



## 'ABD-AL-RAḤMĀN ŠAYZARĪ

'**ABD-AL-RAḤMĀN B. NAṢR B. 'ABDALLĀH AL-ŠAYZARĪ**, Syrian author, a contemporary of Saladin (d. 589/1193). Although his *nesba* is also given as Širāzī, Tabrīzī, etc., his Syrian origin is attested by Ebn Qāzī Šohba (d. 874/1470; see his *al-Kawākeb al-dorriya fi' l-sirat al-Nūriya*, ed. M. Zāyed, Beirut, 1971, pp. 70f.); and he shows a familiarity with north Syrian local units of weight, drugs, and trade conditions. The sparse biographical data in the sources is not beyond doubt. 'Abd-al-Raḥmān is mentioned as *qāzī* in Ṭabariya (*Kašf al-ẓonūn* [Leipzig] III, p. 510), physician in Aleppo around 565/1169 (F. Wüstenfeld, *Geschichte der arabischen Aerzte und Naturforscher*, Göttingen, 1840, p. 100), and possibly *moḥtaseb* (W. Behrnauer in *JA* 16, 1860, p. 347).

*Works.* 1. *Al-Nahī al-maslūk fi sīāsāt al-molūk* (with variant titles), a mirror for princes dedicated to Saladin, printed Būlāq, 1256/1840, Cairo, 1326/1908. See also S. Y. Labib, *Handelsgeschichte Ägyptens im Spätmittelalter*, Wiesbaden, 1965, p. 519; cf. Brockelmann, *GAL* S. II, pp. 1016, no. 31, 1017, no. 38. 2. *Rawzat al-qolūb wa nozhat al-moḥebb wa' l-maḥbūb*, on love (see D. Semah in *Arabica* 24, 1977, pp. 187-206). 3. *Ḳolāṣāt al-kalām fi ta'wīl al-aḥlām*, on the interpretation of dreams (see T. Fahd, *La divination arabe*, Leiden, 1966, pp. 354f.). 4. *Nehāyat al-rotba (al-ẓarīfa) fi ṭalab al-ḥesba (al-šarīfa)*, a major compendium on the office of the *moḥtaseb* and a model for later works on the subject (cf. M. Gaudefroy-Demombynes in *JA* 230, 1938, pp. 453-57), Cairo, 1365/1946 (see review by J. Sauvaget, *JA* 236, 1948, pp. 309-11). 5. *Al-Īzāḥ fi asrār al-nekāḥ*, a popular work to judge by the number of surviving manuscripts. The first part contains ten chapters on "the secrets of men" and



discusses various drugs, nutriments, powders, ointments, and electuaries said to stimulate or reduce sexual appetite, strengthen the *potentia erectiva*, or induce or prevent conception. The second part contains ten chapters on “the secrets of women” and deals with female beauty, intimate cosmetics, perfumes, and the casting of erotic spells by use of talismans and the occult properties of objects (*ḵavāṣṣ*). Basically a compilation of prescriptions, the work contains quotations of Galen and Hippocrates, as well as of diverse Islamic sources (ed. and tr. of the second part in Krikor Amdja, *Das Buch der Aufklärung über die Geheimnisse der Eheschliessung. T. 2 (Kitāb al-īdāḥ min asrār an-nikāḥ) des aš-Šīrāzī*, Diss. med., Erlangen, 1976).

The *Īzāḥ* was translated into Persian (in 826/1423, according to *Kašf al-ẓonūn* [Leipzig] V, p. 245) with the title *Ganj-e asrār* or *Kanz al-asrār*. This version was made for the vizier Moǰīr (al-dawla wa-) al-dīn Abu’l-Ma’ālī Moḥammad b. al-Mo’tazz b. Ṭāher (MS. Browne, *ḵātema* [= part II, chapter 10], fol. 73b, slightly deviating from the *moqaddema*, and MS. Blochet [see Storey, II/2, p. 213, no. 365]. The translator is called Neẓām-e Motašahhī (MS Blochet) or Neẓām-e Monšī (MS Browne); the latter ms. names his father as collaborator. Neẓām-e Monšī’s translation follows the original arrangement, but about doubles the size of the *Īzāḥ* by adding prescriptions and observations of his own, without indicating the scope of his own contributions and only rarely naming his sources, mainly an anonymous compendium *Jawāme’ al-laddāt* (see Ullmann, *Medizin*, p. 195; Brockelmann, *GAL* S. I, pp. 945-46; Monzavī, *Fehrest* I, nos. 4771-74) and *Manāfe’ al-aḥjār* (of Pseudo-Ptolemaios?).

## BIBLIOGRAPHY

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Brockelmann, *GAL* I, p. 461; S. I, pp. 832f.

M. Ullmann, *Die Medizin im Islam*, Leiden and Köln, 1970, pp. 195f. and index.

Idem, *Die Natur- und Geheimwissenschaften im Islam*, Leiden, 1972, p. 411.