

السموم ودفع مضارها

لجابر بن حيان

~~DANZEHİR~~

~~CABİR 6. HAYYAN~~

يعمل الدكتور كمال توفيق السامرائي عضو المجمع العلمي العراقي في تحقيق «السموم ودفع مضارها» لجابر بن حيان. وقال في زيارة قام بها إلى المعهد إن الكتاب هو الوحيد في هذا الفن، وأشار إلى أنه يعتمد على نسخة وحيدة في دار الكتب المصرية.

ومما يُذكر أنه قد نُشر جزء من الكتاب باللغة الألمانية.

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and embroidery, owe to the "hawk motif" a great deal of their inestimable accomplishments. Indeed, it is from this motif, in its innumerable interpretations, that Muslim art of East and West has drawn many of its characteristics (cf. A. U. Pope, *A survey of Persian Art*, Oxford 1939; G. Migeon, *Art Musulman*, Paris 1956; G. Marçais, *L'Art de l'Islam*, Paris 1946). We add in conclusion that this same motif was vastly exploited by Mamlūk heraldry (cf. L. A. Mayer, *Saracenic Heraldry*, Oxford 1932; Artin Pacha, *Cont. a l'étude du blason en Orient*, London 1902).

Bibliography: Beside references cited in the text: D. C. Phillott, *The Bāz Nāma-yi Nāširī, A Persian Treatise on falconry*, London 1908; L. Mercier, *La Parure des Cavaliers et l'Insigne des Preux*, Fr. trans. of k. Ḥulyat al-Fursān... of Ibn Hudhayl al-Andalusī, Paris 1924, 6, 400 and bibl.; Z. M. Hasan, *Hunting as practised in Arab countries of the Middle Ages*, Govern. Press, Cairo 1937; R.F.E., *La chasse au faucon dans les Hauts du Constantinois*, in Rev. "TAM", 330, Algiers 1948; G. Dementieff, *La Fauconnerie en Russie, Esquisse historique*, in *L'Oiseau and Rev. Française d'Ornithologie*, xv, 1945, 9-39.

(F. VIRÉ)

BĀZ [see BAYZARA].

BĀZ BAHĀDUR, The last ruler of independent Mālwa before the Mughal conquest in the time of Akbar, Bāz Bahādur was the son of Shudjā' Khān, a relative of Shīr Shāh Sūr, whom the latter appointed governor of Mālwa after its conquest by Shīr Shāh's forces in 949/1542. On the death of Shudjā' Khān in 962/1554, Bāz Bahādur murdered his brother Dawlat Khān, governor of Udjdjayn (Ujjain) and had himself proclaimed as sultan in 963/1555. He then brought most of Mālwa under his rule by forcing his youngest brother Muṣṭafā Khān to give up Rāisin and Bhilsa. In 968/1560-1, a Mughal army under Adham Khān advanced to conquer Mālwa. Bāz Bahādur was forced to relinquish his capital Mandū. The next year he succeeded in defeating Pīr Muḥammad, Adham Khān's successor, but towards the end of 969/1562 was obliged by Mughal reinforcements to flee into the hills of Gondwāna. Though from his refuge there Bāz Bahādur made several guerilla attacks upon the Mughal forces, he grew tired of the struggle and in 978/1570 submitted to Akbar eventually to receive a *manṣab* of 2000. He died not long after and is probably buried at Āgra.

Bāz Bahādur is celebrated in popular legend for his love for his mistress Rūpmatī for whom he is said to have composed love-songs and verses. He is also an eponymous figure in the development of a new passionate style of central Indian painting, in which the twin cultures of Mālwa, Hindu and Muslim, were blended.

Bibliography: Nizām al-Dīn Aḥmad, *Ṭabaḳāt-i Akbarī, Bibliotheca Indica*, text iii, Calcutta 1935, 421-424; Abu 'l-Faḍl, *Akbar-Nāma, Bibliotheca Indica*, text ii, Calcutta 1876-79, 89-90, 134-137, 140, 142-143, 166-169, 211, 231, 358; *Ā'in-i-Akbarī*, trans. H. Blochmann, i, *Bibliotheca Indica*, 1868, index, 630; Firīshṭa, i, 537-541; Ni'mat Allāh al-Harawī, *Makhzan-i Afghānī*, trans. as *History of the Afghans* by B. Dorn, i, London 1829, 177-179; Ṣamsām al-Dawla Shāh-Nawāz Khān, *Ma'āthir al-Umarā'*, *Bibliotheca Indica*, text i, Calcutta 1888, 387-391; L. White King, *History and Coinage of Malwa*, in *Numismatic Chronicle*, fourth series iii, London 1903,

396-398, fourth series iv, London 1904, 93, 97; H. Nelson Wright, *The Coinage of the Sultāns of Mālwa*, in *Numismatic Chronicle*, fifth series, xi, London 1931, fifth series xii, London 1932, 46 and Plate IV; C. R. Singhal, *On Certain Unpublished Coins of the Sultāns of Mālwa*, *Journal of the Royal Asiatic Society of Bengal*, New Series iii, 1937, *Numismatic Supplement*, xlvii, Article no. 349, N. 137; Zafar Ḥasan, *The Inscriptions of Dhār and Mandū*, in *Epigraphia Indo-Moslemica*, 1909-10, 8-9; S. H. Hoḍivālā, *Studies in Indo-Muslim History*, ii, Bombay, 1957, 225-227; *The Lady of the Lotus (Rūp Matī Queen of Mandu)* by Ahmad-ul-Umri, trans. etc. L. M. Crump, London 1926; E. Barnes, *Dhar and Mandu*, in *Journal of the Bombay Branch of the Royal Asiatic Society*, xxi, 1902-1904, 370-372; G. Yazdani, *Mandū The City of Joy*, Oxford 1929, index: Bāz Bahādur, 125, *Rūpmatī*, 130; *Central Indian Painting*, with an introduction and notes by W. G. Archer, *Faber Gallery of Oriental Art*, London 1948, 4-5. See also plate 4, 10-11; *Gahrwal Painting*, with an introduction and notes by W. G. Archer, *Faber Gallery of Oriental Art*, London 1954, plate 4, 10-11. (P. HARDY)

BĀZĀHR [see BASTĀ].

BĀZĀHR, Bezoar, a remedy against all kinds of poisons, highly esteemed and paid for throughout the Middle Ages up to the 18th century, and in the Orient even up to this very day. The genuine (Oriental) Bēzoar-stone is obtained from the bezoar-goat (*Capra aegagrus Gm.*) and, according to the investigations of Friedrich Wöhler, the famous chemist (1800-1882), and others, it is a gall-stone. The stone seems to have been unknown to ancient Arabs, for neither in the lexica nor in A. Siddiqi, *Studien über die persischen Fremdwörter im klassischen Arabisch*, 1919, is the word mentioned. The generally accepted etymology is Persian (*pā(d)-zahr* "against poison" (P. Horn, in Geiger-Kuhn, *Grundr. d. ir. Phil.*, 1/2, 159). The Arabic books of stones and drugs present various spellings and etymologies that do not always correspond with each other, nor are the etymologies themselves throughout correct (see later).

For the first time in Islamic literature the Bāzahr seems to appear in some of the Hermetic writings (none of them printed), and in the (partly edited) pseudo-Aristotelian writings inspired by the Oriental translations of the Alexander Romance. In the Lapidary ascribed to Aristotle (J. Ruska, *Das Steinbuch des Aristoteles*, 1912, 104 f.) Bāzahr is erroneously stated to be Greek, while the explanation is the usual *al-nāfi li 'l-samm*. The poisons coagulate the blood; this effect is prevented by the stone which frees the body of the poison by strongly sweating. Aristotle also registers the different colours of the Bāzahr and the places where it is found, namely, China, India, the "East" and Khurāsān. Also as amulet and sealing-stone the Bāzahr is useful, as well as against the sting of poisonous insects (see below).

Some MSS. of the pseudo-Aristotelic *Sirr al-Asrār* (*Secretum secretorum*) offer a chapter on precious stones, namely, Oxon. Laud 210 and Paris 2418. The text of the former was translated in *Opera hactenus inedita Rogeri Baconi* (!), V: *Secretum secretorum*, ed. R. Steele, 1920, 253; the latter has only been noted by 'Abdurrahmān Bādawī, *Fontes Graecae (sic) doctrinarum politicarum Islamicarum*, i, 1954, 167, n. 3. Steele also gives (174) the Latin text according to ed. Achillini, 150r, and