

ORIGINAL ARTICLE

Hakim Mohammad Saeed Qomi, an Unknown Poet and Physician of the Safavid Era

Abstract

The history of medicine during the Safavid era (1736-1501 AD) was accompanied by changes; compared to previous periods, it had a lower position. However, the presence of prominent physicians who were famous in various scientific fields caused the knowledge of pharmacology and pharmaceuticals to shine so much so that the period was known as the Golden Age of pharmaceuticals. Mohammad Saeed Qomi was a physician, pharmacist, and philosopher of the Safavid era who remained unknown despite his fame and important texts. The present research, performed in a descriptive-analytical manner and relying on the resources of libraries, is an attempt to identify and introduce this physician's medical texts and his scientific life. The findings of this study indicate that hakim Mohammad Saeed Qomi, holding the title of "*the Little Sage*", was one of the thinkers of the tenth century AH. He was the private physician of Safavid Shah Abbas II (1632-1666 AD). He was brought up in a scholarly family, where medicine and writing poetry were hereditary. The surviving treatises of this anonymous physician show his knowledge and approach to medical science, pharmacy, and related fields, such as anatomy. Mohammad Saeed's medical masterpiece is called "*Anatomy of the Bones of the Head and Upper Jaw*", considered the first text in the field of anatomy in the Safavid era.

Key words: Safavid, Medicine, Mohammad Saeed Qomi, Anatomy, Pharmacist

Received: 6 May 2022; Accepted: 13 Feb 2023; Online published: 1 May 2023

Research on History of Medicine/ 2023 May; 12(2): 99-112.

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Citation:

Sayyed Mosavi SH, Fakhar Noghani V, Farkhondehzadeh M. Hakim Mohammad Saeed Qomi, an unknown poet and physician of the Safavid era. *Res Hist Med.* 2023; 12(2): 99-112.



Introduction

The history of medicine in the Safavid era (1501-1736 AD) (Figure 1) was in line with the development of pharmacy but took a new approach with the return of immigrant physicians from India. The support of some Safavid kings of the thinkers and physicians provided the ground for the scientific flourishing of medical knowledge in this period. Hence, physicians enjoyed a high position in this period. The emergence of famous physicians, such as Baha al-Dowlah Razi, Hakim Ghias al-Din Ali Kashani, and Hakim Imad al-Din Mahmud Shirazi, indicates medicine's prosperity in the Safavid era (Ghaffari, Khodaie, and Zargarani, 2018, pp. 2421-2427; Golshani, et al, 2013, p. 169).



Figure 1. Map of Iran in the Safavid era (© https://commons.wikimedia.org/wiki/File:The_maximum_extent_of_the_Safavid_Empire_under_Shah_Abbas_I.png)

In the meantime, the family of Imad al-Din Mahmud Shirazi, who had the most effect on the medicine, was prominent. (Golshani, et al, 2013, p. 172)

Among the family of Hakim Imad al-Din Mahmud and the physicians of this era, Hakim Mohammad Saeed Qomi, a physician, philosopher, and poet who, despite writing valuable books in medical sciences, remained rather unknown. Mohammad Saeed Qomi had administrative and court positions. In addition, he was the private physician of Shah Abbas II (1632-1666 AD). Nevertheless, despite the scientific position and reputation of Mohammad Saeed in the medical profession, only the biographers, in the memoirs of the poets of this era, briefly mentioned his medical profession and status in the court of Shah Abbas II (Khayampour, 1961, pp. 275-276; Daghestani, 2005, p. 445). It seems that the lack of medical resources and the medical historian's little attention to physicians led to his anonymity. Plus, what adds to the sage Mohammad Saeed Qomi's anonymity was that most of his works were attributed to one of his renowned contemporaries, Qazi Saeed Qomi (1049 AH), who was a jurist, philosopher, and theologian (Rozati, 2014, p. 45; Sayyed Mosavi, and Fakhari Noghani, 2020, p. 125).



This might be because of the fact that sage Mohammad Saeed Qomi did not use to write his name in his treatises and works; Mohammad Saeed mentioned his name only in two works, “*Asrar al-Sanayah*” (Poetic Techniques) and “*Tashrih Ezam al-Ras va al-Fak Ala*” (Anatomy of the bones of the head and upper jaw) (Figure 2). In introducing sage Mohammad Saeed Qomi, the present article is to examine the biography, scientific life and medical treatises and work of this Iranian physician. It also attempts to exhibit his role and contribution to the growth and development of the history of Iranian-Islamic medical sciences, culture, and civilization.

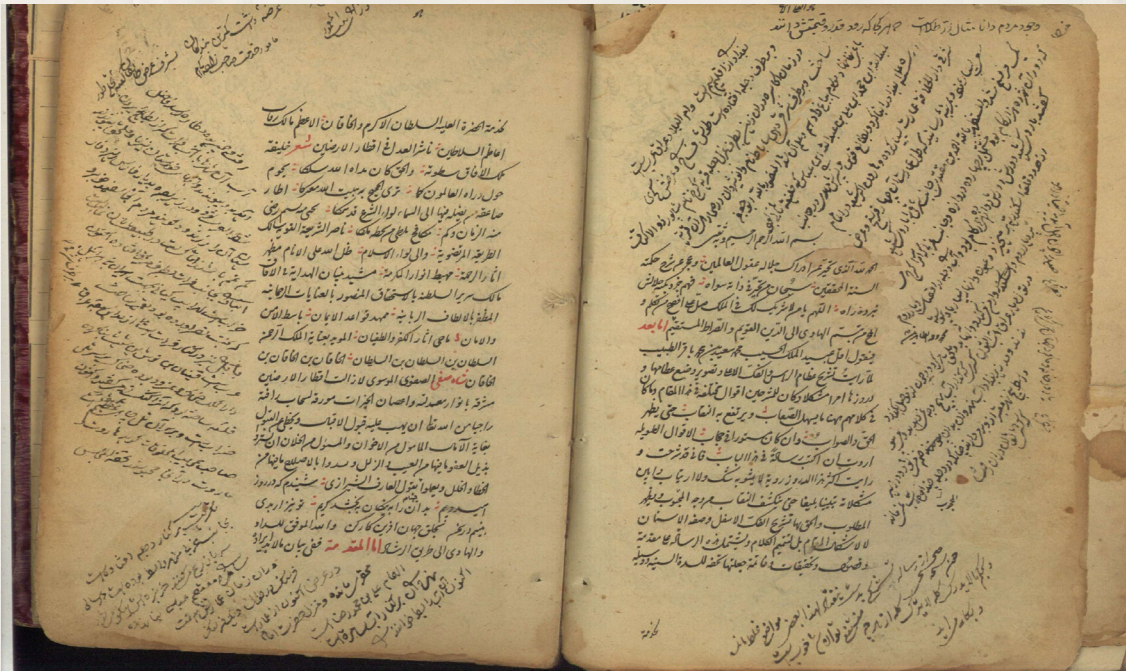


Figure 2. Mentioning the name of the author in the introduction of “Anatomy of the bones of the head and upper jaw” (Tabib Qomi, n.d., No. 8742)

Biography and scientific life

1- Family

Mohammad Saeed Qomi, known as the Little Sage, was one of the wise men, physicians, and poets of the Safavid era. He came from a noble family, where medicine and writing poetry were hereditary in his family. Rereading the texts and works left by this scientist shows his scientific position and his mastery of the science of philosophy, medicine, pharmacy, and literature.

Unfortunately, despite his fame and written works, there is no accurate report on his biography and scientific life. Therefore, by examining the texts and the scientific manuscripts of the sage Mohammad Saeed, it is tried to find some information about his biography and scientific status, assessing his expertise and mastery in medical and theoretical sciences. Affandi (1656-1718 AD), the author of the book “*Riyadh al-Olama va Hayaz al-Fozala*”, contemporary to Mohammad Saeed, provided the first accurate account of his biography. Of course, Affandi did not write his biography, but in his detailed report on the biography of the philosopher Rajab Ali Tabrizi, he also referred to Hakim Moham-



mad Saeed (Afandi, 1992, pp. 284-285). As mentioned earlier, Mohammad Saeed came from a noble and learned family; His father, uncle, and brothers were also Safavid court physicians. In the biography of Mohammad Saeed, Qazvini mentioned him as the grandson of Hakim Imad al-Din Mahmoud Shirazi (Vahid Ghazvini, 2004, pp. 318, 319). Despite the fame of Imad al-Din Mahmud, there is no accurate biography of his life. According to a report, he was the physician of the Shah Tahmasb court for some time (1524-1576 AD), and for a while, he went to Shirvan to Abdullah Khan Astajlou (Golshani, et al, 2013, pp. 169-173). Then, at the invitation of Shah Tahmasb, he was appointed to Mashhad Healing House. He died in the same city (Elgood, 1987, pp. 25-29). It is also reported that Imad al-Din went to India and stayed there for a while (Golshani, et al, 2013, p. 170). According to Algood, Imad al-Din had a son named Mohammad Baqir, who was one of the physicians in the court of Shah Abbas I (1529-1629 AD) (Elgood, 1987, pp. 25-29). Mirza Mohammad Baqir adopted the honorific title of Hakim Bashi, one of the most important titles given to a physician in the Safavid court, where this title empowers him to be in charge of all the physicians of the country (Mirza Sami'a, 1989, p. 20). There is a work by Mirza Mohammad Baqir introducing different types of fever called "*Aqşam Homma*" (types of fevers), a copy of which is available in the library of the Islamic Consultative Assembly No. 66829 (Figure 3). Algood holds that his fame was mostly owed to his proficiency in medicine than his publications in the field of medicine. The sources available do not mention the year of birth and death of Mirza Mohammad Baqir. However, according to the following historical evidence, it is speculated that he lived between 1580-1668 AD. First, Mohammad Baqir accompanied Shah Abbas's army in his attack on Tabriz in 1603 AD. Second, Mohammad Mo'men Hosseini Tonekaboni in his work "*Tohfah al-Momenin*"¹ mentioned Mohammad Baqir as the late Mohammad Baqir, and since the writing of this work was completed in 1668 AD, it is estimated that he died during the reign of Shah Abbas I or Shah Abbas's successor, Shah Safi (1629-1649 AD). One of the brothers of Mohammad Baqir, named Mirza Moez, was also famous in medicine during the reign of Shah Abbas and was honored to receive the position of chief Physician. Mahmud Beyk, another brother of Mirza Mohammad Baqir, also entered the court at the request of Amir Akhorbashi (Nasiri, 1994, pp. 56-57). Mirza Moham-

1- Mohammad Mo'men Hosseini completed the book "*Tohfah al-Momenin*" in 1669 AD under the name of Shah Suleiman the Safavid.



mad and Hakim Mohammad Hussein were other brothers of Mohammad Saeed. Mirza Mohammad was one of the scholars and scientists of his time, and although he specialized in medical knowledge, he did not practice medicine and worked as a librarian (Vahid Ghazvini, 2004, p. 571). Mirza Mohammad Hussein, the other brother of Mohammad Saeed, who served the Safavid court after the death of his older brother, Mirza Mohammad, was more famous and accountable. Mohammad Hussein, during the reign of Shah Abbas II Safavid (1571-1629 AD), in addition to being the head of the court physicians, was close and intimate to the Shah. After the death of Shah Abbas, having lost his position, it was said he was exiled to Qom. After a while, during the reign of Shah Suleiman (1666-1694 AD), he was invited to Isfahan, and appointed as the physician of the Shah's harem. Until the end of his life, Mohammad Hussein served the court of Sultan Suleiman and died in the same city in 1673 AD. In addition to medicine, Mohammad Hussein was interested in mysticism and philosophy and had a hand in poetry, as well. One work has been attributed to him in the interpretation of the Qur'an (Afandi, 1992, pp. 284-285). Hakim Mirza Mohammad Hussein was one of the contemporaries of Mollah Mohsen Feyz Kashani (1580-1680 AD), who had jurisprudential questions about the ordinance of Muslim travelers from Feyz. A total of questions and answers were collected by Alam al-Hoda, son of Feyz Kashani, entitled "*The questions of Galen of the time, Muqarrab al-Khaqani, Mirza Mohammad Hussein Hakim, and his answers to His Excellency and the answers of clerical given in the month of Shawwal (1653 AD)*". The final point of Hakim Mohammad Hussein's biography is the year of his death, as recorded by Alam al-Hoda, found in his notes. After the death of Mirza Mohammad Hossein, Alam al-Hoda wrote a letter to his younger brother Mohammad Saeed: "*This letter is written to express our condolences to Mirza Muhammad Saeed Hakim at Mirza Muhammad Hossein's death*". The month of Jamadi al-Akher (1673 AD), signed by Alam al-Hoda (Rozati, 2014, p. 45.). Thus, Hakim Mohammad Hussein passed away in the early days of the reign of Suleiman the Safavid in Isfahan.

2- Biography of Mohammad Saeed

Mohammad Saeed Qomi, known as "*Hakim kouchak*" (literary Little Sage), a close associate of Shah Abbas II, was a physician specializing in the theoretical sciences of philosophy, wisdom, and poetry. Unfortunately, there is no detailed account of his biography, and even the exact date of his birth and death is not found.

Like his father and grandfather, Mohammad Saeed Imad al-Din, was skilled in medicine. He inherited medicine from his family. He was born in Qazvin and raised in Isfahan, but as his ancestors were from Shiraz, he can be called one of the doctors of this city. After the death of Shah Abbas I (1571-1629 AD) in the early reign of Shah Safi (1629-1649 AD), Mohammad Saeed and his brother Mirza Mohammad Hussein were elected as court physicians. However, according to Nasiri, the two brothers were dismissed after a while. Their father and uncle, Mohammad Baqir and Mirza Moez were appointed as Shah's special physicians: "*On the decree of the King, the two physicians, Mirza Mohammad Baqir and Mirza Moez replaced Mirza Mohammad Hussein and the late Mirza Mohammad Saeed, as the private physicians to the King.*" (Nasiri, 1994, pp. 56-57). After the death of Hakim Mohammad Baqir, Mohammad Saeed and his brother Mohammad Hus-



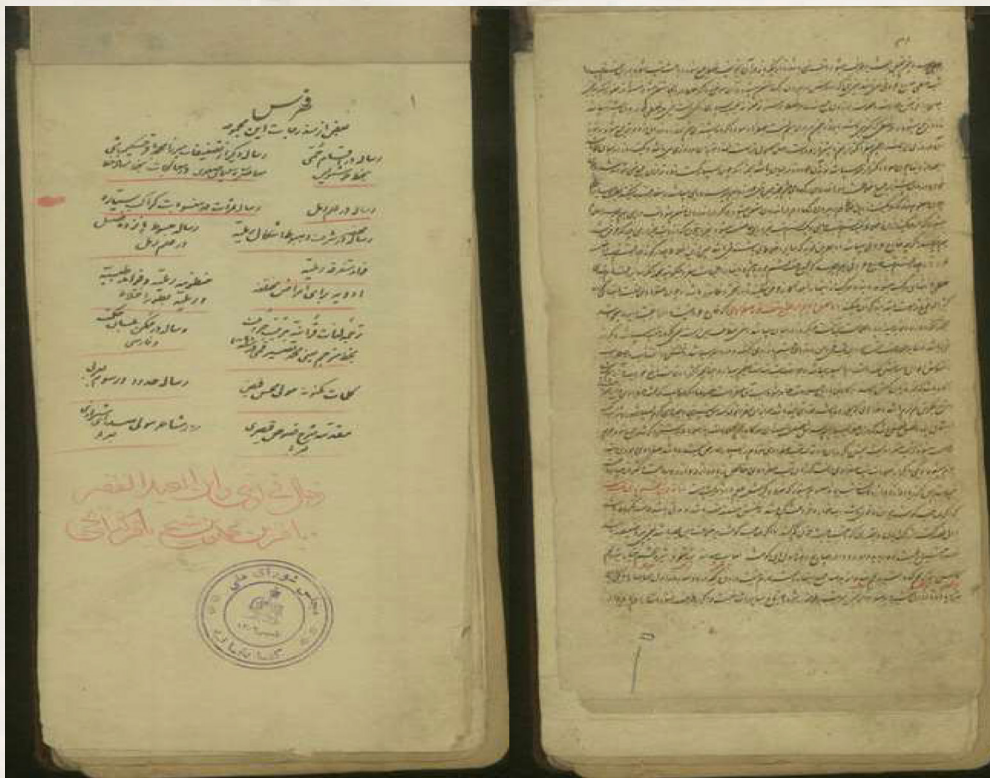


Figure 3. Types of fever (Mohammad Bagher, n.d., No. 66829)



sein were appointed as the court physicians of Shah Safi, a position they held until the reign of Shah Abbas II. Qazvini recorded the officials of the last year of Shah Safi’s reign, including the doctors or, in his words, “*great sages*” Mohammad Saeed and his brothers Mirza Mohammad and Mirza Mohammad Hussein (Vahid Ghazvini, 2004, pp. 319, 625, 558). With the coming to power of Shah Abbas II, Mohammad Saeed and his brother Mohammad Hussein became the king’s special physicians. They were regarded as close associates of the king and were among the king’s companions in recreational trips, expeditions, and important events (Vahid Ghazvini, 2004, p. 558). Mohammad Saeed practiced medicine with his brother, Mohammad Hussein, referred to as the Little Sage and the Great Sage, respectively (Kaempfer, 1971, p. 101). It was mentioned earlier that Hakim Bashi was a special physician for the Shah and beside him, other physicians in the court were his assistants who were called “*Hakim the great*” or “*Hakim the little*” and had much prestige (Alghab wa Mavajeb Doreh Salatin Safavi, 1992, pp. 42-43). When Mohammad Hussein was not present, Mohammad Saeed treated the patients and even the Shah himself (Vahid Ghazvini, 2004, p. 558), exhibiting his mastery of the medical profession. In that position, Mohammad Saeed won Shah Abbas II’s trust so much so that in constructing Tekiah (a construction, similar to a mosque) of Faiz, which was to be built for mystics, he was assigned to supervise the enforcement of the order of Shah Abbas. In addition to being Shah’s physician, Mohammad Saeed was also given government positions. For instance, he was elected as the governor of Kashan by Shah Abbas II in 1662 AD (Vahid Ghazvini, 2004, p. 664). In addition, Mohammad Saeed and his brother were among the high officials present in the law court when the king convened a court to sue the lay people as well as the high-ranked ones (Vahid Ghazvini, 2004, p. 734). Although

Mohammad Saeed's biography is scattered and indistinct, it is found that he obtained permission from Shah Abbas II to leave government affairs to study science in Qom. He described this in a poem² (Ghazi Saeed Ghomi, 2004, p. 734). According to Qazvini, Shah Abbas II, after finishing building the artillery in Qazvin, took a trip to Qom and stayed at the house of Mohammad Saeed and his brother (Vahid Ghazvini, 2004, pp. 571-574, 675). Hence, due to his residence in this city, he got the suffix Qomi and most sources have introduced him as a physician and poet from Qom (Azar Bigdeli, 1957, p. 237; Sanhably, 1875. p. 78; Saba, n.d., pp. 158, 358). According to Nasrabadi, Hakim Mohammad Saeed was exiled to Alamut (a name of a castle) due to the slander of some opponents against him. After some time, he was pardoned and devoted himself to worshipping in Qom (Nasrabadi Isfahani, 1938, p. 168). The following poem refers to this imprisonment in his collection of poems:

Qazvin imprisoned me / disseminate the news to the lands (Vahid Ghazvini, 2004, p. 239)

Therefore, it can be assumed that he was the target of some mischievous acts of some of the palace dwellers and spent some time in exile in Qazvin. But as mentioned earlier, Mohammad Saeed went to Qom to study during the epoch of Shah Abbas II. Therefore, Mohammad Saeed could not be among the physicians who, after the death of Shah Abbas II, were exiled to stay the rest of their life in a palace in Qom by the order of his successor, Shah Safi II (Shah Suleiman) (1666-1694 AD) because they failed to save the life of the Shah (Afandi, 1992, pp. 284-285; Vahid Ghazvini, 2004, p. 675; Elgood, 1992, p. 435). Historical evidence indicates that his brother, Mohammad Hussein, after the death of Shah Abbas II, was forced to live in Qom by his successor. Nevertheless, as mentioned earlier, he was pardoned by Soltan Suleiman after a while and became the doctor of Shah's harem (Vahid Ghazvini, 2004, p. 699). Kaempfer³ in his travelogue stated that despite the high position of physicians, their fate was mostly associated with the death of the Shah; after the death of the king, they faced threats, including exile or imprisonment for the rest of their lives in a garden in Qom, for example (Kaempfer, 1971, p. 101).

Mohammad Saeed was also prominent in the theoretical sciences of philosophy and wisdom. He and his brother Mohammad Hussein were students of Rajab Ali Tabrizi (d. 1669 AD), a contemporary sage and philosopher of Shah Abbas

2- The old ruined world wouldn't turn right if not for your justice acting as the architect.

I am to plant the seed of art so that I will be blessed by the king (Divan Saeedi Qomi, p.239)

3- He was a German physician and biologist best known for his travels to Russia, Iran, India, East Asia, and Japan between 1683 and 1693. His travels to Iran resulted in his writing the book e "Kaempfer Travelogue".



II who taught peripatetic wisdom at the school of Sheikh Lotfallah in Isfahan (Afandi, 1992, pp. 284-285; Nasrabad-i Isfahani, 1938, p. 168). Mohammad Saeed wrote poems and published some poetry books, by using the nicknames, “*Saeed*”, “*Tanha*”, which means alone, and “*Hakim*” at the end of his life (Saba, n.d., pp. 158, 358). Among the renowned professors of Mohammad Saeed, we should mention the jurist, narrator, and commentator Mollah Mohammad Mohsen Feyz Kashani (1580-1680 AD) and Abdol Razzaq Lahiji (1662 AD), a prominent sage and philosopher of this period. Of course, based on Mohammad Saeed’s correspondence with Hakim Lahiji and Feyz Kashani, he was, in fact, their colleague and associate. Mohammad Kazem Qomi was one of the students of Mohammad Saeed who also wrote poems (Naser al-Shari’ih, 2004, p. 393). Mohammad Saeed had a child named Mohammad Tabib, who was the author of a work in medicine called “*Risalah fi al-Auram va sababiha va alajiha*” (treatise on aches and their reasons and cures) (Agha Bozorg Tehrani, 1983, Vol. 11, pp.78-123).

Compilations

The surviving books of Mohammad Saeed indicate his specialization in medical science and pharmacology, philosophy, and poetry. Generally speaking, his writings can be divided into three areas of theosophy, medicine, and literature.

Mohammad Saeed’s fame in the Safavid court was due to his specialization in medical sciences, leading to the publication of three works entitled “*Resaleh Tabhaye ksir al-vugū*”, “*Resaleh Eshal*” and “*Resaleh Tashrih-e ‘Ezam al-Ra’s wa al-Fak-e al-A’la*”. The “*Ma’joun-e Saeedi*” is a prescription, available in a version called “*Jong*” with number 2444 (in page 251) in the Central Library of the University of Tehran. In the field of theosophy and philosophy, we can refer to “*Asrar al-Sanaye*”, “*Al-Asl al-Asil*”⁴, “*Kelid-e Behesht*”⁵, “*Rasael Falsafi*”, available in Malik Library with the bibliography number 4639, and also “*Resaleh Farsi*”, which is about the divine names and His attributes. Mohammad Saeed also wrote on Avicenna’s important philosophical work, “*Es-harat*” (the sixth treatise from collection No. 8742 of the Central Library of the University of Tehran), which remained unfinished (Afandi, 1992, pp. 284-285; Agha Bozorg Tehrani, 1983, Vol. 19, p. 89). A review of Mohammad Saeed’s works shows that, like medicine, poetry was inherited in this family, and he had some publications in poetry and literature. “*Masnavi Khorshid va Mahpareh or Gol-e Rana*” was corrected and published in 2009 (Tabib Qomi, 2009). “*Divan-e-*

4- Published under the name of Tabrizi Unit, Rajab Ali (2007). “*Asofiyah Principles*”, edited by Akbari Biraq, Hassan and Javanpour Heravi, Aziz and introduction by Landlat, Herman. Tehran: Association of Cultural Works and Honors.

5- Published in the name of Qazi Saeed Qomi. Mohammad Saeed (1937). “*Kilid Behesht*” Correction and scholion by Seyed Mohammad Meshkat. Tehran: Al-Zahra.



*Ash'ar*⁶ (collection of Poems), "*Masnavi Botkhaneh Sumanat*" or "*Masnavi Sumanat*" and poetry: "*Ghofl harfi ast Khoda dad dahan ensan ra*" means "*The word is like a lock to the mouth that God has given to man*", which is in 124 pages kept in the library of the *Majlis* (No. 8880), are some of his other writings in this domain (Agha Bozorg Tehrani, 1983, Vol. 3, pp. 306-318). In addition, Mohammad Saeed had a correspondence with Abdul Razzaq Lahiji (1662 AD), written in poetry, which was classified as his literary works. Copies of the above-mentioned letters No. 8880, pages 160 to 162, and version 8942 of Treatise 29, pages 185 to 187, are also available in the margin of page 385 in the library of the Islamic Consultative Assembly⁷. In addition, some other books are attributed to the sage Mohammad Saeed Qomi, the proof of which requires careful study and research. "*Tabsirah al-Sho'ara*" is a treatise on rhyme science, and according to Agha Bozorg, he has seen this work among the books of Seyed Mohammad Ali Sabzevari; and "*Mizan al-Ash'ar*", in which Agha Bozorg mentioned the author of the work as the author of "*Tabsara al-Sho'ara*", a book attributed to Mohammad Saeed. "*Nameh be Feyz ashani wa Darkhast-e Seir wa Solouk*" (lit. Letter to Feyz Kashani and request for guidance in the journey⁸), are another works that are attributed to him (Agha Bozorg Tehrani, 1983, Vol. 3, pp. 306-318).

The medical texts left in the memory of Mohammad Saeed indicate his expertise and skills in medical science, pharmacology, pharmacy, and the science of anatomy, which was written in a monograph. The treatise of "*Eshal*" is a work written in three chapters. The first chapter deals with the types of diarrhea, treatment methods, and its symptoms (Figure 4). The second chapter is dedicated to various single drugs, and the third chapter is dedicated to combined drugs that effectively treat diarrhea.

Medicines prescribed are in the form of potions, Safuf (crushed dry medicine), tablets, and oral. In this work, one can find all kinds of concoctions and combination drugs, helpful in treating diarrhea, made by Hakim. There is a kind of medicine called "*Ma'joun-e Saedi*" or sometimes "*Majun Taryaq al-Zokam*" (electuary for the common cold) (Tabib Qomi, n.d., No. 90507). This medicine, a mixture of various ingredients used for treating some types of diarrhea, is one of the initiatives of Hakim Mohammad Saeed. According to the author, this concoction was made for Shah Abbas II in Kashmir (Figure 5). Two important points can be deduced from the author's potion; first, Hakim's trip to India, and second, the effect of Indian pharmacy on Safavid era pharmacy.

6- Published in the name of Judge Saeed Qomi. Mohammad Saeed (2004). Collection of poems by Qazi Saeed Qomi. Edited by Amir Banoo Karimi. Tehran: University of Tehran.

7- Najafgholi Habibi published this letter in the introduction of *Sharh al-Arbaeen* (Qazi Saeed Qomi. 2000: pp. 28-30) and attributed the letter to Qazi Saeed Qomi.

8- The correspondence of Mirza Mohammad Saeed Qomi with Feyz Kashani was first published based on the manuscript of the Central Library of the University of Tehran (No. 4602, pages 359-356) by Modarresi Tabatabaei in *Vahid Magazine* under the name of Qazi Saeed Qomi. He has taken the word "doctor" mistakenly with another word. In these correspondences, which Feyz Kashani's nephew has collected, it is stated as follows: "The great and virtuous physician, Mirza Mohammad Saeed, wrote to Aref Rabbani, Al-Ma'i's uncle, to rest in the months of 1645 AD. My uncle answered the above book"



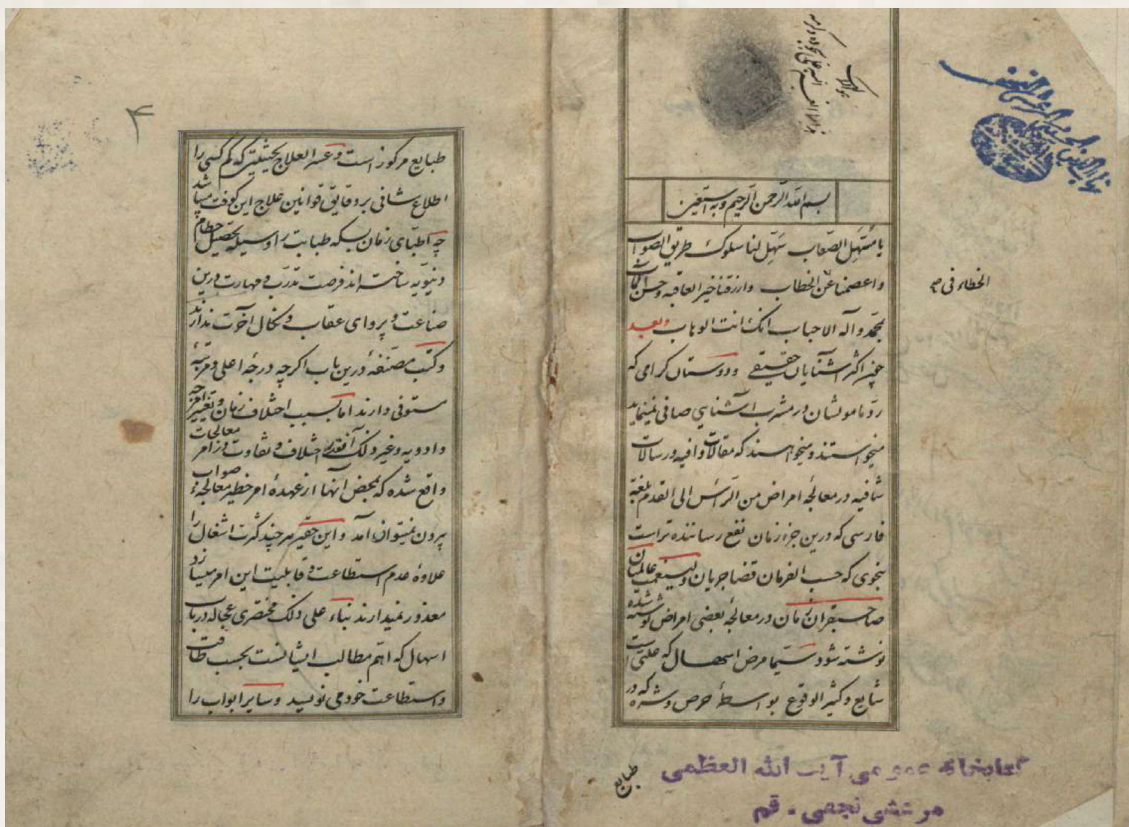


Figure 4. Treatise on Diarrhea (Tabib Qomi, n.d., No. 90507)



Figure 5. Electuary of Saedi (Tabib Qomi, n.d., No. 2444)



The other book of this Hakim is “*Resaleh Tabhaye ksir al-vugū*” written at the request of Shah Abbas II. This manuscript is a monograph that briefly introduces and describes different types of common fevers in that era. This treatise, comprising an introduction, three chapters, and a conclusion, deals with the definition of fever and its types, treatment methods, drugs, and the quality of its treatment (Tabib Qomi, n.d., No. 1072). One of the highlights of this work is that the author recommends the kinds of food good for the patient during treatment (Figure 6). The treatise “*Resaleh Tashrih-e ‘Ezam al-Ra’s wa al-Fak-e al-A‘la*” is another work of Hakim Mohammad Saeed in the field of medicine. This treatise, which was dedicated to Shah Abbas II, shows Mohammad Saeed’s understanding of the science of anatomy and dissection. The manuscript is one of the first works of dissection texts in the Safavid era, focusing on head and jaw bone dissection. The first part enumerates the bones of the head, and the last part describes the teeth, the number of the teeth, and their importance. In this treatise, the author, employing his philosophical outlook, first expresses the logic of creating the bones of the head and the necessity of the bones above the skull, forehead, and jaw (Tabib Qomi, n.d., No. 8742). The characteristic feature of this manuscript is that the author exhibited some images in recognizing the structure and the head (Figure 7). Although the manuscript was left unfinished, it is crucially important because the author has written his name, “*Mohammad Saeed ibn Mohammad Baqir Tabib*”, in the introduction.

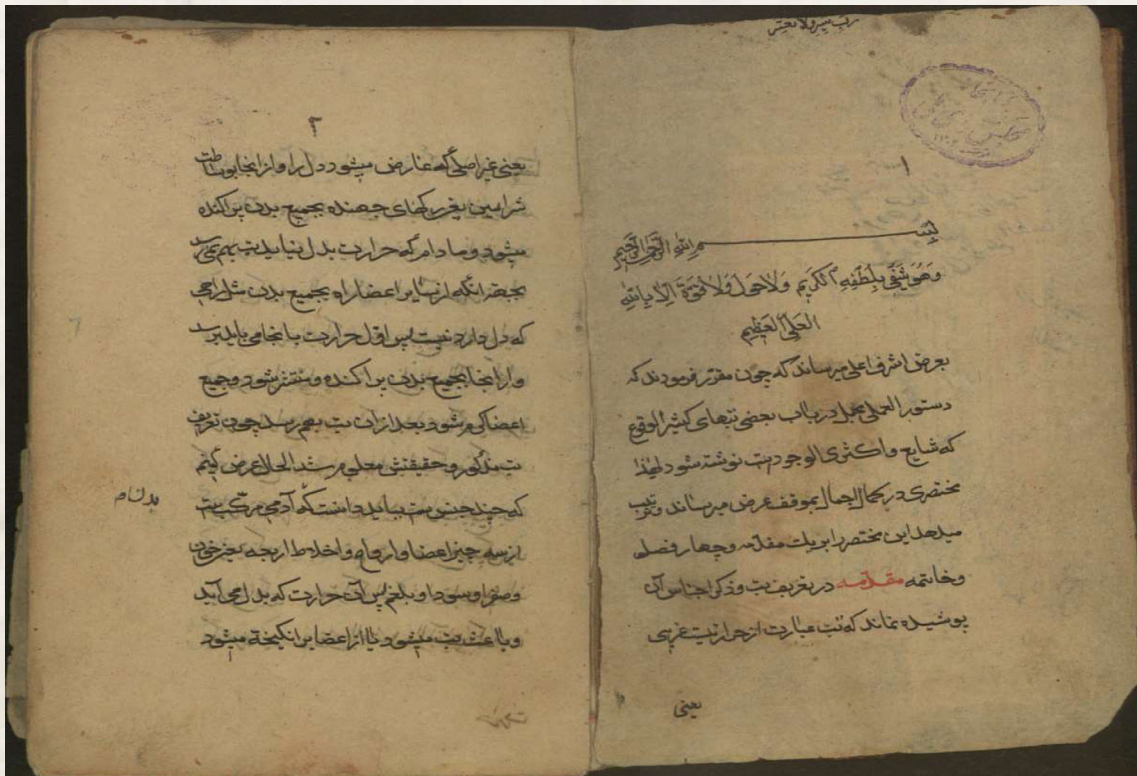


Figure 6. *Treatise on Multiple Fevers* (Tabib Qomi, n.d., No. 1072)



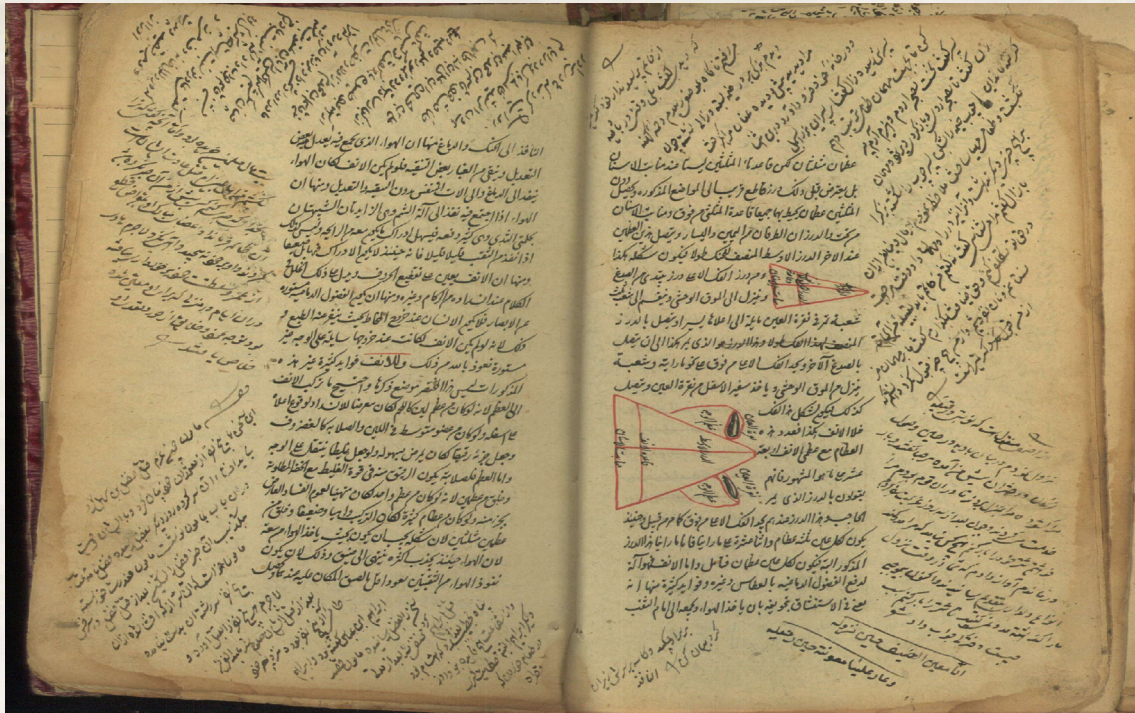


Figure 7. Images of the treatise of bones anatomy (Tabib Qomi, n.d., No. 8742)

Conclusion

Hakim Mohammad Saeed, nicknamed the Little Sage, lived in the golden age of the Safavid era of pharmaceutical knowledge. He was one of the administrative officials and close companions of Shah Abbas II. He was also the King’s private physician. In addition to being a physician and a philosopher, Mohammad Saeed had a hand in poetry, authoring valuable works in literature, philosophy, and medicine. Mohammad Saeed was a follower of the Peripatetic school in philosophy. Furthermore, he wrote some notes on Avicenna’s *Al-Isharat wa Al-Tanbihat*. Analyzing the medical works and valuable messages of Hakim Mohammad Saeed shows the scientific background of this renowned physician in the preparation and combination of various spices, some of which were his initiatives and were used and prescribed in the treatment of diseases.

In his medical works, as Hakim Mohammad Saeed paid attention to common diseases of the age, he wrote a treatise and monograph about recognizing and treating those diseases. The most important manuscript of Hakim, written as an independent monograph on dissection and anatomy, was “*Analysis of the Noble Phrases and Al-Fak Al-Ali*” by Koch Behreshte.

Conflict of Interest

None.

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