



EBN ḲAMMĀR, ABU'L-ḲAYR ḤASAN

EBN ḲAMMĀR, ABU'L-ḲAYR ḤASAN b. Savār (or Sovār)b. Bābā b. Bahrām (or Behnām) Ḳvārazmī, philosopher. He was born in 331/942, presumably in Baghdad; his father, a Nestorian Christian, was apparently a wineseller (*ḳammār*). He studied logic and other philosophical subjects under the noted philosopher Yaḥyā b. 'Adī, and medicine under [Jebrā'īl b. 'Obayd-Allāh b. Boḳtīšū'](#). The names of his books have long been known from the *Fehrest* of Ebn al-Nadīm and other bio-bibliographical works, but it is only in recent decades that mss. of some of these have come to light and enabled us to form a first-hand view of his importance (Walzer, pp. 91ff.; repr., pp. 60-113; Graf, pp. 156f).

It now appears that he and one or two other pupils of Yaḥyā b. 'Adī, such as Ebn Samḥ, were the persons chiefly responsible for completing the master's work and establishing a school of Aristotelian studies in Baghdad. Ebn Ḳammār was above all a "critical editor" of Aristotle's logical works, such as the *Prior and Posterior Analytics* and the *Categories*. In this he followed, like his master, the tradition of scholarship of Alexander of Aphrodisias. It is thought that he did not know Greek, but he seems to have known the works of Greek writers on Aristotle's logic through Syriac translations, and he certainly translated from Syriac.

Among his works is the *Ketāb sīrat al-faylasūf* (Lewin, pp. 267-84). Three of his



works on ethics are extant, including the *Ketāb al-ṣeddīq wa'l-ṣadāqa* (on friendship), one on meteorology, and at least one on a medical subject. Yet another line of his activity is indicated by a book on “The agreement between the views of the philosophers and the Christians” (*al-Wefāq bayna ra'y al-falāsefa wa'l-naṣārā*), and another on “unity and trinity.”

Among his pupils at Baghdad were [Abu'l-Faraj 'Alī b. Ḥosayn b. Hendū](#) (d. after 410/1018) and [Abu'l-Faraj 'Abd-Allāh b. Ṭayyeb](#) (d. 435/1043), who, besides being a practicing physician and a philosopher, was an important Nestorian Christian theological writer. Eventually, Ebn Ẓammār left Baghdad and became a physician at the court of the *Ḳvārazmšāh* Ma'mūn b. Moḥammad (399-408/1009-17). After the fall of the *Ḳvārazmšāhs* before Sultan Maḥmūd of Ġazna in 408/1017, Ebn Ẓammār went to Ġazna and practiced at the court there, under both Maḥmūd and his son Moḥammad. He was so successful that he was known as “the second Hippocrates.” In his old age he became a Muslim as a result of a dream. He is said to have died in 440/1048.

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