

BIBLIOGRAPHY

Introduction of Manuscript: *Mokhtasar Andar Elm Teb* (Available in the Library of Leiden, The Netherlands)

Abstract

This article is a brief history and the manuscript of the book "*Mokhtasar Andar Elm Teb*" by Zrdglym. This manuscript is now, with No. 604 in Leiden library. In this version, the text states the manuscripts of three books respectively entitled "*Andar Elm Teb*", "*Bahnameh*" and the third book did not mention. This version is about 167 pages in which 70 pages are about "*Andar Elm Teb*". In this article, *Zardglym* biography is made, then the authenticity of this work is investigated and analyzed. Finally, a list of the contents of the book in details is scrutinized. A survey was conducted and found that the author of the second book attributed to *Zardglym*. Although the third book is attributed to *Zardglym*, comparing to its introduction and its texts, it is the manuscript of Seyed Esmail Gorgani.

Key words: *Zardglym*, "*Mokhtasar Andar Elm Teb*", Leiden Library

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Introduction

The manuscript works in various scientific disciplines written by Islamic scholars and available in libraries around the world; it is about the Islamic culture and civilization and, in fact, a part of the history of Islam's identity. Large volumes of these manuscripts are the works of cultural heritage and civilization of Islam introducing and recognizing the history and the manuscripts can be the contribution of Muslim scholars to science and fertility flourishing era of Islamic civilization turn. In addition, it is a precious heritage that in the present era can revive some strategic documents efficiently and helpfully. The manuscript that will be introduced was written in the medical field and is in Leiden library No.604. Unfortunately, we do not have any information in sources about *Zardglym*, his name is also retrieved from the introduction.

This work is the only copy in the Leiden library and it is at the request of author and with the efforts of encyclopedic foundation. In this study, the first version of the text intended for medical manuscript version "604" will be introduced.

This article is an introduction of manuscript: *Mokhtasar Andar Elm Teb* which was written by *Zardglym*; a Muslim physician. Original version of this manuscript is kept in the library of Leiden (No: 604) and its scan was sent for the corresponding author i.e. Mahboobeh Farkhondehzadeh. It should be noted that the attached pictures in the last part of the article are presented from the scanned file (Figures 1-8).

Zardglym

Among Islamic doctors may not be so well-known like the Jewish name *Hakim Abu Zardglym*¹ (Figure 1). Phraseologist introduced him as *Zardglym Abu Saeed* or *Abousad*, son of a Jewish doctor "*Abu Hussein*"²⁻⁵. The best answer is that his generation was Jewish and probably he himself was a Muslim. Monzavi in the introduction of his medical work wrote he was a doctor of *Amir Nasr Al-Jioush* and one of his medical works was written for him⁶. Of course Monzavi did not present any document and evidence for his claim. So, we cannot trust phraseologists written works about his academic, personal life and his works. Doubts about the views and opinions of the author strengthen specially with the mistake that has been done in the third version No.604. As pointed out earlier in this version, three works are available which are according to phraseologists' third book version 604 "medical benefits" by *Zardglym*, which in total, has 90-167 copies⁷ by referring to preface, the author called his book "*Yadegar*"⁸ (Figures 6, 7). Importantly by comparing the work of the writer Seyed Esmail Gorgani in his book un-

- 1- Zardglym, No. 604,1.
- 2- Daneshpajouh, 2005: 599.
- 3- Derayati, 2010: 215.
- 4- Monzasvi, 1968: 595-6.
- 5- Monzasvi, 2001: 3690.
- 6- If we take to consider *Aboal-Najm Nasr Al-Jioush* as Prince *Badr Ebn Abdullah* which is known as *Badr Jamali* (Department: 1073-1094 CE.) who was the minister of the Fatimid *al-Mustansir* (reign: 1036 – 1094 CE.), *Zrdglym* was an Egyptian doctor and contemporaneous with Egypt's Fatimid caliphate. Of course, this is *Ahmad Monzavi's* citation and there is no evidence to verify the suspect.
- 7- Monzasvi, 2001: 3690, 3615.
- 8- Zardglym, No. 604,90-1.



like phraseologist's viewpoint is not *Zardglym* work, and it is in the worklist of Gorgani.

Zardglym Works

Zardglym's worklist, in addition to "*Mokhtasar Andar Elm Teb*"⁹⁻¹² which is also known as "*Mokhtasar Al-Teb*",^{13,14} medical benefits and "*Bahnameh*"¹⁵. Mofradat and Morakebat "singular and compound" (in Persian and it is in ten chapters, respectively Abjad order)¹⁶ that the issues of all are in the medicine

- 9- Daneshpajouh, 2005: 599.
- 10- Derayati, 2010: 215.
- 11- Monzasvi, 1968: 595-6.
- 12- Monzasvi, 2001: 3690.
- 13- Monzavi, 1983: 733.
- 14- Monzasvi, 2001: 3690,3615.
- 15- Daneshpajouh, 2005: 599.
- 16- Monzasvi, 2001: 3690.



Figure 1. Introduction of the manuscript.



Figure 2. Chapters.



field that is attributed to him. Altogether, the works of Zard-glym is abbreviated in “Mokhtasar Andar Elm Teb”. The manuscript mentioned before, which is known as No.604 is kept in Leiden library and we do not have any address about books and other texts.



Figure 3. Chapters.



Figure 4. The Beginning of the manuscript.

Introducing Version No. 604

This version of the library is known as No.604 on whole has 167 pages that is around “334” pages. In this edition, three books respectively “Andar Elm Teb”, “Bahnameh” and “ya-

degar” are stated. Pages one to seventy are “*Mokhtasar Al-Teb*” version (Figures 1, 5). Seventy to ninety is “*Bahnameh*” version (Figures 5, 6). Ninety to one hundred sixty seven is the “*Yadegar*” book (Figures 6-8). It is worth noting that the third book “*Yadegar*” according to phraseologists intended as medical benefits attributed to *Zardglym*, but it is mentioned in the investigations and also the author in the preface that is called the third book version “No.604” which has been written by Seyed Esmail Gorgani, and it was wrongly attributed to *Zardglym* by Monzavi.

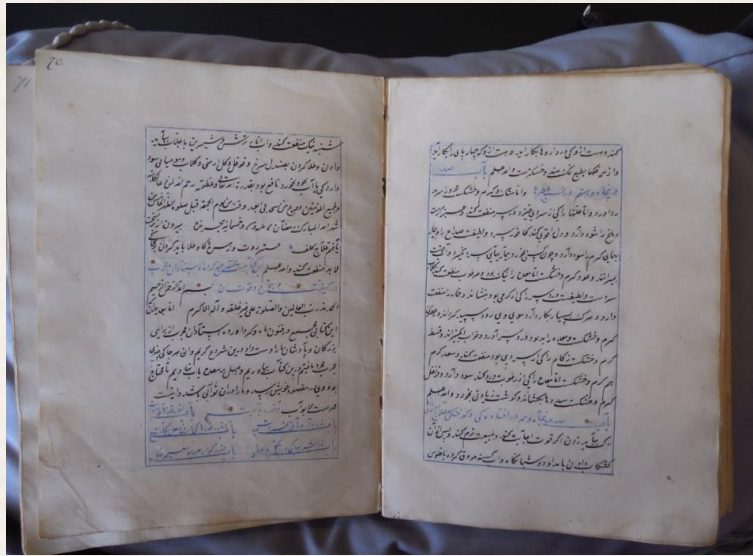


Figure 5. The second book (*Bahnameh*’ manuscript).

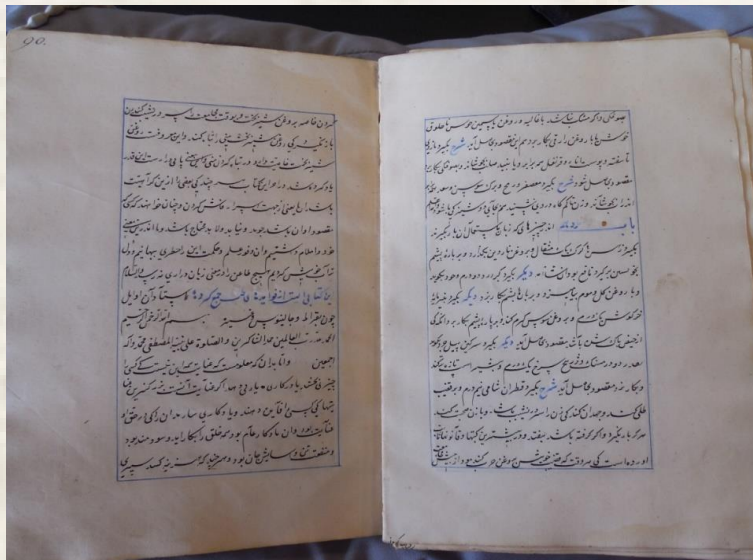


Figure 6. The third book of the manuscript (*Yadegar of Gorgani*).



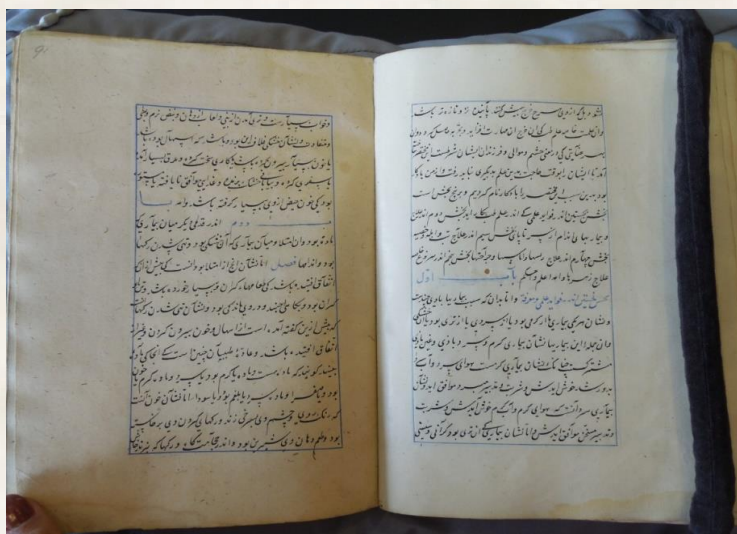


Figure 7. Yadegar of Gorgani.

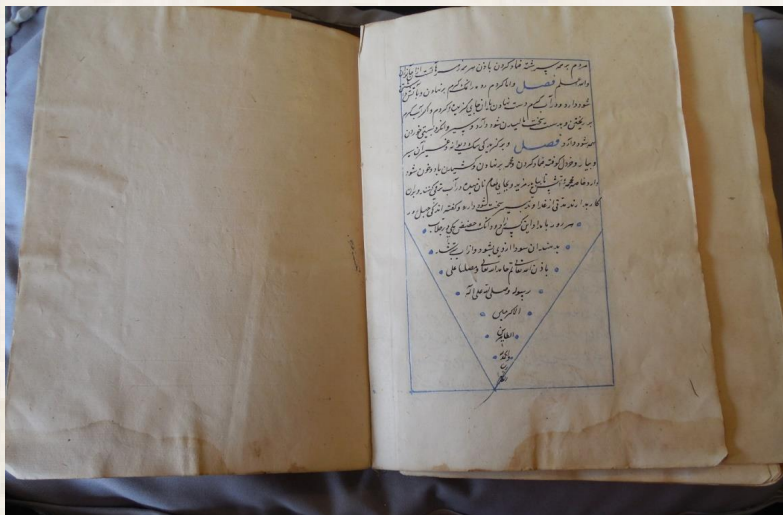


Figure 8. The Ending of the manuscript.

Appearance of Manuscript

The version is in Farsi and hieroglyphics and the size of it is 7 in 20 and in 16 rows. Three books are available in the field of medicine. All three works have introduction, table of contents and closing sections of books with chapters separated from each other. It seems that numbering of the book was recently considered as a leaf with both sides.

Brief Introduction of “Mokhtasar Andar Elm Teb”

The book begins with an introduction and overs with it. According to the evidence in the text, the type of writing seems that the introduction was written by the scribe. In the preface



is: “know that this is a book that sums up briefly the science of medicine and authorship of the Arab initiative, professors and practitioners to understand the causes and conditions that falls in medications and treatments of people from the books of Aristotle, Hippocrates, Socrates, teacher of doctors, priest and the congregation gathered this technique wisely, and later translated by Persian Jewish *Zardglym*¹⁷ (Figure 1). Although, researchers believe that the brief book is written in Persian¹⁸, by referring to the text effect, we find that *Zardglym*'s work is written in Arabic and then translated into Persian (Figure 1). About the name of translator, his feature and the time of translation, we do not have any information. At the end, the scribe mentioned God's praise and prayed for the believers (Figure 5). According to the written records, the scribe cited “scribing had finished in the fifth month of Ramadan's Friday before noon in five hundred-thirty year. It can be considered that the written work was completed in the fifth century A.D. according to this author.

- 17- Zardglym. No. 604,2.
- 18- Daneshpajouh, 2005: 599.
- 19- Zardglym. No. 604,70.
- 20- Ibid.
- 21- Ibid, No. 4,5.

Subject and Content of Book

According to doctors and the writer, the book was taken from the works of the masters and the early writings of Arab, Persian, Roman, Indian and Greek philosophers such as Aristotle, Hippocrates, Socrates, Luqman, Yuhanna, Jesus, Mesue Major, Esa ben Masuyeh, Al-Kindi, Galen and Rhazes¹⁹. Statements of predecessors of *Zardglym* such as Galen, Hippocrates and the others approve the script is correct.

Despite what the script said in the introduction to the book that had been written in one hundred sixty chapters, the contents in hundred sixty one and hundred fifty nine were listed²⁰ (Figures 1-3, 5).

Text of Manuscript

After noting the chapters and topics of the book, the author and the work began to glorify and praise God continuing to cite Quranic verses about the creation of man, the traditions and sayings of the prophet about the necessity of medical science and its importance for the religious affairs and worshipment²¹ (Figures 3, 4).

Book Chapters

The following is the text book chapter categories:

The first chapter is in the creation of man, the second to seventeenth are in the expression due to the creation of organs of the head, brain, eyes, ears, nose, mouth, heart, lungs, liver, head, pollen, Venus, bladder, intestines, blood vessels and stomach. The eighteen chapter explains the cause of



the creation of child in the womb; the nineteenth chapter is about mouth taste, knowing the pulse is in twentieth, twenty first is about danger and disease, twenty second is about cure, the twenty third chapter is about disease and introduction. Twenty fourth to one hundred twenty seven explains the cause and treatment of disease, twenty fourth is about potential paralysis, epilepsy is in twenty fifth chapter, madness is in twenty sixth, twenty seventh is about nightmare, twenty eighth is about cold and catarrh, twenty ninth is in trouble and temples. Its subject is in several chapters. Thirteenth chapter is about “*sarkarde*” disease, staggering is in thirty first, thirty second is stroke, tremors are in thirty third chapter, thirty fourth is about seizure. Asthenopia is in thirty fifth, thirty sixth is about smallpox in the eyes, smallpox eye treatment and medication are in thirty seventh chapter, thirty eight is about eye disease, thirty ninth is in the field of abundance of eyelashes hair. Shabkorie is in fortieth, forty first is about Rozlkori, forty second is in water coming from the eyes, itchy eyes is in forty third chapter, forty fourth is in sided disease (red eyes), forty fifth is about release (dilated eyes), forty sixth is about coming out eye, forty seven is in forms of eye and ear, forty ninth is about fuzzy ear, shouting in the ears in fifth, fifty one is deaf ear, fifty second is worm in the ear, fifty third is bleeding from the nose, fifty fourth is Heshmati disease in the nose, tooth pain is in fifty fifth, fifty sixth is about mouth pain, bleeding from the teeth is in fifty seventh chapter, fifty eighth is about insulting language. Diphtheria is in fifty ninth, sixtieth is about cough disease, sixty one is pleurisy, Tuberculosis is in sixty second, sixty third is beating heart, bleeding from the throat is sixty fourth, sixty fifth is Trhyeh and Nagvark diseases, sixty six is stomach pain, sixty seventh is Favagh disease, sixty eighth is liver pain, sixty ninth is Rzyrbvdak, the seventieth chapter is not mentioned, seventy first is thick diseases, seventy second is colic, abdominal disease is in seventy third, seventy fourth is bleeding from abdominal that is repeating in page 35.

Seventy six is stone disease dedicated to childhood diseases, seventy seventh is inflammation, seventy eighth is erected penis and the bladder, seventy nine is fuzzy bladder, urine is in eightieth chapter, eighty first is belly worms, eighty second is hemorrhoids, anal is in eighty third, eighty fourth is menses, staying in menstruation is in eighty fifth, eighty sixth is cervical unbraid, eighty seventh is Ahtnaq, eighty eight is hernia, gout and sciatic nerve are in eighty ninth chapter, ninetieth is fever and its variants, Nb fever is in ninety first, ninety second is quarter fever, fever is in ninety third, ninety fourth is a minute chapter, ninety fifth



is about smallpox and measles, ninety six is tremor without fever, ninety seventh is about unbraided and injury, ninety eighth is not mentioned, ninety ninth is burns, injuries are in hundredth. At the end of hundredth chapter, the author gives a brief explanation about the injuries, noting that injuries are outside the scope of medical science. However, it noted the treatment of it, the itching is in hundred first, hundred second is Persian fire, and hundred third is cavities, hundred fourth is growing hair, khzab is in hundred fifth and hair dripping is in hundred sixth, one hundred seventh is white and black Bhq, one hundred eighth is sickness, hundred ninth is Drvbvn, hundred tenth is kshyrm, hundred eleventh is sore mouth and nose, hundred twelve is water coming out of the mouth, one hundred thirteenth is the animal spirit that happens in people, one hundred fourteenth is keeping the dead, hundred fifteenth is testicle, hundred sixteenth is about the whole of the nail. It should be noted that one hundred sixteenth precedes one hundred fifteenth chapter. One hundred seventeenth is about hands and feet bruising.

One hundred eighteenth is fattening, Body atrophy is in one hundred nineteenth, one hundred twenty is about adding water in behind, hundred twenty first is backwater lowering, one hundred twenty second is enlarging the penis, one hundred twenty third is thinning vagina, one hundred twenty fourth is about cure for pregnant woman, one hundred twenty fifth is using birth control, one hundred twenty sixth is about loosening drug, one hundred twentieth is in the field of hangover cure, hundred twenty eight is in traveling habits and food, regimen is useful for food hygiene while traveling by ship is in one hundred twenty nine, one hundred thirtieth is keeping health plan, one hundred thirty first is sexual intercourse, intercourse detriment is in hundred thirty second and one hundred thirty third, one hundred thirty fourth is eating laxatives, although chapter one hundred thirty second and third have one title, different issues mentioned. Child in the womb and its related drugs, treatment for snake bites and scorpion are in one hundred thirty ninth, one hundred fortieth is in child birth and issues related to children during infancy, one hundred forty first is in recognizing rabies and its bite, one hundred forty second is about nannies and reorganization in his features, chapters hundred forty third and the fourth are not mentioned. chapters one hundred forty fifth to one hundred forty eighth are about benefits and properties of grains (cereals), meat and vegetable. Chapter one hundred forty ninth is a property on herbal remedies that the author said "the captive nature of sorrows". Chapters one hundred fifth to one hundred fifty eighth are on various topics and their effects



on the human body that have discussed the titles, chapters, respectively including attributes and its effects on the human body, knowing the weather and its effect, understanding the nature of water, the nature of the beverage (wine), properties and health benefits of milk and its benefits to human understanding of nature, point spreads the nature and properties of salt and finally perfumes and medical properties of nature are in chapter one hundred fifty ninth that are in fatigue and disability and their treatments.

In comparison between categories of chapters in the table of contents and the original book, we can see differences that continue to mention:

First, the table of the book includes chapters that are not available in the text and we cannot comment on that subject; for example, the table of contents is about Qarureh water knowledge and mouth taste in chapter nineteenth, other chapters as their contents and its variants cited, and it was followed by pulse chapter and the recognition of it. Moreover, after twenty ninth chapter (headache and temples) thirty ninth chapter (abundance of hair and eyelashes) and forty ninth chapter a mistake comes in the text books that is available in addition to the items listed, as a chapter addresses something about regurgitation that does not exist in the text such as biting insects. Chapters one hundred forty third and one hundred forty fourth are about eating Raho which these two chapters are not mentioned in the text. On the other hand, chapters in text books were not mentioned in the table of contents. For example, in understanding the nature of the salt in the text, there is a chapter that is not mentioned in the table of contents.

The next difference is in the titles of chapters which are the contents and the text books. In the table of contents after a liver disease, there are Golden and Astsqast chapters in the next one, but in the context of the sixty eighth and sixty ninth are liver and Rzyrbrvdak diseases. The difference in the fields are seen in the table of contents of chapter eighty, and it also placed in the list of categories of eighty on urine, rectum, hemorrhoids and stomachache compared with text fields; the first is about urine, then chapters about belly worms and hemorrhoids and anal diseases are finally investigated. The difference is that in the twenty first chapters of the book are knowledge of the patient's risk of illness and healing, and in the text "Healing" is an independent chapter (twenty second) that is listed. Finally, as the last chapter on the list, understanding the nature of perfumes is in one hundred fifty eighth chapter and the last chapter is devoted to this as a text (one hundred fifty ninth) which is the treatment of



fatigue and disability²².

A Brief Property of “*Andar Elm Teb*” Book

This book has encyclopedic and useful information on various topics which gives to the reader. As mentioned in the title of the book, chapters are intact and avoid traveling and food on ship because it has some reasons. But in the content feature, at first the author of the text in the first chapter had described the organs, patient's body from head to feet and the disease's cause. Traditional medicine is the prevailing view and *Zardglym* stated the cause and the origin of the disease and changes and temperaments. As the script also noted in the introduction, *Zardglym* considered the views and opinions of the predecessor physicians like Greek and Islamic scholars. His treatment prescribed herbal remedies, phlebotomizing and also he recommended cupping²³.

A Brief Properties of “*Bahnameh*”

As previously noted in version “604”, which has three work effects, the second work is in the list of scientific *Zardglym*'s works²⁴. It is about sexual intercourse that has been written in Persian (Figure 5). In this text, the author's name, title of the work, the script, language and other characteristics are not mentioned. So, for the mistake of phraseologists like Monzavi on assigning Gorgani's “*Yadegar*” book to *Zardglym*, the author forbears its introduction and recognition²⁵.

Conclusion

“*Mokhtasar Andar Elm Teb*” is a unique survivor of the sixth century. However, due to lack of sufficient information and resources about author's biography, we cannot comment on the book history with certainty, but due to the views of Rhazes and the script that finished the book in five hundred thirtieth year, we can guess that it could be written in the late fifth and early sixth centuries. The main objective of the book that the author has developed in encyclopedic way is medicine. In this study, the causes of the disease of the body from head to toe and even other diseases have a psychological origin suggesting prominent aspect on the subject of herbal medical science; it can be used as a guide or pattern for resurrecting traditional medicine.

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