

## ORIGINAL ARTICLE

### Explanation of Avicenna's Personality and Works from the Point of View of His Unknown Student, Abu Muḥammad 'Abdullāh al-'Azdī

#### Abstract

Avicenna is well known in the world as one of the famous physicians and philosophers. After the publication of the book *Al-Mā'a* authored by Abu Muḥammad al-'Azdī (d. 456 AH), it became clear that Abu Muḥammad al-'Azdī was one of Avicenna's students. In his book, 'Azdī has mentioned Avicenna nearly a hundred times as his teacher in medicine. The recognition of Avicenna is followed in this study from the point of view of 'Azdī.

This research employs a content analysis method with a historical-descriptive and analytical approach, utilizing library resources for data collection. The process of data collection primarily focuses on the book *Al-Mā'a* (three volumes). This study was carried out in multiple stages of finding keywords, searching in the text of *Kitab al-Mā'a*, the historical books, and Islamic encyclopedias, as supplementary data (to find the related data), along with searching in Persian and Latin electronic databases, categorizing, sorting, and analyzing the content. There are numerous quotations from Avicenna in the book *Al-Mā'a* written by 'Azdī. New data is obtained from the mentioned book that needs more attention. 'Azdī has interpreted the medical approach of his master. His work contains unique medical insights attributed to Avicenna that do not appear in Avicenna's extant works, such as the *Canon of Medicine*. By migrating to Andalusia and staying in Balansīya (now Valencia), 'Azdī introduced Avicenna and his *Canon of Medicine* and other works there.

**Key words:** Biography, Physician, Avicenna, Abu Mohammed Al-Azdi, Library, Historical Article

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## Introduction

Historical and retrospective research, in addition to its instructive nature, has other dimensions. Giving identity to people and nations as a result of recognizing their contribution and role in the scope of human science and knowledge, and giving self-confidence and hope to repeat previous honors, can be counted among these dimensions. In the realm of civilizational studies and the history of science—whether in general or academic literature—the Western world has historically dominated the field, often attributing the origins of scientific thought exclusively to Greece. Badī', in his book *Greeks and Barbarians*, has examined the notion that “everything that is beautiful, deep, orderly and wise has not reached us except through Greece” (Badī', 1985, p. 123). Ancient Rome and the West of the Renaissance era, and the modern and post-modern ages were of the same importance consecutively in ranks (Rousseau, 2012, p. 24; Dampier, 1992, p. 34; Ḥurāsānī, 1992, p. 1; Ronan, 2016, p. 85). One of the Western writers has claimed that any idea encompassing an innovation in medical knowledge during the period of Islamic civilization is fundamentally incorrect and inappropriate (Magner, 2013, p. 228). In such a milieu, other lands and eras, especially the Islamic lands of the Middle Ages, have been deliberately neglected (Magner, 2013, p. 228). Although Galen's opinions were questioned by some Muslim scholars, such as Rhazes, and independent steps were taken during the Islamic civilization to produce knowledge and revise the previous legacy of Rome and Greece, Western contemporary writers claimed the dominance of Galen's opinions on the Islamic world. They believe in the lack of any Challenges and doubts against the legacy of Rome and Greece in the Islamic world (Magner, 2013, p. 228).

Avicenna made a significant contribution to the medical excellence of the European Renaissance (McGinnis, 2010, p. 227). During the movement of translating Muslim books into European languages, Avicenna's Book, *the Canon of Medicine* (also called *the Bible of Medicine*), received special attention (Osler, 2009, p. 53). Avicenna was known as the king of physicians in European scientific culture (Osler, 2009, p. 53; Moosavi, 2009, pp. 2-8). Many translations of *the Canon of Medicine* were made, along with commentaries in European languages on this book (Birīmānī, 1991, p. 89). Although this book remained a core medical textbook for students until the end of the 19<sup>th</sup> century and continued to influence Europe for centuries, it was not well received in its homeland. The Latin translation of the *Canon* was completed eight hundred years before its translation into Persian (Bīrašk, 1991, p. 188). In the second Pahlavi era, there was renewed attention to Avicenna in Iran (Şafā, 1952, p. 187), and many studies have been conducted on this scientist to the present day.

In 1996, a book titled *Kitab al-Mā'a*, written by Abu Muḥammad 'Abdullāh bin Muḥammad al-'Azdī (known as Ibn al-Dahabī in Andalusia), was published in Oman thanks to the efforts of Dr. Hadi Hassan Hammoudi, an Iraqi writer and researcher (See: Moallemi, and Darabinia, 2020, p. 462). The author of this book, who considers himself a student of Avicenna, mentions Avicenna nearly a hundred times and discusses and describes Avicenna's medical and pharmacological ideas on different occasions. This research aims to understand Avicenna from the perspective of his unknown student, Abu Muḥammad 'Abdullāh ibn Muḥammad al-'Azdī, known in the lands of the western caliphate as Ibn al-Dahabī.



### The Importance and Necessity of This Research

Some scholars have criticized Avicenna for never visiting Baghdad, the scientific capital of the Islamic world, or for never visiting the prestigious scientific centers of his time (Ibn Riḍwān, 1986, p. 18). Therefore, it is significant to note that among Avicenna's students was an Omani lexicographer from the Azd tribe, well-versed in terminology and a master of *Al-ʿAyn*, the renowned lexicon by Khalīl ibn Aḥmad al-Farāhīdī. Examining Avicenna's legacy through the lens of an Arab lexicographer and medical scholar could provide valuable insights into the intellectual milieu of the era. In addition, the 'Azdī's migration to Andalusia and staying in Balansīya (modern day Valencia) will question the popular belief that: During the time of Ibn Zuhr (d. 525 AH/1131 AD), Avicenna's book, *the Canon of Medicine*, arrived in the western world of the Islamic empire. Ibn Abi 'uṣaybi'a noted it was in the lifespan of Abul 'Alā bin Zuhr that Avicenna's *Canon of Medicine* reached Andalusia by a merchant from Aleppo (Ibn Abi 'uṣaybi'a, n.d., p. 280). Another contemporary writer concluded that before the period of Avenzoar, Andalusian physicians did not know about this Eastern compilation (Zill al-Raḥmān, 2004, p. 323).

### Research Background

Numerous studies have been conducted on Avicenna's personality and his scientific works, and plenty of books have been written (Birīmānī, 1991, p. 89; Ġanī, 1936, p. 3; Guharayn, 1951, p. 356; Afnan, 2016, p. 233; Mahdavi, 1951, p. 10; Qanawātī, 1950, p. 15; Gohlman, 1974, p. 10). However, his character and works were not examined in any research from the point of view of Abu Muḥammad 'Abdullāh bin Muḥammad al-'Azdī.

Regarding Abu Muḥammad 'Abdullāh al-'Azdī, several papers have been published by the authors of the current article (Moallemi, and Darabinia, 2020, pp. 462-469; Darabinia, Shakeri, and Moallemi, 2023, pp. 1-15; Moallemi, Shakeri, and Darabinia, 2022). Al-Azdī's *Kitāb al-Mā'* stands as one of the earliest Arabic medical lexicons in the Islamic world. This book connects four geographical areas of knowledge in the Islamic world: the Arabian Peninsula, Iran, and Andalusia, since 'Azdī was born in Oman, studied in Iraq and Iran, and eventually resided in Balansīya [present-day Valencia]. 'Azdī became known as Ibn al-Ḍahabī in Andalusia. Qāḍī Ṣā'id (d. 1070 CE/462 AH) mentioned him (Qāḍī ṣā'id al-Andulūsī, 1997, p. 276), and Ibn Abī 'Uṣaybi'a (d. 1270 AD/ 668AH) also gave a brief account of Ibn al-Ḍahabī. The most important point by Ibn Abī 'Uṣaybi'a is his reference to a book by Ibn al-Ḍahabī called "ان الماء لا يغذو". This aligns with a statement in *Kitāb al-Mā'*—first published in 1996 after centuries of obscurity—where al-Azdī mentions possessing a treatise by the same name "ان الماء لا يغذو" ('Azdī Ṣuḥārī, 1996, Vol. 1, p. 76).

### Research Methodology

This study employs a qualitative content analysis with a descriptive-analytical approach, utilizing library research as the primary method of data collection. The process of data collection primarily focuses on the book *Al-Mā'a* (three volumes) written by Abu Muḥammad al-'Azdī. This study was carried out in multiple stages of finding keywords, searching in the text of *Kitāb al-Mā'a*, contextualizing findings through historical books and Islamic encyclopedias (to find data related to the topic of this research), searching in Persian and Latin electronic databases, categorizing, sorting, and analyzing the content.





## Findings

According to what he wrote in *Kitāb al-Mā'a*, Abu Muḥammad 'Abdullāh ibn Muḥammad al-'Azdī al-ṣuḥārī (d. 456 AH) came to Iran from Arab lands, where he studied under Avicenna. The birthdate of 'Azdī is not known, but according to Qāḍī ṣā'id al-Andulūsī (d. 462 AH), the exact date of Abu Muḥammad 'Abdullāh ibn Muḥammad al-'Azdī's death was in ġumādī al-ūlā year 456 AH. Qāḍī ṣā'id claimed to be present at the funeral ceremony of 'Azdī in Balansīya [present-day Valencia] (Qāḍī ṣā'id al-Andulūsī, 1997, p. 276). Most significantly, in the book's preface, al-'Azdī explicitly acknowledges his intellectual debts to the leading medical authorities of his time, singling out Avicenna as his most important teacher. ('Azdī Ṣuḥārī, 1996, Vol. 1, p. 28). 'Azdī asserts that he learned most of the art of medicine from Avicenna. He constantly mentioned Avicenna as ṣayḥanā al-'Allāmah (شيخنا العلامة) and sometimes al-'Allāmah al-A ġall (العلامة الاجل) ('Azdī Ṣuḥārī, 1996, Vol. 1, pp. 39, 64, 94, 150, 152; Vol. 2, pp. 383, 659; Vol. 3, pp. 915, 966, 1025, 1129). Our knowledge of Avicenna's biography originates with a report (Letter of biography) by Abū 'Ubaid ġūzġanī, which was transcribed by Biyhaqī (d. 565 AH) in *Tatimma tu ṣiwān al-Ḥikmah* and by Ibn Abi 'uṣaybi'a (d. 668 AH) in *uyūn al-'Anbā* and by Ibn al-Qifṭī (d. 646 AH) in *Tārīḥ al-Ḥukamā*. This report has two parts. The first part of Avicenna's biography is from his own words, which he dictated to his student Abū 'Ubaid ġūzġanī. The second part is ġūzġanī's observations of his teacher's life since he joined him in Ġurġān as a disciple and remained his lifelong companion. Ibn Abi 'uṣaybi'a and Ibn al-Qifṭī have given the above-mentioned biography in their works (written two centuries after Avicenna's death). But with the publication of the book of *Al-Mā'a* written by al-'Azdī, we can now have an earlier source that confirms the authenticity of ġūzġanī's statements. 'Azdī introduced Avicenna as his teacher in the medical profession and admitted that he relied on his instruction. This relationship is substantiated by nearly a hundred direct and indirect references to Avicenna throughout *Kitāb al-Mā'a*, including numerous verbatim quotations from his works. In Table 1, only twenty-four of those cases are presented:

**Table 1:** Comparison between references to Avicenna in the book of *al-Mā'a* and his corpus

#	The text of the book of <i>Al-Mā'a</i>	The text of <i>canon of medicine</i> or other works of Avicenna
1	الإيالة: الحزمة من الحطب. و قد ذكر شيخنا العلامة ابن سينا: أن الإيالة تطلق أيضا على كل حزمة من الأعشاب والنباتات ( 'Azdī Ṣuḥārī, 1996, Vol. 1, p. 39)	This text was not found in any of Avicenna's works.
2	و ذكره شيخنا العلامة في شعره، فقال: كأنما سقعة الأنثى باقية ( 'Azdī Ṣuḥārī, 1996, Vol. 1, p. 42)	This stanza is included in his poems, which were published in the book <i>Manṭiq ul-Maṣriqūn</i> . It is also mentioned in <i>uyūn al-'Anbā</i> (Ibn Abi 'uṣaybi'a, n.d., p. 96)
3	و ذكر شيخنا العلامة أنه حارّ يابس في الثالثة، تريقا لتقوية القلب، إلا أنه يميل بالمزاج إلى الغضب دون الفرح، فيرفق بما يُفرّج القلب من المشمومات والمطعومات ( 'Azdī Ṣuḥārī, 1996, Vol. 1, p. 47)	The phrase: حارّ يابس في الثالثة, is found in <i>canon</i> (Avicenna, 2005, Vol. 1, p. 330), but the following terms were not found in it. Maybe the following expressions were from 'Azdī himself.



<p>ذهب شيخنا العلامة إلى أنه معتدل في الحرّ والبرد شديد اليأس. وهو خفيف جيد حسن الغذاء والاستمرار، يصلح لأكثر الطبايع وفي عامّة الأوقات، وهو أقلّ غذاءً من الحنطة، وإذا طبخ بالماء واللبن الحليب يصير غذاءً جيداً، كثير النفع معتدلاً في الرطوبة والبس، لأنّ رطوبة اللبن تختلط مع بيس الأرز فتجعله معتدلاً ويزيد كثيراً في المنى، وخصب البدن، ونضارة اللون، وخاصة إذا أكل بالسكر ودهن اللوز</p> <p>(Azdī Ṣuḥārī, 1996, Vol. 1, pp. 50-51)</p>	<p>أرز: الماهية: حب معروف. الطبع: حار يابس، وييسه أظهر من حره، لكن قوماً قالوا: أنه أحر من الحنطة. الأفعال والخواص: الأرز يغذى غذاءً صالحاً إلى اليأس ما هو، فإذا طبخ باللبن ودهن اللوز، غذى غذاءً أكثر وأجود، ويسقط تجفيفه وعقله، وخصوصاً إذا نفع ليلة في ماء النخالة، وهو مما يبرد ببطء وفيه جلاء. أعضاء النفث: مطبوخه بالماء يعقل إلى حد، والمطبوخ باللبن يزيد في المن.</p> <p>(Avicenna, 2005, Vol. 1, p. 353)</p>
<p>و الأكلّة: داء يقع في العضو فيتأكل منه. و سببه فساد الرّوح الحيوانيّ الذي في ذلك العضو و امتناعه عن الوصول اليه، مثلما يحدث عند انصباب خلط حادّ المزاج سمّي الجوهر، فيفسد الرّوح و يُعفن اللحم و ما يليه، فيحصل الفساد و التآكل، و مثل السّموم الحارّة و الباردة المضادة لجوهر الرّوح الحيوانيّ</p> <p>(Azdī Ṣuḥārī, 1996, Vol. 1, p. 64)</p>	<p>فصل في الأكلّة و فساد العضو، نقول أن العضو يعرض له الفساد و التعفن بسبب مفسد الروح الحيوانيّ الذي فيه، أو مانع إياه عن الوصول إليه أو جامع للمعنيين، و مثل السموم الحارة و الباردة و المضادة لجواهرها للروح الحيوانيّ</p> <p>(Avicenna, 2005, Vol. 4, p. 168)</p>
<p>قال شيخنا العلامة: و ما كان من هذا في الابتداء و لم يُفسد معه حسّ ما له حسّ فيسمى غانغراناً..</p> <p>(Azdī Ṣuḥārī, 1996, Vol. 1, p. 64)</p>	<p>و ما كان من هذا في الابتداء و لم يفسد معه حسّ ما له حسّ، فيسمى غانغراناً...</p> <p>(Avicenna, 2005, Vol. 4, p. 169)</p>
<p>و وصف المعالجة فقال: أما غانغراناً فما دام في الابتداء فهو يُعالج، و أما إذا استحکم الفساد في اللحم فلا بدّ من أخذه جميعه</p> <p>(Azdī Ṣuḥārī, 1996, Vol. 1, p. 65)</p>	<p>فصل في المعالجة: أما غانغراناً فما دام في الابتداء فهو يُعالج، و أما إذا استحکم الفساد في اللحم فلا بدّ من أخذه جميعه</p> <p>(Avicenna, 2005, Vol. 4, p. 169)</p>
<p>البثور: خراج صغير و قال شيخنا العلامة: و أكثر ما تكون بُثور الفم من الحرارة في نواحي المعدة و الرأس، و الأبخرة تكون في الحُمَيَات خاصّة</p> <p>(Azdī Ṣuḥārī, 1996, Vol. 1, p. 95)</p>	<p>فصل في البثور في الفم أكثر ما يتبثر الفم يكون لحرارة في نواحي المعدة و الرأس و بخارات، و قد يكون في الحُمَيَات</p> <p>(Avicenna, 2005, Vol. 2, p. 434)</p>
<p>و قد وصف شيخنا العلامة علاجاً شاملاً للبثور، خارجاً و باطناً و قال: الله يشفي و ينفي ما بجبهته من الأذى و يعافيه برحمته من الأذى و يعافيه برحمته</p> <p>(Azdī Ṣuḥārī, 1996, Vol. 1, p. 95)</p>	<p>الله يشفي و ينفي ما بجبهته* من الأذى و يعافيه برحمته</p> <p>(Ibn Abi 'uṣaybi'a, n.d., p. 102)</p>
<p>و البثوران، بالصّم، لفظ منقول عن اليونان، معناه: الحكم الفاصل، لأنّ به يكون انفصال حكم المرض إلى الصّحة أو إلى العطب. فهو عند أهل اللّغة معناه الشدّة، و عند الأطباء تغيّر عظيم يحدث في المريض دُفعاً إمّا إلى الصّحة و إمّا إلى العطب...و قد مثّل شيخنا العلامة البدن بالمدينة، و الطبيعة بالسّلطان الحامي لها، و المرض بالعدوّ الباغي عليها</p> <p>(Azdī Ṣuḥārī, 1996, Vol. 1, p. 98)</p>	<p>فصل في البثوران و ما هو و في أقسامه و أحكامه البثوران معناه الفصل في الخطاب، و تأويله تغيّر يكون دفعه إمّا إلى جانب الصّحة و إمّا إلى جانب المرض. و له دلالات يصل الطبيب منها إلى ما يكون منه، و بيان هذا أن المرض للبدن كالعدو الخارجي للمدينة، و الطبيعة كالسّلطان الحافظ لها، و قد يجرى بينهما مناجزات خفيفة لا يُعتدّ بها.</p> <p>(Avicenna, 2005, Vol. 2, p. 434)</p>
<p>البأذروج: اسم فارسيّ لريحان معروف. و هو حارّ في الثّانية يابس في الأولى، و فيه رطوبة فضليّة. و أخبرنا شيخنا العلامة أنّ جالينوس كان قد منّع استعماله من داخل البدن. و بخاصيّة رطوبته فهو مفرّج، لكنّ تفرّجه لا يفي بما يتولّد عنه من الأبخرة المظلمة و من الخلط الرّديء السّوداوى. و قد يُحرّك العطاس في بعض الأمزجة، و يُسكّنه في بعضها. و الشربة من بذره من مثقال إلى درهمين بعد غلّيه، مُزِيلٌ للزّحير</p> <p>(Azdī Ṣuḥārī, 1996, Vol. 1, p. 105)</p>	<p>أذروج الماهية: هو الحوك، و هو معروف، و دهنه في قوة دهن المرزنجوش، و لكنه أضعف منه، و فيه قوى متضادة. الطبع: حار في الأولى إلى الثّانية، يابس في أول الأولى، و فيه رطوبة فضليّة يكاد يبلغ ترطيبها إلى الثّانية لا في الجوهر. و هو مما يسكن العطاس من مزاج، و يحركه من مزاج. و بزره ينفع من عسر البول</p> <p>(Avicenna, 2005, Vol. 1, p. 373)</p>
<p>الإبردة، بكسر الهمزة و الرّاء: برّد يُصيب الجوف. و في عبارة شيخنا العلامة ابن سينا أنّها علّة معروفة من غلبة البرّد و الرّطوبة تُحدث تقطيراً في البول</p> <p>(Azdī Ṣuḥārī, 1996, Vol. 1, p. 107)</p>	<p>من يصرد يكثر تقطير بوله** (Avicenna, 2005, Vol. 3, p.393)</p>
<p>البرنج: معرب عن برنك...قال شيخنا العلامة: مَضْرُوءٌ بالأمعاء لا تُنكّر، و بدله مقدار وزنه برّمس</p> <p>(Azdī Ṣuḥārī, 1996, Vol. 1, p. 116)</p>	<p>Although there is information about rice in canon, this information was not found in Avicenna's works.</p>





14	وَالْبُرُّ بِالْضَّمِّ: حَبٌ مَعْرُوفٌ، أَصْلُهُ مِنَ الْيَمَنِ، تُتَخَذُ مِنْهُ الْقَهْوَةُ. وَ قَدْ سَأَلْتُ شَيْخَنَا الْعَلَامَةَ الْأَجَلَ ابْنَ سِينَا عَنْ ماهِيَةِ الْقَهْوَةِ وَ طَبْعِهَا وَ مَضَارِهَا وَ مَنْفَعِهَا فَأَجَابَ: الْقَهْوَةُ كَتَبِيرِهَا مِنَ الْأَدْوِيَةِ، لَهَا نَفْعٌ فِي بَعْضِ الْأَحْوَالِ... (‘Azdī Ṣuḥārī, 1996, Vol. 1, p. 150)	No data was found in Avicenna's works about qahwa or bunn (not to be confused with qahwa in the sense of wine).
15	بهش: دواء بهش: ردىء سىء المعالجة للمرض. ذكره شيخنا العلامة (‘Azdī Ṣuḥārī, 1996, Vol. 1, p. 152)	No reference could be found in <i>Qanun</i> or other works of Avicenna about this.
16	و قال شيخنا العلامة: وَ الْفَرْقُ بَيْنَ الْبَهَقَيْنِ وَ الْبَرَصِ الْأَبْيَضِ الْحَقِيقِيِّ أَنَّ الْبَهَقَيْنِ فِي الْجِلْدِ (‘Azdī Ṣuḥārī, 1996, Vol. 1, p. 152)	الفرق بين البهقين و البرص الأبيض الحقيقي، أن البهقين في الجلد (Avicenna, 2005, vol. 4, p. 381)
17	البَوْل: معروف و قال شيخنا العلامة: إِنَّ الْبَوْلَ فَضَّلَهُ جَمِيعٌ مَا يَقُومُ بِهِ الْبَدَنُ، وَ خُرُوجُهَا سَائِلَةٌ مِنَ الْإِحْلِيلِ وَ الْفَرْجِ بِمَجْرَى خَاصٍّ فِي الْمَرْأَةِ مُشْتَرِكٌ مَعَ مَجْرَى الْمَنِيِّ فِي الذَّكَرِ، وَ هِيَ الْمَذْكُورَةُ فِي تَشْرِيحِ الْقَضِيبِ (‘Azdī Ṣuḥārī, 1996, Vol. 1, p. 158)	This content was not found in Avicenna's works.
18	التَّوَلُّوْلُ وَ قَالَ شَيْخُنَا الْعَلَامَةُ: سَبَبُهَا الْفَاعِلِيُّ لَهَا الْأَوَّلُ: دَفْعُ الطَّبِيعَةِ. وَ الْمَادِي: خِلَاطُ غَلِيظٍ سَوَادَوِيٍّ، رُبَّمَا اسْتَحَالَ سَوَادًا عَنْ بِلْغَمٍ يَبِيسٍ جَدًّا (‘Azdī Ṣuḥārī, 1996, Vol. 1, p. 208)	فصل في التآليل السبب الفاعل لها الأول دفع الطبيعة و المادي خلط غليظ سوداوى، ربما استحال سوداء عن بلغم يبس جدا إذا كثر في الدم (Avicenna, 2005, vol. 4, p. 399)
19	الْجُدْرِي: يُتَوَرَّعُ صَغَارُ تَظْهِرُ أَوَّلًا كَرُؤُوسِ الْإِبْرِ، ثُمَّ تَخْرُجُ وَ تَمْتَلِيءُ مَدَّةً. وَ مِمَّا يَجِبُ أَنْ يُتَّقَدَّ مِنْ صَاحِبِهِ النَّفْسُ وَ الصَّوْتُ، فَإِنَّهُمَا إِنْ بَقِيََا جِدَدَيْنِ كَانَ الْأَمْرُ سَلِيمًا، وَ إِنْ تَنَاجَى النَّفْسُ وَ اشْتَدَّ الْعَطَشُ وَ تَنَاجَى الْكَرْبُ وَ بَرَدَ الظَّاهِرُ وَ اخْضَرَّ لَوْنُ الْجُدْرِيِّ فَقَدْ قَرُبَ الْهَلَاكُ (‘Azdī Ṣuḥārī, 1996, Vol. 1, p. 238)	و إذا ظهر الجدري أورت حكة، ثم تظهر أشياء كرؤوس الإبر جاورسية، ثم تخرج و تمتليء مدّة و إذا رأيت المجدور يتنازع نفسه و كذلك المحسوب فأحسد سقوط قوة أو ورم حجاب، ثم إذا رأيت العطش يشتد و الكرب يلح و الظاهر يبرد و الجدري أو الحصة تخضر فقد آذن العليل بالهلاك (Avicenna, 2005, vol. 4, p. 98)
20	وَ نَقَلَ عَنْ أَطْبَاءِ الْفَرَسِ الْقَدَمَاءِ، أَنَّهُمْ قَالُوا: وَ مِمَّا يَنْفَعُ الْجَرَبَ الْيَابِسَ وَ الْحَكَّةَ الْقَشْفِيَّةَ أَنْ يُشْرَبَ ثَلَاثَةَ أَيَّامٍ كُلُّ يَوْمٍ مِنَ الشَّيْرِجِ مَائَةٌ وَ ثَلَاثِينَ دِرْهَمًا مَعَ نِصْفِهِ مِنَ السُّكَنْبِجِيِّنِ وَ مِنَ النَّاسِ مَنْ يَخْلُطُ بِهِ مَاءَ الْعُنَابِ. وَ قَدْ جَرَّبْنَا هَذَا عِلَاجًا بِالْعَا لَا أَنَّهُ يُضْعِفُ الْمَعْدَةَ (‘Azdī Ṣuḥārī, 1996, Vol. 1, p. 245)	قالوا و مما ينفع صاحب الجرب اليابس و الحكة القشفية أن يشرب ثلاثة أيام، كل يوم من الشيرج مائة و ثلاثين درهما مع نصفه من السكنجبين و نحوه، و من الناس من يخلط به ماء العناب، و قد جربنا هذا فكان علاجًا بالغًا إلا أنه يضعف للمعدة (Avicenna, 2005, vol. 4, p. 395)
21	الْجُشَاشَةُ... وَ قَالَ شَيْخُنَا الْعَلَامَةُ ابْنُ سِينَا: لِكُلِّ دَاءٍ جُشَاشَةٌ، وَ لِكُلِّ دَوَاءٍ جُشَاشَةٌ، فَإِذَا تَغَلَّتْ جُشَاشَةُ الدَّاءِ وَجِبَ تَغْيِيرُ الدَّوَاءِ، وَ الْإِحْتِيَالُ عَلَيْهِ بِمَا يَغْلِبُ جُشَاشَةَ الدَّوَاءِ (‘Azdī Ṣuḥārī, 1996, Vol. 1, p. 255)	This content was not found in Avicenna's works.
22	جهر: وَ قَالَ شَيْخُنَا ابْنُ سِينَا: لَا يَنْبَغِي لِلطَّبِيبِ أَنْ يَجْتَهِرَ عَلَى الْعِلَاجِ مِنْ قَبْلِ أَنْ يَعْرِفَ الدَّاءَ. أَيْ: لَا يَصَحُّ أَنْ يَصِفَ الْعِلَاجَ مِنْ قَبْلِ أَنْ يَعْرِفَ الْعِلَّةَ (‘Azdī Ṣuḥārī, 1996, Vol. 1, p. 274)	This content was not found in Avicenna's works.
23	خَبِيبُ: الْخَبِيبُ، وَ الْخَبَبُ: الْخَدَّاعُ الَّذِي يَسْعَى بَيْنَ النَّاسِ بِالْفَسَادِ. وَ أَشَدُّنَا شَيْخَنَا الْعَلَامَةَ لِنَفْسِهِ: زَمَانٌ كُلُّ حَبٍّ فِيهِ خَبَبٌ وَ طَعْمُ الْخَلِّ خَلٌّ لَوْ يُدَاقُ لَهُ سَوْقٌ بِضَاعَتُهُ نَفَاقٌ فَتَأْفِقُ فَالْتِمَاقُ لَهُ نَفَاقٌ (‘Azdī Ṣuḥārī, 1996, Vol. 1, p. 383)	These verses were not found in Avicenna's works, but in some sources of the 10 <sup>th</sup> and 11 <sup>th</sup> centuries of Hijri, these verses are mentioned without the name of the poet*** (Mūsawī Husaynī, 1996, p. 312; Āmāsī, 2002, p. 178; Fīrūzābādī, 1995, p. 107; Ibn Mustawfī, 1980; p. 342)
24	وَ لَعَلَّ ظَانًا يَظُنُّ أَنَّ مِنَ الْكَمَالَاتِ وَ الْخَيْرَاتِ مَا لَا يُلْتَذُّ بِهِ اللَّذَّةُ الَّتِي تُنَاسِبُ مَبْلَغَهُ مِثْلَ الصَّحَّةِ وَ السَّلَامَةِ فَلَا يُلْتَذُّ بِهِمَا مَا يُلْتَذُّ بِالْحُلُوِّ وَ غَيْرِهِ، فَجَوَابُهُ بَعْدَ قَرَضِ التَّسْلِيمِ بِصَحَّةِ أَنَّ الشَّرْطَ كَانَ الْحَصُولَ وَ الشُّعُورَ جَمِيعًا، فَلَيْسَ شَرْطًا أَنَّ الْمُحَسَّنَاتِ إِذَا اسْتَقَرَّتْ لَمْ يُشْعَرْ بِهَا. عَلَى أَنَّ الْمَرِيضَ وَ الْوَصِيبَ يَجِدُ عِنْدَ التَّوَوُّبِ إِلَى الْحَالَةِ الطَّبِيعِيَّةِ مُعَانَصَةً غَيْرَ خَفِيَّةٍ، وَ عِنْدَ تَمَامِ الشِّفَاءِ يَجِدُ التَّدْرِيجَ لَذَّةً عَظِيمَةً (‘Azdī Ṣuḥārī, 1996, Vol. 1, p. 1148)	و لعل ظانا يظن أن من الكمالات و الخيرات ما لا يلتذ به اللذة التي تناسب مبلغه مثل الصحة و السلامة فلا يلتذ بهما ما يلتذ بالحلو و غيره. فجوابه بعد المسامحة و التسليم: أن الشرط كان حصولا و شعورا جميعا. و لعل المحسوسات إذا استقرت لم يشعر بها. على أن المريض الوصيب يجد عند التئوب إلى الحالة الطبيعية معانصة غير خفية مغافصة غير خفية التدرج لذة عظيمة (Avicenna, 1996, p. 138)

\*Ibn Sīnā wrote these verses in response to Abu ṭālib ‘Alavī, one of his contemporary political figures. Abu ṭālib ‘Alavī complained about the appearance of pimples on his forehead, and by writing verses, he presented his condition to Ibn Sīnā and asked for a cure.

\*\*Azdī wrote about the word *ṣard* (صرد) as follows: “Al-Ṣard: Al-Bard, Arabicized Persian, and its origin is in *Sīn* (سین), as there is no *ṣād* (صاد) in their language (i.e. Persian). He added” And a man who is afflicted by the cold is called: مصرود.

\*\*\*These verses have been quoted in *Tārīḥ ‘Irbil* (history of the city Erbil), but someone attributed it to Abū Bakr al-Bāqalānī, of course, the author of the mentioned book himself testified to the dishonesty of that person, (Ibn Mustawfī, 1980, p. 342).





Al-Azdī's quotations from Avicenna demonstrate the breadth of his engagement with the philosopher-physician's corpus. Most of the quotations are from the *Canon of Medicine*, and a small part is from The Book of Directives and Remarks (Al 'Iṣārāt wa'l-tanbīhāt), as well as the treatise on Cardiac Drugs (Risāla al 'Adwīya al Qalbīya) and the poems of this philosopher. What can be obtained from the above twenty-four cases can be presented in these few items.

1- 'Azdī accepted Avicenna as a lexicographer and occasionally benefited from his teacher's comments and entrusted the explanation of words based on his teacher's opinion.

2- 'Azdī quoted information from Avicenna that cannot be found in the published works of this philosopher and physician. It can be assumed that he quoted these materials from Avicenna's speeches which al-Azdī attended as his student, or that he used works that are not available now or remain unpublished in manuscript form. ('Azdī Ṣuḥārī, 1996, Vol. 1, p. 318; Ġūzġānī, 1952, p. 18). A writing on the subject of Sekanjabin is one of the works mentioned in the book of *al-Mā'a*, which 'Azdī attributed to his teacher, and asserts that this work was so thorough that "it rendered unnecessary any further writing or explanation on the subject ('Azdī Ṣuḥārī, 1996, Vol. 2, p. 652; Ġūzġānī, 1952, p. 17).

3 - In *Kitāb al-Mā'a*, al-Azdī provides valuable testimony about the professional envies and hostilities Avicenna faced during his lifetime. He has frequently referred to the social challenges regarding his professor and has sided with him.

4- 'Azdī has introduced Avicenna as the best in explaining some of the medical topics ('Azdī Ṣuḥārī, 1996, Vol. 1, p. 35).

5- 'Azdī in one case has attributed the source of Avicenna's words to the ancient Iranian physicians (see row no. 20).

Regarding the first item, it should be said that what Abū 'Ubaid Ġūzġānī claimed about Avicenna's many years of striving to master the Arabic language, to be like Ibn al-'amīd, Ṣāhib Ibn 'Abbād, and Abū Ishāḳ al-Ṣābī is consistent with 'Azdī's assertion about Avicenna's lexical knowledge. On the one hand, 'Azdī's skill and mastery in the Arabic language and his repeated acknowledgment of Avicenna's lexical knowledge and his citations and references to the words of this Iranian philosopher and physician support Ġūzġānī's words about Avicenna. 'Azdī attributed several words and definitions to his professor, which were not found in any of the medical books in the Jami Tib software. Like what is mentioned in rows 1, 12, 14, 15, 21, and 22.

In the second Item, which is related to various works of Avicenna, it can be concluded that 'Azdī was familiar with the whole works of his master. According to Abū 'Ubaid Ġūzġānī, the book of Al 'Iṣārāt wa'l-tanbīhāt was Avicenna's last work (Ġūzġānī, 1952, p. 17). 'Azdī also quoted some pieces of this book, demonstrating 'Azdī's access to the last writings of Avicenna. 'Azdī's repeated quotations from different parts of *the Canon of Medicine* also show that he had access to its complete version. According to Ġūzġānī, the writing of the *Canon* began in Ġurġān and Ray and was completed in Hamadān (Ġūzġānī, 1952, p. 16). What 'Azdī wrote about Avicenna's essay on grief shows that this treatise was available to everyone, and because this treatise was very useful and expressive about grief, he did not explain more about grief and its difference



from worry<sup>1</sup> (ʿAzdī Ṣuḥārī, 1996, Vol. 1, p. 318).

The strange thing about some of Avicenna's verses that ʿAzdī quoted is that these verses (in row 23) were not found in poems attributed to Avicenna. ʿAzdī is the only person who has introduced these verses in the history of Islamic civilization. As mentioned in the footnote of row 23, some writers have used these verses, but they were unaware of the poet of these verses.

The third item is an eventful story of enmities, jealousies, and grudges against Avicenna. ʿAzdī also confirms that Avicenna faced the envy and hatred of his opponents. Substantiating his claim, al-Azdī cites verses from Avicenna's *Qaṣīda-yi Mazdawija* ("Conjugate Ode"), interpreting these poetic compositions as both evidence of and response to the envious antagonism his master endured.

In the explanation of the fourth item, it should be said that ʿAzdī has repeatedly acknowledged and glorified the honorable and extensive medical knowledge of Avicenna.

He said this in the introduction of his medical dictionary: "*In this book, I relied on what I experienced myself, and what the great sheikhs and doctors explained to me, the first of whom deserves to be mentioned is the Sheikh Al-Allama Avicenna, for he has an acquaintance for every word here, and for every piece of knowledge that he has given to me, he has an admonition. Indeed, the majority of my medical training derives from his teachings.*"<sup>2</sup> (ʿAzdī Ṣuḥārī, 1996, Vol. 1, p. 35). Also, in the case of the aforementioned two treatises, ʿAzdī's interpretations have taken into account the knowledge of Avicenna.

The great knowledge of the professor made ʿAzdī to include these sentences from the autobiography in the dictionary: "Our Ṣaiḥ, the scholar Avicenna, told us that he finished reading all sciences when he reached eighteen years of age, and he said: 'At that time I merely memorized knowledge, but now I have attained true understanding [of it]. The essence of knowledge remains singular - nothing fundamentally new has been revealed to me since.'<sup>3</sup> (ʿAzdī Ṣuḥārī, 1996, Vol. 3, p. 915).

He mentioned about the expertise of the professor in diagnosing Urine bottle: "And know that water, according to doctors, means urine, and its examination constitutes a diagnostic art through which diseases are identified and remedies prescribed, and that we have never encountered anyone who attained such complete mastery of this discipline as our Ṣaiḥ, the scholar Avicenna"<sup>4</sup> (ʿAzdī Ṣuḥārī, 1996, Vol. 1, p. 35)

Referring to the fifth item, it is worth mentioning that Avicenna rarely gave the sources of his words, and the fact that ʿAzdī specified the source of Avicenna's speech helps us know

1- و لشيخنا العلامة مقالة عظيمة النفع في معرفة الحزن و عِلَّله. و ما ذكره هناك يُغني عن كل إعادة، و يُبَيِّن من رام الريادة عليه.  
2- و قد عَوَّلْتُ في هذا الكتاب على ما اختبرته بنفسى، و ما أفاضه على الشيوخ الأطباء الكبار، فأولهم استحقاقا للتتويه الشيخ العلامة ابن سينا، فله على كل كلمة، هاهنا، عارفة، و على كل علم يُؤَلِّنيه طارفة. فمَنه أخذت معظم أبواب صنعة الطب.  
3- و حدثنا شيخنا العلامة ابن سينا أنه فرغ من قراءة العلوم حين بلغ ثمانى عشرة سنة من عمره، و قال: و كنتُ إذ ذاك للعلم أخفط، و لكنه اليوم معى أنضج، و الأ العلم واحد لم يتجدد لى بعده شى.  
4- و اعلم أن الماء عند الأطباء يعنى البول، و على النظر فيه يُعَوَّل على معرفة الداء و وصف الدواء، و هو فن من فنون الصنعة لم نعرف من أجاده إجادة شيخنا العلامة ابن سينا.





the origin of his knowledge.

Throughout the book of *Al-Mā'a*, it is obvious that 'Azdī is fascinated and humbled by the personality of his master. In this research, however, by comparing Avicenna's and 'Azdī's views on wine (خمر), we noted a point which will be discussed further.

Recent research has identified two distinct methodological approaches (rationalist and šarī'at-based) to medical ethics among prominent physicians of the Islamic world. (Darabinia, Shakeri, and Moallemi, 2023, pp. 1-15). One of the most important and prominent differences between these two approaches is in the issue of compliance with Sharia rules in the medical field. For example, the use or avoidance of impure (نجس) drugs or intoxicants and their prohibition are among the issues that have caused arguments among the physicians of the Islamic civilization period. Avicenna and his student Abu Muḥammad 'Azdī have two opposite views on drinking wine and its use in medicine.

A summary of what Avicenna wrote about wine can be presented as follows: beverage, its essence: I mean wine... its finest is old, delicate, clear, made from grape, and its consumption varies according to the humors. As for young people, a small amount of wine with pomegranate, and for the elderly, the same without mixing. It is best for a person to drink alcohol in moderation, because excessive consumption of it will cause great harm. The optimal practice for youths consuming aged wine involves subsequent water intake to mitigate its sharp properties. It improves the skin and promotes weight gain in some people. It eliminates vitiligo and leprosy with the aforementioned medications; let us praise Allah who made wine a medicine that helps the instinctive powers (Avicenna, 1996, p. 148).

Now, what Abu Mohammad Azadi brought about with wine is briefly mentioned. He wrote: "Wine—including intoxicants derived from grapes or other substances—is categorically forbidden in any quantity, as its consumption leads to immorality and incurs punishment. However, concerning its use for medication, thirst, or hunger, if no alternative exists, there are differing considerations. Regarding medicinal use, the argument pertains only to a small amount that does not cause intoxication. For such treatment to be permissible, it must be prescribed by a Muslim doctor. We hold that it is permissible to use it for treatment only if the sick person has no other choice. We do not believe any sick person would be compelled to consume it unless it is heavily diluted and mixed with another medicine. Drinking alcohol is a grave sin. Any beverage that ferments and produces intoxicating foam is unanimously forbidden, regardless of the amount consumed. As it is not permissible to seek treatment for adultery, it is likewise not permissible to take medication with alcohol. God has not placed healing in what He has forbidden- unless a person is compelled by necessity, without willful disobedience or transgression. ('Azdī Ṣuḥārī, 1996, Vol. 2, p. 421).

A comparison between these two views shows that Avicenna does not care about whether wine is haram or halal. Its impurity does not prevent the prescription of drinking wine; rather, he recommends moderate consumption and thanks God for making wine a strengthening medicine for instinctive powers. A search through Avicenna's works using dedicated software reveals no discussion on the impurity of drugs. On the contrary, his student, Abu Muḥammad 'Azdī, considered the use of any impure (نجس) medicine to be unlawful i.e., (حرام) ('Azdī Ṣuḥārī, 1996, Vol. 2, p. 383). Abu Muḥammad 'Azdī, unlike





his master, openly spoke about the prohibition of intoxicating wine. He noted that some physicians permit its use solely for therapy or to alleviate thirst and hunger. In his view, he considers treatment with wine to be impermissible and he believes that God does not place healing in what He has forbidden.

'Azdī has mentioned Avicenna in many cases and has used his teacher's opinions in explaining words or conveying medical tips, and even boasted of this scholarly connection. Why, then, does he so pointedly reject the master's position on wine—a substance widely discussed in medical contexts—and instead oppose him outright? Why does he disregard Avicenna's perspective in this matter?

It seems that the strong emphasis of 'Azdī on condemning wine and avoiding its use in medicine, without referring to Avicenna's position, stems from his politeness and self-restraint in front of his teacher. Although 'Azdī knew his teacher's opinion and disagreed with it, he did not allow himself to utter any sarcasm and criticism toward Avicenna. He contented himself with merely expressing his opinion, nothing more. This approach towards Avicenna has made the pinnacle of the excellence of the institution of education in Islamic civilization manifest. To read more about the Etiquette of teaching and upbringing and the duties of the student towards the teacher in the Middle Ages, Sam'ānī, and his book of 'Adab al-'Imlā wal 'Istimlā' serves as an invaluable reference. (Sam'ānī, 1988).

### Conclusion

Avicenna's life has been known to future generations mostly through his treatise (The Autobiography), but with the publication of the book of *Al-Mā'a*, a new window was opened to know this famous philosopher and physician. Now we know that Avicenna had students from the Arab society in the 4<sup>th</sup> and 5<sup>th</sup> centuries of Hijri. Abu Muḥammad 'Azdī, a native of Ṣuḥār from the Arabian land of 'umān, was the first person to introduce Avicenna's works to Andalusia and the Western Islamic World. This point can be a clear explanation for the process of universal publication of Avicenna's works. Europe got acquainted with the works of the Islamic world through Spain and Italy. Avicenna's *The Canon of Medicine* was first translated into Latin by Gerard of Cremona in the 12<sup>th</sup> century AD / 5<sup>th</sup> century AH in the school of Tulayṭala (now Toledo). It is no longer possible to accept the words of Ibn Abi 'uṣaybi'a, which he quoted from Ibn Ḡamī' of Egypt. Because Gerard of Cremona was almost a contemporary of Avenzoar, i.e., Ibn Zuhr, and the translation of the *Canon* by Gerard is indicative of the fame and familiarity of the Andalusian Christian community with Avicenna's *Canon of Medicine*. According to this, it is difficult to accept the point that *the Canon of Medicine* came to Andalusia during the time of Ibn Zuhr. The superiority of Andalusia in the translation of Avicenna's *Canon* cannot be unrelated to 'Azdī's presence in Valencia and his attempt to introduce Avicenna. The distance between Balansīya (now Valencia) and Ṭulayṭala (now Toledo) was not much (today 369 kilometers), and it is very likely that during the time of 'Azdī's life in Balansīya, copies of *Al-Mā'a* and Avicenna's *Canon* reached Ṭulayṭala from this city. The contents of the treatise on biography (The Autobiography) are in complete harmony with what 'Azdī narrated from his teacher. Now, some verses whose poets were unknown in the history of Arab literature have found their original author, thanks to the publication of the book of *Al-Mā'a*, and Avicenna's literary level has been revealed more than ever.





### Authors' Contribution

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