



**5. BALKAN TIP TARİHİ VE ETİĞİ KONGRESİ
ÖZET VE BİLDİRİ KİTABI**

**5th BALKAN CONGRESS ON THE HISTORY &
ETHICS OF MEDICINE
ABSTRACT AND PROCEEDINGS BOOK**

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**DERMATOLOGY IN KITAB AL-TAYSER OF ANDULUS ISLAMIC
PHYSICIAN, (ABU MARUAN ABD AL-MALIK IBN ZUHR)
(1092-1161 AD)**

**ENDÜLÜS İSLAM HEKİMİ ABU MARUAN ABD AL-MALİK İBN
ZUHR'UN KİTAB AL-TAYSER'İNDE DERMATOLOJİ**

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Summary

Famous physicians appeared in Andalus some of them studied the Greek medical works which was translated at the famous House of Wisdom (*Dar Al-Hakmah*) in Baghdad. Among them Abu Maruan Abd Al-Malik Ibn Zuhr, who had his original ideas and opinions based on science and he had left rich heritage that cannot be ignored in the modern medicine. Abu Marwan 'Abd al-Malik B. Abi 'L-'Ala' Zuhr, is usually referred to under the name of 'Abu Marwan Ibn Zuhr (the Abu Marwan Avenzar of the mediaeval west). He was born in Seville in about 484-7 AH / 1092-5 AD . He died at Seville in 557 AH / 1161AD. Abu Marwan was the first to describe pericardial abscesses and tracheotomy. He was one of the greatest physicians, clinicians and parasitologists of the Middle Ages . He gave description to sarcoptes scabiei mite also for purpura and pityriasis versicolor.

His major work, *K. Taysir fi 'l-muddwaiwa" l-tudbir* ("practical manual of treatments and diets") translated into Latin and Hebrew and was composed near the end of his life . He mentioned many skin diseases ,the principle of treatment, role of diet, drugs in the form of past, powders, ointment, lotion, cream. Diagnoses depend on the clinical feature and his clinical notes and follow up the patients for this reason Ibn Zhur consider clinical physician.

In general skin diseases can be arrange within K. Tayseser in Four chapter according to part of body

1. Chapter One: Diseases skin of head
2. Chapter Two: Skin diseases from neck until the sole
3. Chapter Three: Skin diseases Ibn zhur called it big diseases (Al-Alal AKabrah) including leprosy, measles and small pox
4. Chapter Four: Mainly vitiligo, albinism wart, lichen planus --etc .

Key Words: Medieval Islam's Medicine, Islamic Spain Physician, Medicine in Andulus, Banu Zuhr, Aven-zour

Introduction

Banu Zuhr family in Andulus

In Andulus, famous physicians appeared, Banu Zuhr family, belong to Arabic tribes called (Iyad) went to and settled in the East Desert in Andulus at the beginning of the 4th AH / 10th AD century at Djafu Shatiba (Jativa) (1-3). The Banu zahrs was famous in a variety of sciences especially in medicine, philosophy, poet and belles letters (*adab*) and wrote many treatises, essays (*Makala*), letters (*Risala*) and books (*Kitab*) in the period from the beginning of 4th to the end of 6th A H century had

their original ideas and opinions based on science, and had left rich heritage that cannot be ignored in the modern medicine (4, 5).

The family name had become famous during the fifth and the sixth AH (the twelfth and thirteenth) centuries and had given six successive generations of physicians and two doctor women. Ibn Khalikan said that the members of this family had reached high ranks of places and prestige and were "al ulama (scholars), ruasa (chiefs), hukama (wise men)" and wiziars (ministers) (6).

Abu Marwan 'Abd al-Malik B. Abi 'L-'Ala' Zuhr

Among, Banu Zuhr family, Abu Marwan 'Abd al-Malik B. Abi 'L-'Ala' Zuhr, is usually referred to under the name of 'Abu Marwan Ibn Zuhr (the Abu Marwan Avenzar of the mediaeval west). He was born in Seville. His biographers did not give his date of birth but, from various indication, G. Colin placed it in about 484-7 AH / 1092-5 AD. He died at Seville in 557 AH / 1161AD (1,7,8). He was one of the greatest physicians, clinicians and parasitologists of the Middle Ages. Some historians had declared him as the greatest among the Muslim physicians since Al-Razi (Rhazes) of Baghdad. Some called him as the greatest physician since Galen (1,4,5). Abu Marwan, as a physician, is one of medieval Islamic famous thinkers and the greatest medical clinicians and practical man, he disliked medical speculation for that reason, he opposed the teaching of the Persian physician Avicenna. He belonged, in many aspects, to the Dogmatists or Rational School, rather than to the Empirics (1,9,10), Ibn Rushd wrote in his *Colliget* that for anyone wishing to study the treatises on therapeutics (*kananish*), the best of all was to study the *Taysir* (1,11).

Abu Marwan was member of a medical dynasty of *al-Andalus* learned medicine from his father, Abu 'L-'ALA and had received also a solid literary and judicial education (9,12). He did not seem to had traveled to the East, but he certainly went to North Africa. He was in the service of the "Almoravid dynasty and received wealth and respect from its rulers. In 535 AH / 1140 AD, he was in prison at Marrakush, which was in the power of Ibrahim's brother, 'Ali b. Yusuf b. Tashfin. The reason for this disgrace is not known, but Abu Marwan, in his *Taysir*, refers to this ruler as "Ali the wretch". During the Almohad period, 'Abd al-Mu'min took him into his personal service and "had confidence in him in medical matters" and he was appointed wiziir "minister" (9,10,12,). Ibn Rushd became his friend (but was not his student) and it seems that they studied some subjects together and collaborated to a certain extent. Abu Marwan died from *naghla*, the same disease as his father (9,12).

Abu Marwan, Abdal-Malik ibn Zuhr, Arabian physician, who flourished at the beginning of the 12th century, was born, he exercised his profession with great reputation (13,14). His ancestors had been celebrated. As physicians for several generations, and his son was afterwards held by the Arabians to be even more eminent in his profession than Avenzoar himself. He was a contemporary of Averroes, who, according to Leo Africanus, heard his lectures, and learned physic of him. He belonged, in many respects, to the Dogmalisis or Rational School, rather than to the Empirics. He was a great admirer of Galen; and in his writings he protests emphatically against quackery and the superstitious remedies of the astrologers (4,10).

According to Ibn Abi Usaybi'a, Abu Marwan wrote six works (1);

1. *K. Taysir fi 'l-muddwaiwa' l-tudbir* ("practical manual of treatments and diets")
2. *K. al- Aghdhiya* ("Book of foods")
3. *K. ul Zina* ("Book of embellishment", written for his son Abu Bakr)
4. *K. Makala fi ' ital al-kuta* ("Treatise on diseases of kidney")
5. *Risala fi' Illatay at baraswa' l-bahak* (letter to a doctor in Seville on white leprosy, or vitiligo, and pityriasis).
6. *K. al- I ktisad fi islah al-anfus wa 'l- adjsadd* K. Al-Aktasad, he wrote for Ibrahim Ibn Yusuf b. Tashfin ruler, found in National library in Paris, No. 2959; Askerbal library, No. 834.

Of these six works *K. al-Iktisad*, which dates from 515/1121; the *Taysir*, written between 1121 and 1162; and the “*Book of foods*” (between 1130 and 1162) (1).

To this list others can add the (*K. aTadhkura*) for his son Abu Baker. G. Colin thinks that Ibn Abi Usaybia must have attributed this work to Abu Marwan in error, which was really for Abu ‘I-’Ala; K. Masbah Al-Shaffah ; K. Asharabah wa Majin lima yahdath fi Al Abdan; Dissertation for Honey better than sugar; AlKannon Al-Maktathib; Short Kattab Helat Al-Mabriaa li Galinos) (10,15).

K. Taysir fi ‘l-muddwaiwa’ l-tudbir **(“practical manual of treatments and diets”)**

This book was translated to Latin, Hebrew and then to live European language. It was used by European University for many centuries until the end of 17th century AD. This book was consider as references in the treatment and practical book of medicine from his experience and his father . He describe in details sarcoptes scabiei, purpura and pityriasis versicolor. *K. al-Taysir* was consist of three parts or book (3,9).

1. The first book consisted of 16 treatises (ulcer in head, surgical diseases, illness of head, diseases of ear, nose, mouth, lips, eye, brain, neck, lung, heart, liver, abdomen, stomach, chest).
2. The second book consisted of seven letters of diseases of (abdomen, kidney, women, penis, uterus bon, and last of diseases abscess, itching, ulcer, smallpox, measles vitiligo, albinism, leprosy and other skin diseases).
3. The third book contain three treatises (fever Bahriant, and epidemic diseases). Ibn Rushid supported this book and may add to his book Collegit.

For skin diseases more detail within these books and he said skin always and continued expose to external environment and reflected the environmental effect on the skin.

In general skin diseases can be arranged within K. Tayeser in four chapters according to part of body:

- A. Chapter one e skin diseases of head including, hair, face, ear, mouth, nose, eye, neck)
- B. Chapter two skin diseases from neck until the sole
- C. Chapter three, skin diseases Ibn zhur called itbig diseases (Al-Alal AKabrah) including leprosy, measles and small pox
- D. Chapter four mainly vitiligo, albinism wart, lichen planus --etc .

The principle of treatment consisted of care of diet, drugs in the form of past, powdered, ointment, lotion, cream, while diagnosis depend on the clinical feature and his clinical notes and follow up the patients for this reason Ibn Zhur consider clinical physician

A. Skin diseases (malady, ailment) in chapter one

Head ulcer

Ibn Zuhr started his book from head; he mentioned first disease the head ulcer {Kurha Al-Raas} . common in children but decrease with the age. This ulcer is due to phlegmus or (stagnant, stinking, brackish, get benefit by using the powders to dry the area. From the description he mean Fungal infection of scalp (Tinea capitis) the kerion type . We know in modern medicine kerion is common in children . This also mean Ibn zuhr had idea about the prevalence and incidence according to age. As he said due to phlegmus, he said in page 17-18K. Tayser:ref p. 19.

Favus

He said the favus (Al-Karaa) is more difficult, resistant to treatment and lead to death of the hair than (Kurha Al-Raas) and for this reason he advise aggressive treatment than the previous. It's true this type of Karaa lead to permanent damage of hair.

Alopecia areata (Daa al Shaalab) he described it as lose of hair as patch. Many type of treatment consisting of cream, ointment and irritant substances applied the area.

Ophiasis (Daa al Hiah) similar to Alopecia areata but hair lose in shape of linear and (zigzag, winding, meandrous but the phlegmus less and lighter rather that in AA

Effluvium of hair (Calvit) he said when occurs in young with oil of almond but no benefit to treat in elderly.

Tinea (Al-Safah) this tinea attack the skin of head and face, but he attributed the cause to complication in the blood of patient and phlegmus and he consider it different entity of (Khuroh Al-Raas)

Navus (Al-Shamah) he said spot or patch black or (rose, rosy, pink) du to dry phlegmus push to area to skin and this may appear with birth or acquired it during the life.

Meandrous or Curling hair or cutting hair short or dividing the hair all this due to excessive dry phlegmus and need ointment or cream or used oil of many type of plants .

Dandruff (Daa al Abriah). Daa al Abariah is bran due to thick ,heavy, dense phlegmus push out to skin of head associated with heavy meal attached to the hair, advice treatment sport and exercises and purgative, honey ,oil also recommended use of tar. Ibn zuhr may consider this similar to dandruff or to psoriasis

Pediculosis he said that Galen consider it develop from skin of head and other physicians said develop when there a dirty and (decay, to rot, decompose) but I consider it develop from wet phlegmus that change to heat and decay and advice using vinegar and applied tar to the hair. Ibn zuhr mentioned another disease in the head (Al-Souab) or nits (eggs) of pediculosis and consider it not related to pediculosis but he advice the same treatment or cutting the hair.

Minor surgical operation he completed his part one of book by operation in skin of the scalp like warts, cyst or trauma or usually depends on experience and measurement not only in this situation but on all his practice in medicine. He said: the skin of head may expose to trauma by stones or metal wood not lead to penetration to skin this need cleaning, washing by water and protect the area put ointment (treatment by Al-marhim al-Mankhali after cutting the hair. But if the wound deep to skin, it become difficult and may need hand surgeon. This consists of parts of clothes wet by chemical material or cream like in our dayes.

B. Skin diseases (malady, ailment) in chapter two

In this chapter he mentioned skin diseases that occur in other part of the body

Itching and wet scabies; He said both of these diseases associated with itching but the first malady is dry itching and due to dry phlegmus and ease to treated. Dry itching but not response to treatment may be due to renal, hepatic or diabetic now day. While the second due to heavy phlegmus and may continue lead to Namla (eczema) he mentioned many type of treatment . Ibn Zuhre differentiated between wet scabies and parasitic scabies, he called the latter (Al-Sawab) and link relation with diet. He said the itching must be treated and not leave.

Abscess (bulging tumor he advice to leave it four days to become tumor like and mature after that he prescribe explosive ointment called it (Al-Tafer) to rupture it and discharge the pus and used powdered (Al-tharor) to make it dry. The abscess due to black phlegmus from liver for this reason he advice to care in type of diet.

Boil is better than abscess, he arrange for the treatment of boil and abscess three way structures

(Sharoobatm Marakabat) all similar in constitution from plant, mineral, but differ in the way of preparation and length of taken all this taken orally to improve the health of patient

C. Skin diseases (malady, ailment) in chapter three

Small pox And Chicken pox Ibn Zuhr consider two different diseases and said (no one can escape from these diseases but he also said both due to that child taken bad blood from mother i. e the menses blood and in chicken box the phlegmus is dry while in small pox is thick both of them push to out side the skin, give detail clinical features and difference between the two, scar and eye involvement and blindness feature of small pox. high rat of death in small and occur in epidemic in area, advice light diet no meat and no honey. He said I gat smallpox when I was a child and my father was away from a home the women gave him honey and he determinate and therefore he prophet the honey from his patents. We know Al-Razi the first physician described both diseases in detail clinical in his treatise and Neuberger consider it the best work for Al-Razi and translated to many languages (P 70)

Leprosy called it (big malady) because of very difficult to treated it but in spit of this he said is due to occlusion of channel in spleen and pass in two stages the first possibility of benefit treatment but the second stage is hopeless and no benefit of treatment. Leprosy is oldest diseases and he mentioned two mixtures (Marakabat) orally.

C. Skin diseases (malady, ailment) in chapter four

Albinism (Al-Baras) Ibn zuhr said Abinism is whiteness of skin and no treatment for it, also said when scratch no redness appear ,but also said the cause due to dysfunction of liver.

Vitiligo (Al Bahak) he mentioned two types one white vitiligo and other black vitiligo. The first due to dysfunction of GIT or upset of food one can help the patient by drugs but the second is due to dirty between the thigh and advice washing the areas. He made two structures one for each.

Daa-al-Salaa, skin nodules appear in the skin ,not painful, and not suppurative, he said the previous physicians called it (nodules from Nerve), no need for treatment the small but largest need surgical removal by hand of surgeon, the reason due to thick phlegmus this may be consider as (Neurofibromatosis) or Lyphadenopathy.

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