Kitab -Al-Mia fit Tibb "Hundred Chapters on Medicine" a Lexicon of Greecoarabic tibb pathology

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***Abstract*—Kitab -Al-Mia fit Tibb "Hundred books on Medicine, Abu-Sahl al-Masihi, kulliyat e Ilm al-Amrad health and disease.**

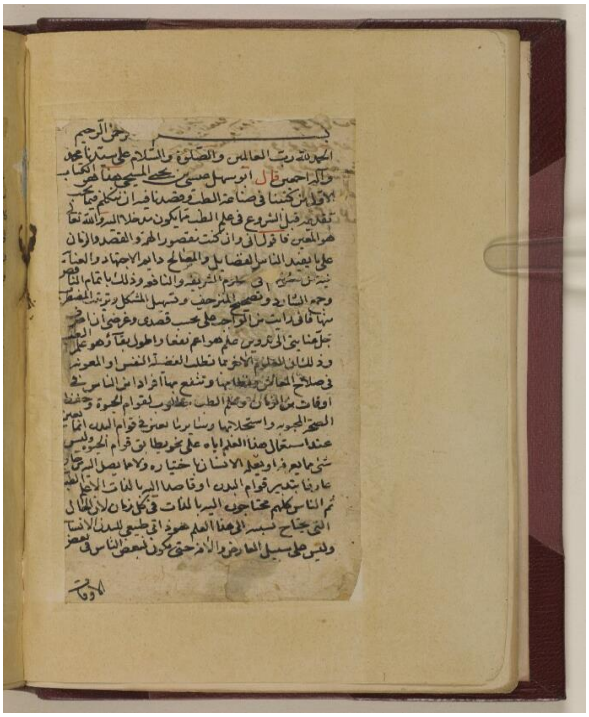
Abu-Sahl al-Masihi was among such Persian scientists of that period whose works had great influenced on Avicenna, little information is available about his life except for what is mentioned in the few reliable books such as Oyun al-Anba' by Ibn AbiUsaibia (13th centuryAD). Birth place was Jurjan and he worked as a chief physician in the court of Sultan of Khurasaan,he died in a early age of fourty in the deserts of khawazam. He has done a large amount of works on medical field. AbuSahl masihi discussed Ilm al-Amrad (Greecoarabic tibb pathology) in the unique organized and systematized format. The text is explained in such a lucid and simple manner, it's like spoon feeding for beginners of kulliyat e Ilm al-Amrad (principles of Greecoarabic tibb pathology).

I. INTRODUCTION

Al-Mia fil-Tibb (Book of the Hundred): It is the most famous and extensive writing of Abu Sahl masihi, which can be counted as a medical encyclopedia or Kunnash. Each of the 100 chapters of the book can be counted as an independent article or book. In terms of scientific value, some historians have awarded this book similar impact to Liber continent of Rhazes, Avicenna's Canon of Medicine, the Royal book of Haly Abbas, and Treasure of the Khwarazm Shah. Avicenna considered it as a pattern for in writing his Canon of medicine.[1,2,3,4.]

A. About the Author:

Abu-Sahl al-Masihi was among such Persian scientists of that period whose works had great influenced on Avicenna, little information is available about his life except for what is mentioned in the few reliable books such as Oyun al-Anba' by Ibn AbiUsaibia (13th century AD). Abu-Sahl al-Masihi (960-1010 AD) and His Description of the Heart Persian physicians have played an undeniable role in the advancement of medicine worldwide and their books have been taught as medical textbooks in the East and the West for years. In the Islamic Golden Age (9th to 12th century in this review we aimed to discuss, Abu-Sahl al-Masihi and his works on Ilm al-Amrad.[2,5,6,]



First page of Kitab -Al-Mia fit Tibb "Hundred books on Medicine" manuscripts of primary importance regarding Ilm al-Amrad

The First page of the book "Al mia fi al Tibb (Kept in the library of the National Council of iran)

II. CHARACTERISTICS OF AL-MIA FIL-TIBB:

- Masihi avoided any philosophical or logical arguments for proving or rejecting any statement of kulliyat of Ilm al-Amrad
- Masihi stayed away from arguing less beneficial topics and criticism on someone's works as other authors did.
- The sub classification of amraz, asbab and aaraz are classified in easy and simple manner. After discussing Amraz, asbab and aaraz their interrelation is discussed briefly by giving a handful examples of each statement.
- The text is explained in such a lucid and simple manner, it's like spoon feeding for beginners of kulliyat e Ilm al-Amrad .[7,8]

III. TOPICS RELATED TO ILM AL-AMRAD

The constitution of the medicine is based on certain principles according to which theory and practice of the medicine are organized and developed. Likewise, Kulliyat (basic principles) in Tibb (Greco-Arabic medicine) means the compendium of the fundamental principles by which the complete knowledge of the condition of the human body in respect of its state of health and disease is obtained. The knowledge of the diseases is discussed under Kulliyat-e- Ilm al-Amrad that is the basic principles of the diseases. In this disease, their types, classification, causes, sign-symptoms and way of diagnosis are discussed. History of diseases can be traced to old as human kind. Disease is contrary state to nature i.e, Diseases are the un-natural phenomenon deviate the person from healthy living. The pursuit of reason of this unnatural phenomenon lead the man to the knowledge of diseases i.e .pathology/ Ilm al-Amrad . Concept of diseases prior to the Hellenistic period was bounded by the chants, magic, myth, and superstitious thoughts. Pythagoras of Samos (ca.530 B.C) was the first Greek philosopher with special interest in medical subjects and his teaching of harmony had a great impact on ancient understanding of health and disease condition. Pythagoras applied his theory of number to medicine and developed a new theory of critical days that was letter adopted and advanced by the Hippocratic School.1 Alkameon the most famous physician of the Croton school and the contemporary of Pythagoras had given the concept of qualitative pathology. Both Alkameon and Pythagoras believed that the pairs of

opposites (equilibrium of forces) were the first principles of existence'. Health norm according to Alkameon is consider as balance between opposites inside the body ie. warm-cold, wet-dry, better-sweat for the body as well as human spirit and society. Diseases occur when one member of a pair appears in excess eg. an excess of heat cause fever, an excess of cold causes chills'. Empedocles (about 493-433B.C) had given the concept of elementary pathology. According to him health and disease occur as the proportional balance and proportional imbalance in four elements. Hippocrate (460-370B.C), the father of medicine, advanced the pre –Socratic natural philosophy of Empedocles and laid the foundation of medicine on the classical theory of humoural pathology". The concept of natural philosophy of that time and the humoural pathology revealed through one of his important writing Hippocrates and his theory of humours/Akhlat separated the diseases from all superstitious views. Diseases were not considered as a supernatural phenomenon. It was approached by a rational, naturalistic, and scientific point of view'. He established the natural cause for the sacred diseases in his work 'On Sacred Diseases' The works of Hippocrates and Galen emphasis the relation between man and the environment that pave the path for the further development in the field of epidemiology made by Arabian physicians. Abu Sahl masihi.discussed Ilm al-Amrad in the unique organized and systematized format. Started with description of alumoor ul kharija anit tabiyat by describing health and disease. Health is defined as "Conditions of the human body must be in normal state such as functions of quwa, physiology of organs, movements and quantitative values of organs, as well as perceivable conditions (halat e mehsoosa) must be in sound state. Further excretions of the body should have appropriate quantity and quality". Absence of function of any organ is not a disease. [9,10,11,12,13]

The examples noted by Masihi are noteworthy after a brief explanation of marz, sabab and arz for more preciseness Masihi had given example 'if a calculi obstruct in the bladder resulting dysuria here.

Classification of marz, sabab and arz by Masihi

Sudda e hisate masana(bladder calculi)	it's a sabab (cause)
Obstruction of renal tract	it's a compound disease of tracts
Dysuria	it's a arz e lazim(symptom)

Table :1

Following description of Tafarruq e ittesaal (loss of contiguity) there is an example of ulcer.

If Fuzla e haad (acute/piercing matter) produces Tafarruq e ittesaal (loss of contiguity) of skin and flesh developing ulcer formation resulting in pain here.

Examples of fuzla e haad & Tafarruq e ittesaal

Fuzla e haad (acute/piercing matter)	it's a cause
ulcer formation (Qarah)	it's a disease of Tafarruq e ittesaal (loss of contiguity)
pain (alam)	it's an arz e lazim(symptom)

Table:2

Examples of amarz e sue mizaj saada and maaddi

marz e harr without madda	humma e diq/humma e yaum (Tuberculotic fever/ one day fever)
marz e harr with madda	humma e ufooni (infectious fever)
marz e baarid without madda	jumood which occur because of cold air
marz e baarid with madda	falij(paralysis)
marz e ratbb with madda	istesqaa(ascites)
marz e yabis without madda	Tashunnuj(stiffness) because of istiragh

marz e yabis with madda	sartaan (cancer)

Table 3

Classification of compound organ diseases is in a unique way as there is no types and subtypes method mentiod shakl (structure,) tajveef (cavity) majari(tracts) khushoonat (roughness) malasaat (smoothness) miqdar (quantity) adad (numbers).

Classification of compound organ diseases

Amraz e shakl (Diseases of the structure)	Crooked legs Deformity of vertebrae resulting kyphosis, scoliosis, lordosis.
Amraz e tajveef (Diseases of the cavities)	Raja (false pregnancy/pseudocyesis) it's a disease of uterus.
Amraz e majarii (Diseases of the channels)	Narrowness of lacrimal duct resulting in retention of tears and hampering drainage. Dilatation of lacrimal duct resulting uncontrolled flow of tears.
Amraz e khushoonat (Diseases of the roughness)	Roughness of (epithelium)of throat.
Amraz e malasat (Diseases of the smoothness)	Increase softness of bone surface resulting non sticking of flesh to bone surface.
Amraz e miqdar (Diseases of the quantity)	Hypertrophy of tongue as it filled stroma of mouth cavity resulting in dystonia. Atrophy of tongue as it touches all parts of mouth cavity. Weight gaining of body resulting in difficult movements. Atrophy of breasts, testis,
Amraz e adad (Diseases of the number)	Deedan e ama (intestinal worms), lack of ribs, only one testicle,
Amraz e vaza (Diseases of the position)	Dislocation of joints, Hernias
Amraz e ishterak e aza (diseases of inter relationship of organs)	Any illness of ligaments of tongue resulting in difficulty in speech.

Table 4

Later on, there are chapters concerned on types of asbab (causes. Masihi distinguished between Asbab e badiya,Asbab e wasila and Asbab e sabiqa, giving importance to each of the asbab ,which of the asbab should be eliminated earlier in the course of treatment. The last chapter deals with aaraz (signs and symptoms) their definitions, classification and importance of aaraz. There are three types of aaraz which are indicative of illness first 'afal e quwa wa harkat e aaza, second those conditions which appear in body due to that aafat, and third and last those aaraz which appear in excreta of the body.[14,15,16.]

IV. CONCLUSION

Al-Mia fil-Tibb (Book of the Hundred): It is the most famous and extensive writing of Abu Sahl masihi, which can be counted as a medical encyclopedia or Kunnash. Each of the 100 chapters of the book can be counted as an independent article or book. In terms of scientific value, some historians have awarded this book similar impact to Liber continent of Rhazes, Avicenna's Canon of Medicine, the Royal book of Haly Abbas, and Treasure of the Khwarazm Shah. Avicenna considered it as a pattern for in writing his Canon of medicine.Through proliferous works focusing on medical knowledge Abu Sahl masihi played an important role in preserving, collecting, and explaining medical knowledge.

Conflict of interest: Nil

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