

Review and Criticism of Analysis, Explanation and Revision of Edward Brown's Report on Islamic Medicine

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Abstract

This article is about Edward Brown's four speeches in 1920-1921, an English doctor, about Islamic medicine, which was edited and translated into Farsi and published as book by him. He started his first speech by expressing greatness of phenomenon of Islamic medicine and says: I was given honor to define position and place of Islamic medicine in history, and he says that this is a difficult task. meaning of Islamic medicine in his own view and wrote: principles and opinions of Islamic medicine are compiled in Arabic language books. "It is said that most of their authors are Greek and a few Iranians, Indians and Syrians have added appendices to them. And they introduced best example of ancient science and culture to world." In his lectures, Brown reflects research of Islamic medicine in Europe with detailed documentation and works of about twenty orientalist in Islamic from Renaissance to 20th century. He has very colorfully expressed role of Iranian element in evolution of Islamic medicine from Iran. And he has emphasized practicality and realism of Islamic medicine. And he has expressed role of physical transmission and evolutionary development of Islamic medicine in medical knowledge from ancient period and innovation and in medical experiences. He started by mentioning stage of translation from Greece and finally explained character of three Iranian physicians of Islamic civilization who wrote, in Persian. Finally, he returned to East again and introduced several Persian physicians and writers of Islamic civilization of Seljukids, Khwarazmshahi, Ilkhanids, Safavid, and Qajar dynasty (1796-1925) eras and their works. has covered Brown's hypothesis is that phenomenon of medicine in Middle Ages, called Islamic medicine, not Arabic, has a physical and shameful position in history. In fourth lecture, he criticized himself this hypothesis and said: it is very difficult to prove and still needs research in sources. first Islamic medicine and Latin translations are sources of Islamic medicine in early renaissance.

Key words: orientalist; brown; medicine; medieval; islamic civilization

Introduction

1-Historical, geographical, genealogical Introduction

1-1-This article is a part of the importance of the scientific work of British Orientalism in Iran by the great Orientalist Edward Brown, who lived among the Iranians in Tehran during the late Qajar period in Iran and is the owner of many unique political, social, and literary works that still have a high impact factor in the history of Iran. Writing and historiography is contemporary history, politics, journalism, media and literature. One of his family members was British Ambassador to Iran - Sir Nicholas Brown (1997 to 2002).

2-1- geography of spatial domain of Brown's discussion and facts

The history of medicine in whole Islamic world, especially Iran and Egypt, from Arab Jahili period in Hejaz, with reference to flourishing

of Islamic civilization in Maghr eb and Andalusia without describing those lands, is the subject and scope of Brown's writing.

3-1- scope of researcher's discussion

From Jahilyat (Arabic dark age) period to Iran and after endless Abbasid caliphate and Andalusian states and modern era and before that, he has mentioned Safavid era. which is a part of medical historiography in contemporary era, which was translated and published in Persian language in spring 1337 with the introduction of Dr. Mahmood Najmabadi, the first contemporary medical historian.

2-Material of paper

1-2- Etymology of history of Islamic medicine: ancient Iranian Islamic medical sources - late Orientalism

1-2-Brown has introduced Islamic civilization as a pioneer in research of medical history and mentioned it by mentioning, Al-Fahrest of Ibn Nadim (987 AD) until book, history of physician of 'Alī ibn Yūsuf al-Qifī (1173-1248) (Kitāb Ikhbār al-'Ulamā' bi Akhbār al-Ḥukamā).

2- 2-Determining status of Islamic medicine in history by European orientalists

It is among amazing researches of European orientalists about the Islamic medical center. Their research, like Edward Brown's work, is very detailed and significant in terms of quantity and quality.

2- 3- Innovation in Islamic medicine

Islamic medicine did not only have task of transmission. Brown has followed Orientalist opinion that Islamic civilization was not just a simple means of transferring civilization from ancient period to Middle Ages, and added a lot of content to ancient medical knowledge and had new innovations and experiences. Brown is witness to this claim of innovation and advancement of Islamic medicine research in embryology (which in Ibn Khaldun's introduction a special chapter is dedicated to it with name of production industry) and mentioned all types of painology

3- 2- Orientalists who are experts in Islamic medicine and Brown's reference to them

One of positive points of Brown's work is documenting his words by mentioning small examples. He has mentioned ten orientalists of Islamic medicine by mentioning their research methods. The status of Islamic medicine has been summarized by Wenrich, Leclerc, Westenfeld, Berkelmann, Bouger, Pagel, Whittington, Grayson, etc. and Dr. P. Dukening and Max Simon gave, equivalent of terms science of anatomy in Arabic and Greek. In fact, his article is a review of Arab medical history articles written by orientalists before him. In this paragraph, Brown quoted orientalist Wintinckton 103 who writes: "Following emergence of this material power, a spiritual activity whose intensity was no less than the first appeared. One of emperors of Byzantium was surprised that right to collect and buy Greek manuscripts was one of conditions of these savage conquerors that they imposed on conquered people... and a copy of book Discorides was accepted as a gift... which was presented to them. ... In preface (April 26, 1921), he admits fact that Islamic medicine is a phenomenon in Middle Ages that Orientalism has paid special attention to, and Professor Max Norberg's book on history of medicine calls this book Dr. Clifford Dalbot of Cambridge University suggested to him) as an example, whose 86 pages are related to history of Islamic medicine. And his speech is actually based on this book, which was published in Stuttgart in 1902. He has thanked several experts in Arabic literature and Iranian and European medical prescriptions, including Marglioth.

3- Discussion

3- 1- Islamic civilization - human - not Arab civilization

Arabic language, language of science during Islamic Middle Ages In this part, he has corrected contradictions that despite fact that most of bearers of knowledge were non-Arabs, why is mention of Islamic civilization preferred over Arab civilization. Brown is aware of fact that Islamic civilization is product of Muslim nations of various races, and like other researchers, he is not prejudiced against its being Arab, and he has mentioned it with title of Islam. And like Zarin Koob, he writes that Islamic civilization is neither Eastern nor Western and it is human phenomenon. With existence of Brown's definition of Islamic civilization, he has a certain justification about Arabic nature of Islamic civilization. Because language of Islamic civilization in the Middle Ages is Arabic, and superiority in science, despite the fact that it is with non-Arabs, is from Iranians and Persians who wrote scientific texts in Arabic. And their

work is a response to satires of- Shuaubiyyah (kind of pan Arabism and pan presian and nationalisem) -against Arabs. This fact has been investigated by Lagarde. The first contemporary Arab physician for prophet Muhammad is: Harith bin Khaldeh Tthagafi, who was introduced in Al-Fahrst and was cited by Abi Asiba'a and others. And Nazraban Harith

2-3- report of prophet medicine and Qonuncheh in Brown's view, criticism and summary

One of proofs of superiority of term Islamic civilization is collection of medical knowledge known as Prophet's Medicine and another hadith of Prophet who considered medicine as important in ranks of theological sciences, and Brown is proud to speak about t history of medicine in his speech that his prophet practiced medicine centuries before. In his opinion, knowledge of Prophetic Medicine is divided into three categories: In 9th and 10th centuries AD, medical hadiths related to Prophet were organized into eighty chapters., most of which are related to things such as treatment, encouragement and indoctrination of patient, amulets and charms, etc. to protect patient. Woolley has limited treatment to three methods, hot honey, and still in India, Ibn Sina's summary of Qanun (Qanunchah) is read.

- 4- Continuity of history and political thought - philosophy and medicine

Connection between medicine and philosophy has Iranian and Greek roots and continued in Islamic period.

4-1- end of golden age of Islamic civilization (750-850) with evolution of thinking

Golden Age of Islamic civilization is short and includes a small part of Middle Ages. While Gorj Sarton, considers it very long and includes all Late Middle Ages, according to Brown, it is about one hundred years (750-850) and it is enough and only first period of Abbasid Caliphate is examined.

4-2- Connection of medicine and philosophy and stagnation of science in Islamic world

Brown has established a relationship between stagnation of philosophy in Islamic world and halting of development of science, because theological changes in Islamic world from rationalism to determinism from dominance of Ash'ari school and removal of Mu'tazila from power caused a type of thinking to gain power, which changed flow of social thought. These changes eventually caused end of golden age of science in Iran, at beginning of which Mu'anzaleh school was dominant and - Bayt al-Hikmah - was founded based on it. And because of that science was transferred from Greece. The principle of this general proposition expressed by Brown is correct, but this judgment of Brown should not be extended to entire Islamic world because it is somewhat biased. and in other parts of Islamic world where flow of rationalism was established, progress of philosophy and medicine was extraordinary and new achievements in medicine and philosophy were presented.

4-3- Foreign invasion of Iranian heritage- Fall of Baghdad and Tatars: hateful Mongols

Brown has brought medical flourishing of Iran to ancient tradition from Achaemenid to Sassanid and admits that glory of medicine from ancient Iran has reached Islamic period and has faced invasion of foreigners for first time. Sassanid Iran was destroyed by destructive attack of foreigners (Greeks and Arabs) and once again it is invasion of Mongols. which damaged capital and development of medical science in Iran. fall of Baghdad was Brown's disaster. Arab civilization, or rather, Islamic civilization, and according to words of Professor Matteo Paris, hateful and evil people who came out of Tatar land (which has acquired meaning of savagery in European languages) and invaded and destroyed it, and

fulfilled their mission exactly. They said that after fall of Baghdad in 1240, only a shadow remained of magnificent Islamic civilization.

5- Ancient medical heritage of Iran Achaemenid (330-550 –BC) and Sasanids (234- 651 AD) periods

He has traced medical heritage of Iran with references from Avesta to Achaemenid. But it is classically followed by Jundi Shapur. In his view, Avesta is a document of glory of medicine in ancient Iran, because news of book is a reflection of great and magnificent system of medicine in ancient Iran. Avesta spoke of three classes of people, healers and healers. There are physician and surgeons in Vendidad. A novice physician must heal three infidels to treat his believers. Brown considered presence of a Greek physician in Achaemenid court (Greek Ketzias) as a sign of progress of ancient medicine

5-1-Syriac-Greek origin of Islamic medicine

Two groups of Syriac and Greek translators were in work of transferring Greek knowledge to Baghdad. In his interpretation, a huge river of Greek knowledge flowed in Baghdad.

A-Syriac origin of Islamic medicine

Syriac is an intermediate language between Vionese Arabic and Persian Greek, which scholars living in Jundi Shapur were engaged in. Sergius Retas al-Aini translated the works of Hippocrates and Galen into Pahlavi. These Syriac translations became source of movement and only from book of Dr. Waltz in Syriac and French translation of Hippocrates' medicine can one understand the position of Syriac language.

B- Greek origin of Islamic medicine

first wave of Hellenism started from Umayyad period. The Umayyads were under influence of Mansour Arabi, yuhana Damascusi, and were advisors toAL- Muawiya, in non-medical sciences and in non-theological Greek works, Khaled bin Yazid first turned to Greek teachings, and several Greek physicians in Umayyad court of East have been mentioned, and Theo Decius, a special physician for pilgrims, and Zainab, an Arab physician in the Umayyad court, and separation of lepers from people by Walid in 1888 show their importance to public health. Is. And Abul al-Hakim, his son, and Ibn Aatthal, a special physician for Mu'awiyah, and Yuhna Nahowi, a close friend of Amr As, whom Leclerc, the author of history of Arabic medicine, considered him to be same as "Yahya Philo Panus". The second wave of Hellenism began with Caliphate of Baghdad and establishment of Bayt al-Hikm

6- Jundishapur's position in Islamic medicine

According to Brown, Islamic medicine originates from Iran. Farsi Vazgan has been able to convey medical concepts. And it has been abandoned against influence of Greek knowledge, and for this reason, he has examined in detail the ancient greatness of medicine in Iran from Achaemenid to Sassanid, and has introduced details of origin of city of Jundishapur and its scientific center.

- 6-1-Establishment of Jundishapur city

The city was built by Shapur I Sasanian son of Ardeshir Babkan. After looting Antioch, he destroyed it and built Jandi Shapur in its place and named it better than Antioch. Khosrow II also built a palace in Antioch, and Shapur II accepted the Greek physician Theodoros in this city.

6 -2-Establishment of Jundishapur University and Scientific Center for the transmission of ancient experiences

The centers of transmission of knowledge from the ancient period are among his researches. In the case of Jundishapour, he has emphasized his Syriac and Greek origin, which is a bit tolerant, especially in the case of philosophy, which preceded the Greek philosophy of Jundishapur.

6-3: Features of Jandishapur

It was named city of Hippocrates because of characteristics of transmission of ancient medicine. The city was inhabited by forced settlement of artists and... workers and Greek immigrants, and it became residence of king in early 4th century. There were medicines. A book on medicine was written in Farsi about treatment of Greek physician Khosrow II, which is called Al-Furs

6-4: All great translators and Jundishapur physician

One of Brown's research points is introduction of important figures who played a role in formation of Islamic medicine during translation period. These people are mostly from Greek and Syriac school of Jundi Shapur and a few from Syriac and Alexandria schools of Egypt.

Bakhtishua

H onin

Hab ash Al-Aasim

Yahya Al Nahawi

Youhanna Ibn Masuoyah

6- 6- Avesta and medicine

Avesta is the religious book of Zoroastrians and the oldest celestial book, and it contains information about medicine.

7- Development of Islamic medicine in Iran

Islamic medicine was founded by Iranians, and its raw materials are from Iran, and it was developed with Iranian elements and found a classical fom.

8- Crusades and transfer of Islamic medicine to Europe

Despite negative views of two sides on crusades, these wars brought closer and exchange of knowledge from East to West. In this case, Brown has used Dr. Dernburg's note about - ALOSamat bin Munqidh. Munqidh has some strange stories about treatment of Crusaders and saying of Thabit, a Christian physician, is narrated by Folke Danjou and Guillaume de Bour, and these stories show that Islamic medicine had a place and, in that time, European medicine was barbaric and superstitious

9- Reflection of Islamic medicine in literature

In third lecture, he devoted some parts to reflection of Islamic medicine in literature. Currently, one kind of interested to a branch of people's favorite in Islamic world of Middle Ages, interest in medical topics in Arabic and Persian literature in collections of novel anecdotes.

A: Reflection of Islamic medicine in Arabic literature

From collection of Arab literature, he has dealt with medical description of book Al-Farj al-Shadah of Tanukhi 994/384 AH. It has some stories of Raze s and other Islamic physician.

B: Reflection of Islamic medicine in Persian literature

reflection of innovation of Islamic medicine in book (Javamol- Al-Hakayat) from uwfi 1230/628, which has a special chapter in medicine, and book, "four essays" of (Jahar Maghalah), prosaic essay of Samarkandi 550, is one in medical industry. This is fourth article in ethics of a physian and three hundred years after four articles of Jalali's ethics, it contains duties and ethics of a physians and some anecdotes of a physians. Brown has done a lot of work in four articles and has translated fourth article and published it in Asian magazine, and has reported on unique edition of four articles by Qazvini, especially notes on medicine, which was published in Gip endowment book series.

10- return of Islamic medicine in Persian language

One of Brown's basic topics is return of Iranian medicine and editing of Islamic medicine sources into Persian, and his Masdar and origin has carefully cited Iranian medical sources from four hundred Persian works. And after book of al-Abniyyah on al-Haqaqeeq al-Adiyyah, Abu Mansoor Mowafq Hervey 339/950 mentioned it was written by German orientalist Adolf von Hansen, published in Leipzig in 191

11- Mid-Qajar period, beginning of influence of European medicine in East: Iran-Egypt

The scope of Bravan's research has reached contemporary period and position of medicine in Iran during Qajar period, and it has a brief reference to actuality of medicine in this era. And in 1305, when he was in Tehran, he was allowed to attend Health Assembly, which is Public Health Council, by Dr. Toluzon, a special physician for Naseruddin Shah.

12- Examination of Marstan (Hospital) facility reports by Brown

In fourth speech, he entered medical facilities and based on texts, these reports are from Misr Bentulun, which is report of five Marstans in text of Ibn Battuta and Maghrizi. The first Maristan of Egypt, Ahmed bin Tulun, started construction in. And Marstan Nour al-Din and Salah al-Din, Damascus, Paris edition, 1840, by Kelt Beik, describes Marstan of

Cairo Al-Mansouri. And in Tab Lin Cairo, it is Raba Rashidi's hospital, which is mentioned in introduction of Mughal history. Rashidi's city has mentioned revival of Hamadan marstan.

Result, Discussion, Production

Although Brown admits that Muslims produced a lot of medical knowledge in Middle Ages and based on perspective of European Islamic medicine scholars, he admits that they were innovators and not just transmitters, but fourth lecture once again raises question of whether Muslims were transmitters. They were innovative and added, things to ancient medicine. And by mentioning a few phrases from Latin translation of Avicenna's Qanun (including) and giving an example of a wrongly translated paragraph from Arabic to Latin, he says that it is difficult to answer this question because one must study version containing Avicenna's Qanun and a delegation of Indian students - proficient in Sanskrit - and... - should complete adaptation of this version so that introduction to work is prepared.

Sources

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