المرشد)** – This book of Al-Razi (865-925 C.E.) deals predominantly with the theoretical aspect of *Tibb*. The intent behind writing this comprehensive book was unsystematic and incoherent presentation of fundamentals of Unani *Tibb* in *Kitabul-Fusul* of Buqrat. According to Prof. Sayyed Zillurehman, *Kitabul Murshid* of Razi is actually the commentary on *Kitabul- Fusul* of Buqrat. There is no other book of Razi containing comprehensive theoretical aspect of *Tibb*. It consists the complete knowledge of *kulliyat* up to his time. In description of *Sabab, Mardand ‘Ard*, he describes diseases as the state of the body in which organ ceases its functions completely or is affected up to some extent or there is pain only. Further he mentioned only two types of causes responsible for this state: *Taghayyure Mizaj* and *Shakal* (alteration in temperament and structure). He doesn’t include *Qata/Tafarruq* as separate entity but a type of ‘change in structure’. *Asbab-e Sitta Darooriyah* i.e. air, its different types, water, rest and movement, bath, exercise, sleep, wakefulness, diet, drinks, coitus are discussed along with their practical aspects. In section of diagnosis, he mentioned *Imtila*, its different types, their sign-symptoms, *Radayat-e-khilt*, its sign and symptoms, treatment, sweat, urine examination, respiration, crisis, day of crisis and the periods of diseases.

**Conclusion**

It may be concluded from the excerpts collected from various sources of original contributions of eminent Unani physicians that they translated the primitive medical literature gathered from Greco-Roman civilizations, comprehended it and further developed by their own empirical observations. They classified the *amrad* on the basis of changes in structure and altered temperament of the diseased organs. They established the interrelationship of *Sabab, Ard* and *Marz*, cogently explained the related sign and symptoms of diseased organs and formulated the treatment guidelines. The collective efforts of Unani physicians catapulted the medical science to the apotheosis of accomplishment and thereof, the whole distillate of medical knowledge contained in *Canon of Medicine* of Ibn Sina reigned supreme in the medical curriculum of the west till the mid of seventeenth century.
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