

ORIGINAL ARTICLE

Research on the Knowledge of Medical History and Doctors of Kufa City from the Beginning to the End of the Fifth Century of Hijri

Abstract

The city of Kufa was built in 17 AH during the reign of the second caliph in Mesopotamia. During the first centuries of Islam, a large population settled there. In the social dimension, the Kufis needed the services of skilled physicians with different specialities. Although little is known about the medical knowledge and physicians of Kufa at that time, many historical events show clear signs of the flourishing of Kufa medical knowledge in the first centuries of Islam.

This research, with a descriptive-analytical method, tries to answer these questions: what was the status of medical knowledge in Kufa from the beginning to the end of the fifth century of Hijri? And who were the famous doctors of Kufa? Research findings show that in the centuries mentioned, there were a significant number of physicians with different specialities including Muslims, Christians and Jews in Kufa who were either Kufis themselves or came to this city and provided medical services to the rulers, governors and people. They were hygienic and at the same time wrote and translated medical works, the most famous of which were Athir ibn Amro al-Sukuni, Abdul Malik ibn Abjar, Jabir ibn Hayyan Azdi, Yaqub ibn Ishaq Kendi, Theodor Tiyazuq and Euphrates ibn Shahnatha.

Key words: History of Medicine, Kufa, Physicians, Civilization, Islam

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Introduction

The city of “Kufah” was built in the year 17 AH/638 AD during the caliphate of Umar Caliph II in the Iraqi region by Saad bin Abi Waqqas (Blazeri, 1988, p. 270). The building site of this city was chosen with the consultation of two companions of the Prophet (PBUH), namely Salman Farsi and Huzaifa Yamani, near the ancient city of Hira (Tabari, 2008, Vol. 5, p. 1845) and by the order of Saad bin Abi Waqqas, the forces of the Islamic Army settled there. This city was the first metropolis that was built by Muslims outside the Arabian Peninsula and in the Iraqi region after the emergence of Islam and was named “Kufah” (Izadi, 2000, p. 77). Kufa Grand Mosque was the first building built in it and the division of the city and its neighbourhoods was done based on it and next to it. In the year 36 A.H. and after the event of the Battle of Jamal, Imam Ali (a.s) entered the city of Kufa and from that time on, this city played a significant role in the history of Islam (Jafari, 2008, p. 146).

During the time of the Umayyads, due to the actions of the Umayyads in the direction of developing the territory and gaining more benefits in the eastern borders, namely Iran and Transoxiana, the city of Kufa was considered their political-military base in Mesopotamia and as a centre for controlling and monitoring the plateau of Iran that the ruler of Iraq (Basra and Kufa) was considered the main ruler of Iran up to the borders of Great Khorasan, and this had increased the military-political importance and of course the economic prosperity of Kufa during the Umayyad era (Izadi, 2000, pp. 81-82). The peak of Kufa’s economic boom was during the reign of Khalid bin Abdullah Qasri, the ruler of Iraq, on behalf of the Umayyad caliphs, who ruled there from 105 to 120 AD (Yaqubi, 2001, p. 149). When the Abbasids came to power in 132 A.H, their capital was moved to the city of Hashemiya and then to Baghdad, and this issue caused the importance of Kufa to decrease day by day. In the first two centuries of Hijri, the city of Kufa had political, military, economic, cultural and scientific importance, but after that, due to various reasons, its importance decreased, and from the 6th century of Hijri, it became a dead city, Its existence has been preserved only because of its historical record in Islam, and it is a reminder of the bitter and unfortunate events that have taken place in Islamic history (Izadi, 2000, p. 84).

In the advanced historical sources, full details of the political, economic, cultural and sometimes social developments of Kufa have been mentioned, but unfortunately, the history of health and treatment, especially the medicine and doctors of Kufa, has not been mentioned either in the historical sources or in today’s university books. This research will try to find a suitable answer to these questions, what was the status of medical knowledge in Kufa from the beginning to the end of the fifth century of Hijri? And who were the famous doctors of Kufa? Provide.

The purpose of choosing this topic is that those interested in science and knowledge find out that in the city of Kufa, along with all the political, military, economic and cultural developments, medical knowledge, guaranteed the health of the general citizens, especially the rulers and rulers of Kufa, has been of great importance. Therefore, knowing the famous Kufi doctors and the famous non-Kufi doctors who lived in Kufa and practised medicine there and the important role they played in the field of health, treatment and medical sciences of this city can help those interested in the history of medical sciences in knowing The course of development of medical knowledge in Islamic civilization will



help.

Regarding the background of the research, it should be said that even though no independent book or books have been found on the subject of this research, there is brief but useful information about the history of medicine and Kufi doctors in the advanced historical sources and later research sources, including Ibn Qutaiba Dinuri in the book "*Al-Ma'arif*" (1960), Ibn Jaljal in the book "*Al-Itbaa wa al-Hakma*" (1955), Qafti in "*Tarikh al-Hokama*" (1903), Ibn Abi Asiba'ah in the book "*Ayun al-Anba*" (1299 A.H), Yaqut Hamavi in "*Majam al-Boldan*" (1955) and Noveiri in the book "*Nahiye al-Arb fi Fanon al-Adab*" (1975), have also introduced and brief services of some Kufi doctors.

Among the contemporary Arab researchers, Kamal Samrai in the book "*Mukhtasar Tarikh al-Tibi al-Arabi*" (1985), Mahmoud Zaiab in the book "*Al-tibb wa al-iatiba' fi mukhtalif al-ehud al-aslamiyh*" (1970), Abdul Hamid Aluji in the book "*Taraykh al-tibi al-Iraqi*" (1967) and some others Arab researchers have paid attention to Kufi doctors.

The above-mentioned books and research have generally dealt with the history of medicine in Islam and only in some cases have they briefly mentioned some of the Kufi doctors and their scientific services. The hypothesis of the research is based on the existence of skilled doctors in Kufa from the beginning to the end of the 5th century Hijri, who, regardless of their gender and religious narrow-mindedness, have been able to advance medical knowledge scientifically and practically in the history of Islam. In the present research, an attempt will be made to express the theory of the boom of medical knowledge and the existence of numerous and famous doctors in the city of Kufa from the beginning to the end of the 5th century A.H, the biographies of many famous Kufi doctors and famous doctors who lived and lived in Kufa wanted to be investigated to clarify and explain the medical reality of Kufa from the beginning to the end of the 5th century AH.

Materials and Methods

The research method in this research is of a descriptive-analytical type, based on collecting information in a library style using first-hand historical sources and research sources, which after extracting their data and historical information, categorizing the contents, analyzing the data and the article has been written.

The position and status of medical knowledge in Kufa from the beginning to the end of the 5th century

Kufa is one of the big Islamic cities and based on scientific research and induction in various aspects of its social life, it is clear that the citizens of this city have been active pioneers in establishing the foundations of Islamic civilization. In addition to its eternal heritage in sciences such as jurisprudence and its branches, philosophy and art, Arabic language and literature, Kufa has presented much cultural and scientific heritage in medicine, natural sciences, medicinal plants, chemistry and the like to Islamic civilization (Soltani, 2010, p. 350).

The wide dimensions of the population of Kufa from the time of its establishment until the end of the second century of Hijri remind us of the necessity of a network of doctors specializing in different branches of medicine. In particular, Kufa did not have drinking water in the first hundred years, and drinking water was brought to the city from the Euphrates, and after that, they dug a large and deep well that had fresh water suitable for



drinking and called this well "Be'er Ali" (Massignon, 2018, p. 26). According to sources, the population at the time of the establishment of the city of Kufa was twenty-four thousand people (Blazeri, 1988, p. 272; Hamavi, 1955, Vol. 4, p. 492). Balazri quoted Yusuf bin Umar (121-126 A.H), the Umayyad ruler of Iraq during the time of Hisham bin Abdul Malik wrote the population of Kufa at the end of the Umayyad period as one hundred and forty thousand people according to the number of warriors and their families (Blazeri, 1988, pp. 340-341).

The population of Kufa at the end of the Umayyad period and according to the narration of Bashir bin Abd al-Wahhab from the follower of the Umayyad tribe, who counted the number of houses in Kufa including its suburbs as eighty thousand, must have been about two hundred and fifty thousand people (Hamavi, 1955, Vol. 4, p. 492) Therefore, in the analysis of the issue, it should be said that a city with such a population and that it was the capital for nearly five years during the caliphate of Imam Ali (a.s.) and for about ninety years it was the centre of government of the governors ruling Iraq and Iran as far as Transoxiana and the Indus Valley Boden certainly needed a lot of doctors Although there is little information about the medical knowledge and doctors of Kufa in that period, this does not mean a lack of medical activity in the city of Kufa during that period. but medical activity is also in the progress of science in Kufa and compared to other scientific fields in That period has been prosperous. Although the sources do not mention the role of the doctors of Kufa in fighting against the epidemic and the spread of the plague in the city of Kufa, which happened during the Umayyad period, many people fled to the desert and settled in the land of Najaf to get rid of this disease (Jahez, 1968, pp. 2-3), many historical events show evidence and clear signs of the reality of Kufa medicine and its prosperity in the period under discussion. including the evidence based on historical-analytical approaches, the following can be mentioned:

1- Among the historical-analytical approaches, by examining the population of Kufa, its area and the number of houses built in it, as well as the political importance of that city as the capital of Imam Ali (a.s.) and the rulership of this city for nearly a century justifies and confirms the necessity of having an adequate number of doctors in this city to guarantee the health of the city's people.

2- Yaqut Hamavi writes in Al-buldan that when Ibn Muljam hit Imam Ali (a.s.), they gathered the doctors at his bedside and asked their opinion about the effect of the medicine prescribed by Athir Sukuni in healing the Imam's wound (Hamavi, 1955, Vol. 1, p. 93) This subject was a clear proof that there was not only one doctor in Kufa, but many doctors, so he gathered their elites for this work.

3- Shahabuddin Nuveiri's reference in the book "*Nihayh al-arib*" to the fame and use of the sedative Athir Sekoni drug in the treatment of patients is important because the doctor of broken bones in Kufa was looking for that medicine (Nawiri, 1975, p. 214). He continues without mentioning the name of the broken doctor and writes that the broken doctor who was looking for Athir Sekoni medicine to treat the fracture was not an ordinary doctor, but one of the most intelligent doctors in Kufi, whose fame went beyond the limits of his city.

4- Gardener Nemat Sabi, quoting from Awana bin Hakam Kalbi, the historian of Kufa, has narrated a terrible incident that happened to the fingers of Ziyad bin Abiyyah in the



year 53 A.H during his rule over Kufa. Due to this incurable disease, Salim, a teacher and consultant Ziyad, brought one hundred and fifty doctors to Ziyad bedside (Sabi, 1967, pp. 83-82). In the analysis of this article, it should be said that even if all these doctors were not Kufis, most of them must have been Kufis. Considering the deterioration of Ziyad bin Abi's condition as a powerful Umayyad governor and adopted brother of the Umayyad Caliph (Mu'awiya), it is not accepted that many doctors have been summoned from other regions or distant cities because Ziyad Bin Abiyeh's serious condition required immediate treatment at that time.

5- Qifti writes in the book "*Tarikh al-Hokama*" about Musa Ibn Israel, one of the doctors of Kufa, that; although he was famous among the doctors of Kufa, compared to other doctors of the city, he had less medical knowledge (Qifti, 1903, p. 316). This means that there were prominent doctors in Kufa in such a way that this comparison was made between Musa and other doctors in Kufa.

6- Ibn Qutaiba Dinuri in his book "*Al-Maarif*" refers to the doctors of Kufa, as he says in the course of speaking about Ibn Abjar Kanani: Bani Abjar are related to the people of Kanani and they practiced medicine in Kufa (Ibn Qutaybah, 1960, p. 23).

7- During the time of Hajjaj bin Yusuf Thaqafi, the next governor of Kufa, doctors were working in Kufa and at the court of Hajjaj, and they constantly monitored his health and treated him when he was sick. Among these doctors, Tiazooq was a Roman physician who was appointed by Hajjaj bin Yusuf Thaqafi as his special physician in Kufa (Samaritan, 1985, Vol. 1, pp. 303-304) and another was Firat bin Shahnatha, a skilled Jewish physician and one of the most prominent students of Tiazooq, who then After the death of Tiazouq, he served Hajjaj bin Yusuf Thaqafi (Soltani, 2010, p. 368). This subject is another proof of the presence of many non-Kufi doctors in Kufa.

8- It should also be said that Hajjaj bin Yusuf bin Matar and Yaqub bin Ishaq Kandi were two famous Kufi doctors and philosophers who became the head of the "biyt al-Hakmuh" in Baghdad, which is another sign of the role of Kufi doctors in laying the foundations of medical sciences and The expansion of health knowledge in the Islamic era (Soltani, 2010, p. 351).

Investigation and recognition of the famous doctors of Kufa from the beginning to the end of the fifth century of Hijri

In the city of Kufa, the first metropolis that Muslims established outside of the Arabian Peninsula, famous doctors entered the field of healthcare. Some of them were born in Kufa or its suburbs and were famous in the eyes of the common people, they lived in that city and practised medicine there, and some also at the request of governors and nobles, they came to this large Islamic city and served them. Among the doctors who were from Kufa or its suburbs, the following can be mentioned:

Marra Kofi

Murrah bin Shrhail Kufi, nicknamed Murrah the Doctor and Murrah Khair, was one of the doctors of the first century of Kufa. He was a resident of Kufa and lived there and died there (Zahabi, 1993, p. 74). Apart from the suffix of his name, which is known as a doctor, not much information about his medical activities is mentioned in the sources.



Athir Sekoni

Athir bin Amro bin Hani sekoni was a medical resident, who was known as Ibn Amriyah (Hamavi, 1955, Vol. 1, p. 93). He is from Kandeh tribe and lived in the first century of Hijri and was a Christian in his childhood. Athir bin Amro was one of the forty young men whom Khalid bin Waleed captured in Ain al-Tamr¹ (Isfahani, 2001, p. 56). Athir was a doctor who treated all kinds of injuries competently and was more skilled and efficient in medicine than all his peers (Mahfouz, 2000, p. 45) and he was a specialist and owner of a chair in treating all kinds of wounds and injuries (Isfahani, 2001, p. 56). He has been called the owner of the chair because unlike other doctors of his time who were generally mobile and appeared at the bedside of patients, Athir had a fixed clinic or place of medicine and people went to him for treatment. At that time, this feature was only for elite doctors with high skills. Athir's place of residence and medical practice was a well-known settlement called "Hareht Athir" or "Sahrae Athir" in the suburbs of Kufa (Hamavi, 1955, Vol. 1, p. 93; Soltani, 2010, p. 361).

In the history of Islam, the name of Athir Sekoni the doctor is tied to the incident of beating and martyrdom of Hazrat Ali (a.s) in the year 40 A.H. It has been narrated that when Ibn Muljam Moradi struck Hazrat Ali (a.s) at dawn on the 19th of Ramadan in the year 40 A.H, Kufi doctors brought Kufi to the bedside of Hazrat Ali (a.s), among them none of them was more skilled and masterful in treating wounds and surgery than Athir Sekoni. As soon as Athir saw the wound on the head of Amir al-Mu'minin Ali (a.s), he asked for a warm sheep's lung and took out a vein from the middle of the sheep's lung and put it in the wound on the head of the Hazrat Ali (A.S) and after a while, he took it out and as the whites of the brain on the head of the Hazrat he observed in that vein, he said to Hazrat Ali (a.s), "*O Commander of the Faithful make whatever will you have, because the blow of this enemy of God has reached the brain and treatment is useless*", and he was looking for this examination when Hazrat Ali (a.s) asked for paper and pen and made his will. Mapping (Isfahani, 2001, pp. 57-56; Hamavi, 1955, Vol. 1, p. 93).

In the analysis of the above article, it should be said that the method that Athir Sekoni followed in the examination of Hazrat Ali (a.s) was a peaceful scientific method using warm sheep's lungs. He did not use any metal instrument, sharp or any other common hard object in the medical profession to measure the depth of the wound gap, this issue is significant from the point of view of science and medical ethics and is

1- Ain al-Tamr is a place in the western outskirts of Kufa, which was conquered by Khalid bin Waleed in the year 12 AH during the Caliphate of Abu Bakr, and during the conquest, he killed many men and captured women and a group of young and took them to Medina. (Isfahani, 2001, p. 56)



also one of the indicators that made him famous. And ethereal brilliance has become old in the history of medicine. In the book “*Nahaiyeht al-Arab*”, Nowayri gives an article about the fracture treatment method of the patient who was treated by Athir Sekoni, which was an expression of his special treatment method and compliance with medical ethics (Nawiri, 1975, p. 214). Athir Sekoni is one of the three hundred and fifty physicians who were brought to Ziyad bin Abi’s bedside to treat him (Sabi, 1967, pp. 82-83). Also, he is among those who treated Khosrow bin Hormuz, one of the Iranian commanders (Ibn Kathir, 1966, p. 63). It should be noted that in recognition of the services that Athir Sekoni has done in the history of medicine in Kufa and the history and civilization of Islam, the Specialized Association of Iraqi Physicians, Najaf branch, has defined a special scientific award called “Sekoni Award” since 1998. This award is given every year in a big scientific seminar and to the most brilliant doctors of Najaf province of Iraq, this award was created with the financial and spiritual support of the famous Iraqi surgeon Dr Abdul Hadi Khalili (Soltani, 2010, p. 361).

Abdul Malik bin Abjar

His full name is Abdul Malik bin Saeed bin Hayan bin Abjar Hamdani², he is also called Kanani Kufi (Asqalani, 1908, p. 394). Ibn Abjar was born in Kufa in the second half of the first century of the Hijri and lived until the second half of the second century of the Hijri, because Ibn Qutaybah reported his death after the year 161 Hijri and says that the Banu Abjar belonged to the tribe of the Banu Firas, who himself They are from Kanana and Bani Firas were generally engaged in medicine in Kufa (Ibn Qutaybah, 1960, p. 23). Ibn Jaljal mentioned the name of Ibn Abjar in his book “*Tabbaqhat*” and acknowledged that Ibn Abjar was a physician who lived in the time of Bani Marwan and he was a free scholar (Ibn Jaljal, 1955, p. 59). Ibn Abjar was not only a doctor but also a famous philosopher and chemist. Among his students who learned chemistry from him, a Roman monk named “Morenus” and another “Khalid bin Yazid bin Muawiyah” can be mentioned (Ibn Jaljal, 1955, p. 60). Abd al-Malik Abjar was originally one of the Christians of Kufa, who was converted to Islam by his friend Amirzadeh Umar bin Abdul Aziz (101-63 A.H) when his father Abdul Aziz bin Marwan was the governor of Egypt (65-85 AH). (Ibn Abi Asiba’ah, 1881, p. 116) And since then, he served Omar bin Abdul Aziz as a doctor. To check his health status, Umar bin Abd al-Aziz always sent some of his urine along with 100 dirhams to Ibn

2- The Hamedan tribe is one of the famous Yemeni tribes that converted to Islam in the 10th year of the Hijri by Amir al-Mominin Ali (a.s.) and later settled in Kufa and were sincere Shiites and devotees of Hazrat Ali (a.s.) (Tabari, 2008, Vol. 4, pp. 1261-1262).



Abjar for examination, and he treated Amir if he was diagnosed with a disease (Ibn Jaljal, 1955, p. 59).

Ibn Hajar Asqlani writes about Abd al-Malik bin Abjar, many Arab people testify about Abd al-Malik bin Abjar that he was a brilliant person in science and knowledge and many general affairs of life (Asqalani, 1908, pp. 394-395).

Soltani, one of the contemporary Arab researchers, writes about Ibn Abjar; It is stated in the books of "*Ahl al-Hadith*" and "*Tarajim Rijal*" that Ibn Abjar was knowledgeable about the science of medicine and diseases, and all the "mahdathian" and "tarajim" writers called Ibn Abjar an honest and trustworthy person who is renowned in the science of medicine and the treatment of diseases. It has been said that even though he was a skilled and great physician in medicine, he did not demand wages or rewards from people in treating people, and in this sense, he was one of the best, trustworthy and most reliable people of the Kufians (Soltani, 2010, p. 362).

Ibn Abjar's medical advice and words are among the common wisdom words in the world of medicine and public health. For example, do not take medicine on your own as long as the disease is tolerable for your body until the doctor prescribes you medicine, and it is also one of his statements that the stomach is the reservoir of the body and the veins enter it (Ibn Abi Asiba'ah, 1881, p. 116) or that when healthy, the chest is calm and healthy, but when sick, pains usually start from the chest first (Samaritan, 1985, Vol. 1, p. 308).

Jabir ibn Hayyan

Jabir ibn Hayyan is a scientist of the 2nd century of Hijri, whose existence or non-existence is considered one of the controversial issues of history and the history of science in the last century. The history of doubts about the existence or non-existence of Jabir dates back to the fourth century. Jabir's name is mentioned for the first time in the book "*Taliqat*" by Abu Suleiman Sajestani. Of course, Abu Suleiman doubted the authenticity of the attribution of the works that were known to Jabir, but Ibn Nadim tried to remove these doubts by authoring the book "*Al-Fahrest*" in 377 AH. (Ibn Nadim, 1971, p. 420; Scientific Biography of Islamic Scientists, 2005, p. 350) Jabir's works are mentioned in the alchemical works of Ibn Umil and Ibn Wahshih related to the fourth century, and Jabir's biography is introduced in the translated works. Since Jabir was from the Azad tribe and lived in Kufa, his fame was sometimes called Kufi and sometimes Azdi, and due to his inclination towards Sufism, he was also called a Sufi (Ibn Nadim, 1971, pp. 420-421; Qafti, 1903: 160).

His full name is Abu Musa Jaber bin Hayan bin Abdullah Azdi Kufi. His father worked as a perfumer in Kufa. Jabir's father was one of the advocates of the Abbasid government and to propagate for the Abbasids, he moved to Khorasan at the beginning of the second century of Hijri and went from one city to another to call and evangelize until he reached the city of Tus in Khorasan (Kraus and Lessner, 1983, p. 358) And it was in this city that Jabir was born, Ibn Khalqan attributed him to Tartusi (Ibn Khalqan, 1977, p. 327), although it is possible that in the first edition of Ibn Khalqan's book "*Wafayat al-A'iyar*", the same city was meant as Tus. The later rewriters of the Book of *Deaths of al-A'iyar* may have inadvertently and mistakenly replaced the word "Tartus" with "Tus". After Jaber's birth, his father was killed in Khorasan, so his family returned to Kufa. In



Kufa, Jaber Ibn Hayyan first sold medicine (Halabi, 1993, p. 251) and after many pieces of training, he started researching in various scientific fields, especially chemistry and paid pharmaceuticals.

Jaber Ibn Hayyan was not only a chemist and pharmacist, but he was also an active and successful physician. About his medicine in Kufa, it seems that Jaber, due to his and his father's occupation in Kufa, who was an apothecary and sold medicine, and his knowledge of different medicines, his growth and development and his years of study in Kufa, his numerous writings in medical sciences and pharmacy, and that Later, he treated patients in the court of Bramke and the Abbasids in Baghdad. He must have attained a complete proficiency in medicine in Kufa before that so that his reputation rose and reached the ears of Bramke and the Abbasids in Baghdad. From the point of view of medicine, Jaber became known in official circles due to his relationship with the Bramke family, some have said that Jaber had an ethnic connection with the Iranian Barmakis and dedicated some of his writings to them (Ibn Nadim, 1971, pp. 436-437). Regarding how Jaber entered the ministerial apparatus of Bramke and the court of Harun Rashid, it is said that Jaber was able to treat a slave girl who was a favourite of Ibn Barmek, and this way he found a special place in their eyes (Shatti, 1967, pp. 376-377). Jaber bin Hayyan was especially active in the field of herbal, animal and mineral medicines, he first studied the properties and harms of those substances and then examined their use in the treatment of various diseases and then introduced them as medicine to the world of medicine and introduced and imported pharmaceuticals (Shukri, 1985, p. 22). According to narrations, Jaber bin Hayyan died at the age of 78 in the year 200 AH in the city of Tus and after providing many services to humanity in various fields of medicine, pharmacy and natural sciences (Soltani, 2010, p. 363; Holimard, 1957, pp. 66-70).

Jabir's writings: In Islamic lands, there is a wide collection of works and writings, the author of which is called Jabir bin Hayyan, and many bibliographers, catalogue writers and Islamic scholars have mentioned Jabir's collection of works in detail or summary, for example, Ibn Nadim 2900 books And Abdullah Nameh, a contemporary author of Jabir's works, has written 3900 books (Ibn Nadim, 1971, pp. 422-423; Sezgin, 2001, Vol. 3, pp. 70-75; Sezgin, 2001, Vol. 4, pp. 137, 175-229). But the most famous writings of Jabra Ibn Hayyan, some of which are in the field of medicine and pharmaceuticals, the following can be mentioned: the book "*Al-Khawas al-Kabir*", the book "*Al-Dam*", the book "*Al-Sumum w Dafae Madariha*", the book "*Al-Bool*", the book "*Al-Haiwan*", "*Al-Nabat*" book, "*Al-Ruh*" book, "*Al-Bahr al-Zakher*" book, "*Al-Rahmah*" book and "*Al-Sabain*" book (Soltani, 2010, p. 363).

Mufadl bin Umar Kufi

Mufadl bin Umar Kufi was one of the students of Imam Sadiq (a.s.), there is an important book by him in the field of medicine, this book is called "*Kitab al-Tawhid*" which Imam Sadiq (a.s.) wrote during a debate with one of the znadaqh (heretics) spelt out its contents and Mufadzl bin Umar Kufi wrote it. This book includes an overview of the creation of man, his formation, how he is born, nutrition, human instincts, his nature, an explanation about the brain and its greatness and what is in it, as well as about other organs and their amazing function and great power It is also about the coordination of the human organs, raising the stature, its balance, clarifying the senses, their actions, their secrets and



the medium between them (nerve fibres) and the effect of light and air on the organs, the nature of the voice and the reality of human speech (Haidar, 2001, pp. 417-418). Therefore, even though there is no direct reference to his medicine in the sources, the authoring of such a book with this content shows that Mufazl bin Umar Kufi was a doctor and the scope of his medical knowledge because the contents of Mofzal's book were at the level of a medical encyclopedia in that era.

Khaled bin Yazid

His full name is Khaled bin Yazid bin Ziyad Bahli Asadi Kufi and his nickname is Abul Haitham Kahal. Khaled bin Yazid lived in Kufa City in the second half of the second century, although the time of his birth is not known the time of his death is written in 215 AH. He was employed in the medical profession, as a doctor and an ophthalmologist in Kufa (Soltani, 2010, p. 364).

Musa bin Israel Kufi

Musa bin Israel Kufi (129-222 AH) was a Jewish physician from Kufa. His fame as a physician emerged at the beginning of the Abbasid Caliphate. In his youth, he was the physician of Mansur Abbasi's governor Isa bin Musa, and after that, together with another Jewish physician named Firat bin Shahnatha (a student of Tiazouq), he served Amirzadeh Abu Ishaq Ibrahim bin Mahdi and was always with him and by his side (Ibn Abi Asiba'ah, 1881, p. 161).

Although some have said about Musa bin Israel's intelligence that his medical knowledge was not enough, Qafti and Ibn Abi Asiba'ah believe that he was famous among his medical colleagues and if he is compared to the famous and intelligent doctors of his time, his fame and intelligence are more obvious It will be (Qifti, 1903, p. 316; Ibn Abi Asiba'ah, 1881, p. 162) Musa bin Israel Kufi at the age of ninety is in Kufa in the past (Soltani, 2010, p. 364).

Ali bin Fazdal Kofi

Ali bin Hasan bin Ali bin Faddal bin Omar bin Ayman Kufi (died 224 AH), known as Ibn Faddal Kufi, is one of the Kufi doctors of the Abbasid era. He has authored more than thirty books in various sciences, including a book on medicine (Baghdadi, 1951, p. 675).

Abdullah bin Hur

His full name is Abdullah bin Saeed bin Hanan bin Hur Abu Amro Kanani Kufi. Ibn Hur was a Shiite physician who died in 240 AH. Even though Ibn Hur's profession was medicine, there is a book by him about dieh (forensic medicine), but no book has been found by him about other medical sciences and specialities (Baghdadi, 1951, p. 440).

Yaqub Kennedy

His name is Abu Yusuf Yaqub bin Ishaq Kendi (185-252 AH), he was born in Kufa and was educated in Basra and Baghdad. (Ibn Jaljal, 1955, p. 73). Kennedy was a great scientist in medical sciences and other sciences, and was nicknamed the Arab philosopher and the philosopher of Islam (Ibn Jaljal, 1955, p. 73). According to Ibn Abi Asiba'ah, Abba Mash'ar Balkhi considered Yaqub Ibn Ishaq Kennedy, along with Hanin Ibn Ishaq Ebadi,



Thabit Ibn Qara Harrani and Omar Ibn Kharfan Tabari, to be one of the four skilled and dominant translators of the Islamic world in various sciences, especially medical sciences (Ibn Abi Asiba'ah, 1881, p. 207). Of course, apart from translating, he became famous as a skilled and adept physician in the third century of Hijri (Aluji, 1967, p. 533). Apart from medicine, Kennedy wrote many books on medical science, among Kennedy's works in medicine, the following can be mentioned:

The treatise "*Fi Tadbir al-Asha*" about health management, "*Taquym al-Sahuh*", the treatise "*Fi al-Tab al-Baqaraty*", the treatise "*Fi Qadr manfaeh Sanah al-Tab*", the treatise "*Fi Marafateh Qawy al-Aduwieh al-Murkabah*", the treatise "*Fi al-Aduwieh al-Mushfiyyah Man al-rawayih al-Mu'azih*", The treatise "*Fi kyfayh 'iishal al'adwyh 'w an-jidhab al'akhlat*", the treatise "*Fi alghidha 'w aldawa' almuhlak*", the treatise "*Fi wajae almaeadah w alnaqras*", the treatise "*Fi tagheer Al'ateamuh*", the treatise "*Fi ellh aljidham watashfiatuh*", the treatise "*Fi ellh nafth aldam*", the treatise "*Fi kyfayh aldimagh*", the treatise "*Fi 'ashfayh al-sumum*", the treatise "*Fi Assam al-Hamiyat*", the treatise "*Fi al'aerad al-hadith min al-balgham walmawt al-faj'atan*", the treatise "*Fi eilaj altuhaal aljasiy min al'aerad alsuwdawyh*", the treatise "*Fi nafs aleudw alrayys min al'iinsan w al'iibaanuh ean al'albab*", the book "*Albah*", the treatise "*Fi ealah bahariyn al'amrad alhaduh*", the treatise "*Fi alhayl lidafe al'ahzan*", the treatise "*Al-'abkharuh almuslahuh liljawi w al-'awba*", the treatise "*Fi mahyh alnawm w al-Rawiya*", the treatise "*Fi tebayan al'aeda' alrayays fi jism al-'iinsan*", the treatise "*Fi adza al-kalb al-kalb*", the book "*Aktearat Abi Yusuf Kennedy's al-Aduwieh almujaribuh w heaa' al-aqrabazin*" (Abu Yusuf Kennedy's prescriptions based on his well-known drugs and tested which are in pharmacology books) This book was translated into Latin by "Gerardo Crimoni" and then published in Strasbourg in 1531AD. This book was specific to the science of drug dosage, which was determined based on precise mathematical calculations. The treatise "*Fi sinaeat al'ateamih min ghayr eanasiriha*", the book "*Al-tibu al-rawhany*", the book "*Al-Baitarah al-Rumiyya*", the treatise "*Fi al-Khil wal-Baitarah*", the treatise "*Fi ajisad alhaywan zha fasadat*", the book "*Fi al-Sanaah al-Kabra*", Kennedy also believes He had a connection between the attraction of the stars and diseases, and he has explained and interpreted this clearly in his book (*Fi al-Ibaneh an Manfeah al-Tabb, 'iidhan kanat sinaeuh alnujum maqrunah bidalayiliha*) (Ibn Abi Asiba'ah, 1881, pp. 209-214). Kennedy has also translated many medical books into Arabic, the most important of which are: "al'adyh almufraduh jalynus" book, "*Taqadamah almaerifuh liabqirat*" book, and "*Ptolemy's Al-Majisti*" book (Ibn Jaljal, 1955, pp. 39-40; Soltani, 2010, pp. 365-366).

Mohammad Ishaq Saimari (Abul Anbas)

Muhammad Ibn Ishaq Ibn Ibrahim Ibn Abul Anbas Saimari was one of the Kufi doctors whose most important scientific interests were medicine and pharmacy. Mohammad Ishaq Simeri authored the book "*Al-Ard Ala al-Mutabbin*" and the book "*Al-Ard ala Mikhael al-Saidnani fay al-Kimiya*" in the fields of medicine and pharmaceuticals (Safadi, 1949, p. 192).

Ibn Wahshiyyah

His full name is Abu Bakr Ahmad bin Ali bin Qays bin Mukhtar bin Abdul Karim bin Jarthia Karzani, because his mother's name was Wahshiyyah, he was called Ibn Vahshi-



yyah by attribution to his mother. He was a Chaldean of Nabatean origin and from the people of Qusayn in the suburbs of Kufa (Samaritan, 1985, Vol. 2, p. 483). Ibn Wahshih was a botanist who lived in the third century, his death is said to be after 304 AD. Ibn Wahshiyyah translated the book "*Al-Sumum w al-Tariqat*" in the field of pharmaceuticals write (Tohami, 2008, Vol. 1, p. 318) and translated the books "*Al-Sumum Labariufa*" and "*Asrar al-Tabiiyat fi Khawas-e al-nabat*" in the same field (Milli, 1962, p. 545).

Ali bin Kofi

Ali bin Ahmed bin Abul Qasim known as Ibn Kufi (died 479 AH) was a physician who was mostly active in the field of health care management. Ibn Kufi was the supervisor of Azdi Hospital in Baghdad and he supervised the performance of the doctors of that hospital. He has been mentioned as the best caregiver to take care of the patients of that hospital, one of the care-treatment methods of Ali bin Kufi was reciting the Qur'an for the mental and emotional peace of the patients, as they have said, he used to recite the Qur'an for Abul Alaa Wasti and others when they were sick (Soltani, 2010, p. 366). It seems that Ibn Kufi, in addition to managing the healthcare services and supervising the performance of the doctors of Azdi Hospital, also performed some kind of psychiatric activity to improve the patients of that hospital during their recovery, and Quran therapy was a part of his treatment methods.

Zainab Udi

Zainab Udi was a female doctor and surgeon from Kufa who was famous as a doctor specializing in eye diseases and their surgical treatment at the end of the Umayyad era. His name and description are mentioned in the book "*Anbah al-Rawah*" by Qofti (Qifti, 1955, p. 161) and the book "*Alaghani*" by Esfahani (Isfahani, n.d., p. 344). There is no information about the dates of his birth and death (Samaritan, 1985, Vol. 1, p. 308).

Musa bin Ibrahim

Another Kufi doctor is Musa bin Ibrahim Kufi, he is also called Baghdadi, as mentioned in the book "*Mujam al-mualafiyin*" (Kahala, 1961, p. 34), of course, he was born in Kufa, lived and practised medicine there, and He also authored a book called "*Johar al-Nafis bisharh manzumih al-rayays*" (Soltani, 2010, p. 367).

Investigation and recognition of the famous non-Kufic doctors working in the city of Kufa from the beginning to the end of the fifth century of Hijri

In the early Islamic centuries, apart from the doctors who were Kufis and practised medicine in Kufa or other places, there were also doctors who, although they were not Kufis, came to Kufa from other regions and were engaged in providing healthcare services from The most famous of them:

Tiazooq: "Theodor Tiazooq" is one of the Roman doctors of Damascus who lived during the Umayyad period, he was a virtuous doctor, so Hajjaj bin Yusuf Thaqafi approved him as his special doctor and brought him to his court in Kufa (Samaritan, 1985, Vol. 1, pp. 303-304) Tiazooq was one of the first authors of medical works in the Islamic period. He died in Wasit city in 96 AH at the age of ninety years (Ibn Abi Asiba'ah, 1881, p. 123).

The well-known works of Tiazooq in medical and pharmaceutical sciences include the



book “*Konash Kabir*”, which is one of the most comprehensive books he wrote for his son and discussed various medical topics in it, the book “*Ibdal al’adwyh w kyfayth dqqa w idhabatuha*”, which is about the method of pounding, dissolving, and preparing medicines and their replacement, the book “*Al-Fusul fi al-Tabb*”, which was a summary of his book *Konash*, and the book “*Tafseer Asmaa al-Aduyeh*” and the book “*Qaseedah fi Hifz al-Sahha*” (Ibn Abi Asiba’ah, 1881, p. 123; Baghdadi, 1951, p. 246).

Tiazooq’s health-treatment recommendations, which he presented in the form of ten important recommendations for Hajjaj bin Yusuf Thaqafi, are important and worth pondering, including: Do not eat until you are hungry, do not eat anything until there is food left in your stomach do not eat anything, avoid eating things that your teeth can’t eat, avoid drinking water immediately after meals, take a bath every other day, don’t hold your urine even if you’re riding, take care of your skin because the most blood You are under the skin of your body, be sure to go to the bathroom before going to sleep, do not drink cold water on an empty stomach, and do not take medicine until you need it (Ibn Abi Asiba’ah, 1881, pp. 122-121).

Hajjaj ordered that these phrases and health recommendations of Tiazooq be written in red gold, and he placed them in a gold-plated box, and he read them and acted on them every day so that he usually did not get sick until he died a natural death (Zaiab, 1970, p. 127). Tiazouq also has important medical recommendations in the skill of midwifery, examples of which are found in the book *Al-Hawi* by Zakaria Razi (Razi, 1960, p. 134). Tiazouq trained outstanding students, among whose famous ones we can mention Firat bin Shahnatha (Sezgin, 2001, Vol. 3, pp. 207-208).

Firat bin Shahnatha

Firat bin Shahnatha was a Jewish physician of the Umayyad period who also understood the Caliphate days of Mansour Abbasi, he was one of the most prominent students of Tiazooq and the closest person to him. Firat, along with his teacher Tiazooq, first served Amir Abu Ishaq Ibrahim bin Mahdi (Soltani, 2010, p. 368). After the death of Tiazooq, Ibn Shahnatha served Hajjaj bin Yusuf Thaqafi. During the Abbasid period, Firat bin Shahnatha, together with the physician Musa bin Israel Kufi, served this Abbasid ruler as a special physician to Amir Isa bin Musa Abbasi (died 167 AH), the Crown Prince during the reign of Mansur Abbasi (136-156 AH) (Qifti, 1903, p. 255).

Jesus Ibn Yahya

Jesus Ibn Yahya bin Ibrahim is one of the greatest doctors and translators of the third century. He studied in Baghdad and taught in Khorasan and Khorezm. He was a student of Hanin bin Ishaq and a virtuous person, Hanin praised him a lot (Tohami, 2008, Vol. 2, p. 1570; Zaiab, 1970, p. 158). Ibn Yahya practised medicine and authored medical books in Kufa for a long time. Because of his enthusiasm for his work, he became the head of biyt al-Hakmuh of Baghdad after Musa bin Khalid (Aluji, 1967, p. 18). One of the most prominent students of Jesus bin Yahya was the famous Iranian philosopher and physician Abu Ali Sina (Soltani, 2010, p. 368).

Jesus bin Yahya wrote a large medical encyclopedia, and researchers have given a high probability that Ibn Sina wrote his book “*Qanun*” with his inspiration (Soltani, 2010, p. 368). Apart from writing the medical encyclopedia, he also authored other short books.



Kurds, among them, we can mention “*kutb almyt fi al-sinaeat altabiy*” (Milli, 1962, p. 269). Some of the works of Jesus bin Yahya have been attributed to his teacher Hanin bin Ishaq. Among the translated works of Jesus Ibn Yahya are the book “*Al-Khasayis*” by Dioscorus, the book “*Tadabuyr al-iamirad alhhad*” and the book “*Al-Akhilat*” both works by Hippocrates, the book “*Al-awraq al-ddwarb hal yjary fayha al-ldm bihaltabe aam la*” by Galen, the book “*Abhidhamia*” or Epidemic of Contagious Diseases by Hippocrates mentioned (Persian Encyclopedia, 2002, p. 1792; Tohami, 2008, Vol. 2, p. 1570).

Conclusion

Kufa is one of the first cities built by Muslims, and due to its special geographical location, it immediately attracted the attention of Muslim warriors and their families, and during the first century saw a very large population compared to other historical cities. Due to various social and political developments in the first century of Hijri, including being the capital of Imam Ali (a.s.) and being the ruler until the end of the Umayyad period, in the social dimension, Kufa needed the existence and presence of numerous doctors and, of course, proficient, who was able to treat the war wounded and or have normal patients. Therefore, by examining various historical sources, we find out the existence of many doctors, either those who were citizens of Kufa or doctors who came to this city at the invitation of the nobles and rulers of Kufa and settled and served there. The findings of this research show that during the first century of Hijri and according to the size of the population and social-political developments in Kufa and its surroundings, a large number of doctors were stationed in Kufa, mostly mobile and some like Athir Sekoni permanently or so-called chair have practising medicine. From the reviews of doctors from the first to the fifth century of Kufa, apart from medicine, they were also very active in writing and translating medical texts. Another characteristic of Kufa’s healthcare sector is that doctors with different specialities such as general, surgery, ophthalmology, orthopaedics, herbalist and pharmacist were active there. Among other research findings, some Kufi doctors like Ibn Abjar participated in health and treatment as a clan and family, and even Abdul Malik bin Abjar Kufi is the one who established the first medical school in the Umayyad period. Among the other findings of the research is that in the early Islamic centuries in Kufa, along with male doctors, famous female doctors such as Zainab Udi practised medicine at high levels, and finally, in that era, there were doctors in this city free from devout and religious narrow-mindedness. Shia doctors like Ibn Hur, Christians like Tiazooq, and Jewish doctors, some of whom were Kufis like Musa ibn Israel, and some like Ibn Shahnatha, who were non-Kufi Jews who lived in this city at the invitation of the rulers and rulers of Kufa, were employed in medicine and they practised medicine in that city.

Conflict of Interest

None.

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