

Medicine In Islamic Culture

RAZI AND HIS BOOK ON AL- TĪN AL NISHABURI

M. MOHAGHEGH

MJIRI, Vol. 6, No. 1, 39-41, 1992

A few miles from the present city of Tehran, capital of Iran, lie the ruins of the ancient city of Rayy¹. Many scholars in different fields of learning, called Rāzī², have arisen from there. The most important among these is Abū Bakr Muhammad ibn-i Zakariyā, who is known in Latin as Rhazes (251/865-320/932). Rāzī, in accordance with the tradition of his time, was a physician and a philosopher. He gained medical fame in Europe at the beginning of the thirteenth century with works such as: *Continens (al-Hāwī)*, *Liber Almansoris (al-Tibb al-Mansūri)*, *Smallpox and Measles (al-Hasbah wa al-Judari)* and other works³. As a philosopher however, he has become better known only during this century through the efforts of the late Paul Kraus⁴ and Suleiman Pines of the Hebrew University in Jerusalem⁵. My interest in the philosophical writings of Rāzī led me to several years of research and the publication, in 1970, of a comprehensive work on his philosophical thought⁶. Inevitably, I came across medical information, some of which had not been previously studied; for example, Rāzī's book which concerned a certain kind of earth prepared in Nishābūr⁷ and exported to other places, similar to Terra sigillata in Europe⁸. Scholars who have compiled bibliographies of Rāzī, such as Ibn-al-Nadīm⁹ (d. 377/987), al-Bīrūnī¹⁰ (d. 440/1078), Ibn Abi Usaiba¹¹ (d. 668/1269) have all attributed a book to Rāzī called: *F'anna li'l tīn al- Muntaqil bihī manāfi*.

In the translation of Ibn-i-Nadīm this title has been recorded as: A section concerning that clay in which one is beneficially immersed¹². In the translation of al Bīrūnī, Julius Ruska has translated the title in the following way: Darüber, das in dem von ihm [sc. Galen] eignefuhrten Tom nützliche Eigenschaften enthalten Sind¹³. G.S.A. Ranking translated the title from Ibn Alī Usaibi's as follows: Dissertatio quod lutum translutum contineat¹⁴ utilitates. In certain Persian books on the works of Rāzī the following translation is made of

this title: a book concerning a kind of earth which would contain benefits if transferred¹⁵. None of these titles, however, is correct; the confusion arises from the word Muntaqil, derived from Naql, meaning to transfer, which in this case is not correct. The correct form is Mutanaqqal from Noql meaning tablet. In order to clarify the above statement I would like to present the following evidence:

1. Ibn Samajūn¹⁶ (d. 392/1002), Ghāfqī (d. 560/1165), and Ibn al Baitār¹⁸ (d. 646/1248) in their respective books on simple drugs refer to the earth from Nishābūr that is prepared as tablets al-Mutanaqqal bihī under the heading of edible earth (Tīn al- akl). They quote in this connection passages from the above-mentioned book by Rāzī and also from one of his other works¹⁹.

2. Tha'alibī (d. 429/1037) who was from Nishābūr, in a work about the attributes of cities, persons or things, says under the heading "Earth of Nishabur" (Tīm Nisabūr) that this earth is edible and that its like is not found anywhere else in the world, that it is imported near and far and presented to Kings. He further adds that Muhammad ibn Zakariyā has described the benefits of this earth in one of his books. Finally, Tha'alibī quotes a piece of poetry by a certain Ma'mūnī which starts with this line:

"Bestow upon me that Nuql [tablet of earth] from which we were created and to which we return."²⁰

3. Nuwalrī (d. 733/1332), when mentioning Nishābūr and its products says that 'Amr ibn Laith, the Safavid King (265/878) said: 'I have to defend this city, for its plant is rhubarb, its earth is Nuql (Tablet of Earth) and its stone is turquoise'. In explaining the 'Earth Tablet' he makes the same remarks about it as Tha'alibī¹.

Also some scholars have used the term al-tīn al-Khurāsānī to denote this earth, as for example, Ibn

Butlān (d. 456/103) in *Taqwīm al Sihha*²², Ibn Jazla (d. 493/1099) in *Minhāj al-Bayān*²³ and Ibn al-Hashahā' in a commentary upon the medical terms used in *Liber al-Mansois*²⁴. As for the location of this earth Muslim geographical works contain some indications, for example Maqdisi, while mentioning the mines of Khorasān, states that edible earth comes from the city of Zūzan²⁵.

Ibn Rusta says that the Najāhi earth which is exported to many parts of the world comes from a place between Nishābūr and Qā'ī²⁶n. The term Najāhi is another expression used for edible earth²⁷. Ali Ibn-i-Rabban-i-Tabari (fl. 236/850)²⁸ and Ibn Baitār²⁹ have used the term Habb al-Najāh (Najāh tablet).

It should be noted that Muslim physicians and pharmacologists were familiar with different kinds of earth; mostly due to Arabic translations of the works of Dioscorides (40 B.C.) and Galen (d. A.D. 201). Among the physicians who listed different kinds of earth, we can mention 'Alī Ibn Rabban-i-Tabarī in *Paradise of Wisdom (Firdaus al-Hikma)*³⁰, Rāzī in *Continens (al-Hāwī)*³¹ and Ibn Sina (d. 428/1037) in the *Qānūn*.³² Of the pharmacologists Ibn Samajūn, Ghafqī, Maimonides³³ (d. 601/1204) and Ibn al-Baitār in their book on simple drugs and also al-Biruni in *Kitāb al-saydana*³⁴ can be noted. Among Persian books the oldest to list different kinds of earths is *Kitāb al-abniya* by Muwaffaq al-Din Harawī, which is written in the second half of the tenth century.³⁵

Apart from works of medicine, mention is found of the eating of various kinds of earth in books relating to other fields. For instance, a tradition had been related from the Prophet Mohammad (PBUH) in which it is said that since God created Adam from the earth it is forbidden for his descendants to eat the earth³⁶. Also in Persian literature it is often mentioned that whoever eats the earth is thin and has a yellowish complexion.³⁷ These are probably allusions to the habit of eating earth rather than the use of earth for medical purposes.

Let us return to the earth of Nishābūr, and its medical qualities. It is said to be good against nausea and vomiting and to combat the effects of greasy and sweet foods, and also that it causes contraction of the stomach³⁸.

At present there is no trace of this earth. However, it was related to me by a physician that before World War II in a village of Khurāsān a soldier who suffered from indigestion, used to prepare a tablet from a yellowish earth and what in Persian is called Jawz-i-Hindī, (Indian walnut). He used to eat this and speak of its great benefits.

The physician brought some of this to Tehran and according to him the analysis showed a high content of the substances which are now used as antacids³⁹.

My aim has been to correct the title of the book of

Rāzī which had been for long misunderstood. Also I have tried to introduce different materials that throw light on the earth of Nishābūr. It is my hope that this may serve as an introduction to further research.

REFERENCES

1. In old Persian Fagā, in Greek, see Kent, R. G., Old Persian, New Haven, 1953, PP. 122-205.
2. For example, Fakhr-al-Din Rāzī, the great Muslim theologian.
3. Eirend, J: The History of Physic from the Time of Galen to the Beginning of the Sixteenth Century. 2 vols., London, 1725-27, vol 2. PP. 48 ff.; Withington, E.T.: Medical History from the Earliest Times. London, 1864, PP. 145ff.; Neuburger, M.: History of Medicine. trans. E. Playfair. 2 vols., London, 1910, vol. 1, PP. 260ff.; Browne E.G.: Arabian Medicine, Cambridge University Press, 1921, PP. 44ff.; Campbell D.: Arabian Medicine and its Influence on the Middle Ages. 2 vols., London, 1926. PP. 65ff.; Elgood, C.A.: A Medical History of Persia and the Eastern Caliphate from the Earliest times until the year 1932. Cambridge, 1951, PP. 184ff.; Carmody, F.J.: Arabic Astronomical and Astrological Sciences in Latin Translation. University of California Press, 1956. PP. 132ff.; Castiglioni, A.A.: A History of Medicine. Trans. E.B. Krumbhaar, New York, 1958, PP. 267 ff.
4. His most important work is Opera Philosophica, Cairo, 1939, in which are published the philosophical treatises of Rāzī.
5. The most important work being Beitrage zur islamischen Atomlehre, Berlin, 1936, in which the author has dealt with the concept of Rāzī about matter, space, and time.
6. Mohaghegh, M: Flisuf-i-Rayy Muhammad Ibn-i-Zakariyā, Tehran, 1970.
7. Located in the East of Iran, Birthplace of many famous men including Umar Khayyām.
8. Thompson, C.J.S.: Terra Sigillata, a famous medicament of ancient times, XVII International Congress of Medicine, London, 1914, sect., 23, P.433.
9. Ibn al-Nadīm: Fihrist, ed. G.Flugel, 2 vols., Leipzig, 1835-58, P. 300.
10. Al-Bīrūnī: Risalah fi fihrist al-Rāzī, Paris, 1936, P.9.
11. Ibn Abūsibā: Uyūn-al-anbā' fi Tabaqat al-atibba, Beirut, 1965, P. 422.
12. Ibn-Nadīm: The Fihrist of al-Nadīm: A Tenth-Century Survey of Muslim Culture, ed. and trans. by Bayard Dodge. 2 vols., Columbia University Press. 1970, vol.2, P. 704.
13. Ruska, T.: al-Biruni als Quelle für das Leben und die Schriften al-Rāzī's. Isis, 1924, 5, 37.
14. Ranking, G.S.A.: The life and works of Razes, XVII International Congress of Medicine. London, 1914, sect. 23, P. 250.
15. Nadjmābādī, M.: Sharhi ha l-wa magam-i Muhammad ibn-i-Zakariyā-i-Rāzī. Tehran, 1318 A.H. solar, P. 199; Najmābādī, M., Muallafāt wa Musannafāt-i Abū-Bakr Muhammad ibn-i-Zakariyā-Rāzī. Tehran, 1339 A. H., P.124.
16. Ibn Samajūn: Jami al-advia al-mufrada, Microfilm 1413 Tehran University Central Library, P. 337.
17. Al-GāfQī: Mufradāt al-advia. Ms. 7508 Osler Library, McGill University, P.224.
18. Ibn Baitār: al-Jami'li mufradāt al advia wa al-agzāia. Cairo, 1291 A.H., vol. 3, P. 113.
19. Rāzī: Daf' Mazarr al-Agzāia. Persian Trans., Tehran, 1343 A.H., P. 180.
20. Al-Tha'ālibi; Thimar al-qulūb fi al-mudaf wa al-mansūb. Cairo, 1384 A.H., P. 539. See also his Latā, if al-ma'ārif. Cairo, 1377 A.H., P. 192.
21. Nuwairi: Nihayat-al-'Arab. Cairo, 1923, Vol. I. P. 363. Qazwīnī

- in his 'Āthar al-Bilād (Beirut, 1380 A.H.) has quoted this story but he was mistaken in bringing the word 'al-Bagl' instead of 'al-Nuql.
22. Ibn Butlān: Taqwīm al-Sihha. Persian Trans., Tehran, 1350 A.H., P. 122.
 23. Ibn Jazla: Minhāj al-baiān (MS. 11966 Hamdard Institute of History of Medicine New Delhi), under 'al-tīn al Khurāsāni.
 24. Ibn Al-Hashsha; Mufid al-Ulūm wa mubid al-humūm. Rabat, 1941, Under 'al-tīn al Khurāsāni.
 25. Maqdisi; Ahsan al-Taqaṣīm fi ma'rifat al-aqalim. Leiden, 1909, P. 331.
 26. Ibn Rusta: Al-a'lā al-Nafisa. Leiden, 1891. P. 373.
 27. Maidānī in his al-Sāmi fi al-asāmi (Tehran, 1345 A.H., Which is an Arabic/ Persian Dictionary says 'al-Najāhī gili Khurdani, P. 48.
 28. Kabari: Firdaus al-Hikmah. Berlin, 1928, P.559.
 29. Dozy, R.: Supplement des dictionnaires Arabes. Paris, 1827, Vol. 2, P.648.
 30. Tabari: Firdaus al-Hikma. P. 411.
 31. Rāzi: al Hāwī, Heydar abād, 1388 A.H., vol. 21, PP. 163-78.
 32. Ibn-i-Sinā; Qanūn. Bulaq edition, Vol. I, PP. 328-31.
 33. Ibn-i-Maymūn: Sharh i'asma'. Al-Uqqār, Cairo, 1940, no. 172, PP. 238,49.
 34. Al-Bīrūnī: Al-Saidana, MS.no. 149 Kursunlu, Turkey, and Microfilm no. 363. Tehran University Central Library.
 35. Harawī: al-Abni'a an Haqaiq al-adiva. Tehran, 1346 A.H.. PP. 215-29.
 36. Numan Ibn Hayyun Al-Magribī: Da'aim al-Islam. Cairo. 1379, Vol. 2, P.148.
 37. See, for example, Nās Ir-I-Khusraw: Dīvān, Tehran, 1305-7. A.H., P.
 160. Also Sanāi: Hadīqa al-Haqīqa. Tehran, 1329 A.H., P. 341.
 38. Rāzi: Daf'madar al-agzia. p. 180.
 39. From a letter by Dr. N.Sharqi to Dr. M. Iqbal, President of the Iranian Medical Council, dated 19 June 1972.