



AḶAWAYNĪ BOḶĀRĪ

AḶAWAYNĪ BOḶĀRĪ, ABŪ BAKR RABĪ' B. AḶMAD, 4th/10th century physician who worked in BoḶārā presumably all his life; author of *Hedāyat al-mota'allemin fi'l-ṭebb*, his only extant book and sole source of information about him. He names Abu'l-Qāsem Ṭāher b. MoḶammad b. Ebrāhīm MaḶāne'ī Rāzī, a student of MoḶammad b. Zakarīyā' Rāzī (d. 311/923), as his own teacher. This puts his work into the second half of the 4th/10th century and thus makes it the earliest medical compendium in New Persian and indeed an important example of early New Persian prose (cf. the editor's preliminary collection of evidence, pp. xv-xlv). The voluminous manual (around 200 chapters), written for and perhaps edited by the author's son, in its first part provides general information on the four basic humors (*aḶlāt-Āi*) and on the functions of the bones, nerves, muscles, and blood vessels, and discusses the principle organs, from brain to bladder and sexual organs; it continues with an outline of such traditional topics as the human "faculties" and "pneumata" (*qowā, arwāḥ*), the causes and symptoms of illnesses, and the six "non-naturals:" the air around us; climates and epidemics; food and drink; movement, rest and gymnastics; sleep and waking; retention and excretion. The second part—about three times the size of the first—describes and discusses a long list of localized diseases, roughly *a capite ad calcem*; following that, exanthemata and other skin diseases, tumors, burns, wounds, fractures, poisons, fevers, etc. A chapter on hygiene and an appended piece on urine and the pulse complete the book.

AḶawaynī's first-hand material and his use of the older medical literature



show considerable experience and independent judgment. Apart from a couple of monographs of his own, on the pulse (*Ketāb-e nabẓ*) and on anatomy (*Ketāb-e tašrīḥ*), to which he refers in passing, all his literary efforts appear to be concentrated on the *Hedāya*. Excerpts from the Greek and Syriac-Arabic medical literature are not abundant; his two principal, but not exclusive, sources are the works of Yūḥannā b. Sarābīūn (his *Konnāš* and its last *maqāla*, separately quoted as *Qarābādīn*) and of course Rāzī (*Ḥāwī* and *al-Ketāb al-Manṣūrī*), to which he apparently owes much of the Greek tradition: first Galen (*Nawāder taqdemat al-maʿrefa*, *Tadbīr al-aṣeḥḥāʾ*, *al-Adwīat al-mofrada*, *Ketāb qāṭāʾānas*, *Maqāla fīʾl-ḥarakāt al-moʿtāša al-majhūla*, *Ketāb fīʾl-mawt al-sarīʾ*, *Ketāb fī anna qowa ʾl-nafs tābeʾa le-mezāj al-badan*, and others, often without title), next in frequency Hippocrates, who is quoted both in Arabic and Persian several times (*al-Ahwīa waʾl-mīāh waʾl-boldān*, *al-Foṣūl*, *Taqdemat al-maʿrefa*, *Ketāb abīdīmīā*), and only occasionally Dioscurides, Asclepiades (with a formula for *aqrāš-e Andrūmākos*), Archigenes together with Aristoteles, followed by Galen, on epilepsy, Gessius, Paulus Aegineta, and Ahrun. Syriac and Arabic authors quoted, again partly from Rāzīʾs works, are: Šemʾūn-e Rāheb, ʾIsā b. Šahārbokt, Yaḥyā b. Māsawayh (seven times), Yaʿqūb b. Ešhāq al-Kendī, Ḥonayn b. Ešhāq (*Tarkīb al-ʾayn*, *Ketāb al-maʿeda*), ʾAbdūs b. Zayd, and (Ps.) Ṭābet b. Qorra (*Dakīra*). The sections on *materia medica* are of particular interest both for subject matter and Persian and Arabic (or other) terminology. *Q(K)arābādīn* works quoted are, according to frequency, by Yūḥannā, Ḥonayn b. Ešhāq, Rāzī, ʾIsā b. Šahārbokt, (Yūsof al-) Sāher, Marvazī (?).

Aḳawaynīʾs impact on later medical tradition appears to have been limited. Neẓamī ʾArūzī, in his *Čahār maqāla* (ed. Browne, p. 70, tr. Browne, p. 78), recommends the *Hedāya* to the student of medicine as one of the “intermediate works” (*kotob-e wasaṭ*); the anonymous *Mūǰaz-e kommī* (perhaps from the end of the seventh/thirteenth century) quotes it seven times (cf. L. Richter-Bernburg, *Persian Medical Manuscripts at the University of California, Los Angeles, Malibu, 1978, p. 189*).



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