



The Physician of the Abbasid Caliphate, Thabit Ibn Qurra, Died in 288 AH / 900 AD his Biography and Medical Works

Prof. Dr. Zakia Hasan Ibrahim

zakiahasan@coart.uobaghdad.edu.iq

Baghdad University – College of Art- Department of History

Abstract

This historical study is about the distinguished physician of the city of Harran from the Mandaeans in the Abbasid era, whose number of works reached 37 books, as the people of the covenant from the Mandaeans and Christians in the city of Harran were people of knowledge in the science of medicine, mathematics, astronomy, astrology, translation, and others.

The Abbasid caliphs brought them close and honored them with high ranks and valuable gifts and facilitated the means of living for them, so they were reassured and came to Baghdad, the capital of the Abbasid state and the center of science and scholars, and all of this was separate from their religion and ethnic affiliation, and this means spreading the spirit of peaceful coexistence and religious tolerance among the components of the Arab Islamic society.

Keywords- medicine , astronomy, astrology , Abbasid Caliphate

Received: 11 May 2024 **Revised:** 08 June 2024 **Accepted:** 26 June 2024

Introduction

There is no doubt that the prosperity and development of the medical profession in the Abbasid era 132 AH - 656 AH / 749 AD - 1258 AD is due to a number of factors that contributed to the crystallization and formation of that great edifice in the Abbasid state. Islamic culture spread widely in this era, and the Abbasid court and the city of peace, Baghdad, were filled with general and private doctors, because medicine is one of the sacred rational sciences that is required in every time and place because of its close connection to people's lives and souls. The Holy Quran and the Noble Prophetic Sunnah emphasized the importance of medicine and called on people to care for their physical health and prevent diseases and the necessity of seeking help from doctors through treatment, as the Messenger (peace be upon him) said ((O servants of Allah, seek treatment, for Allah has not created a disease without creating a cure for it)) and he also said (peace be upon him) to those who practice the medical profession ((Whoever practices medicine without knowing medicine from it is liable)). The caliphs and statesmen of the Abbasid era, who were known for their intelligence and brilliance, and for spreading a healthy society, gave the medical scholars in the city of Harran, the capital of the lands of Mudar and the Arab Islamic state, the care, attention and appreciation they deserved, and they provided them with all the necessary requirements for their success in their humanitarian profession. The doctors of the city of Harran, located in the Euphrates Island, were contemporaries of the caliphs, starting with the caliphs Al-Ma'mun, Al-Mu'tasim, Al-Wathiq, Al-Mutawakkil, Al-Mu'tadid, Al-Qahir, Al-Radi, Al-Muttaqi, Al-Mustakfi, and Al-Muti' Allah, as they summoned to the Caliphate the distinguished and skilled among them in the art of medicine, and they became the doctors assigned to serve them, such as the Al-Qarra Al-Sabian family, including the doctor Thabit bin Qarra, his son Sinan, his grandson Thabit, and Ibrahim, the sons of Sinan, and many others.

They combined practice and writing in medicine and other sciences, which amounted to more than (37) books, letters, and articles, such as a book on smallpox and measles, a book on the encouragement to learn medicine and wisdom, the book of the treasure in the science of medicine, the book of the collections of simple medicines, and others. Among the initiatives of the caliphs and statesmen to care for the science of medicine and doctors, as they did not allow the practice of this precise and sensitive profession except for those who were authorized to do so after a test or examination of scientific competence in the field of medicine, as the Caliph Al-Muqtadir Billah did in the year 319 AH / 931 AD, when the physician Sinan bin Thabit was assigned this task, and the Caliph Al-Muqtadir Billah was keen to choose the physician Sinan bin Thabit for his high scientific competence to assume the position of head of the hospitals in Baghdad, and he also asked him to allocate days and a number of physicians to visit prisons and treat patients among them. It is also clear to us that the tolerance and peaceful coexistence shown by the Abbasid Caliphs to the People of the Covenant was the prevailing one in the Arab society in the Arab Islamic state.

A group of distinguished physicians emerged in the medical industry in the city of Harran in the Abbasid era 132 AH - 656 AH / 749 AD - 1258 AD in various medical specialties and others, and from various sects, denominations and religions, especially Christians and Mandaeanes. The most prominent of them were those who served in the palaces of the Abbasid caliphs, and our historical sources agreed to call them (private doctors). Al-Maqrizi (died. 845 AH / 1442 AD) indicated in his book *Iti'adh al-Hanafa*: that the private doctor was given various robes upon his appointment and he would go out in a special procession .

It goes without saying that some doctors have abundant information in the sources and references, while information is scarce in the biographies of others. This certainly depends on the fame of the doctor and his closeness to the caliphs and statesmen and the era in which he emerged, which created a state of imbalance between the biographies of the doctors of the city of Harran.

Whatever the case, I will write about the life of one of them who was famous for medicine and distinguished himself therein , focusing on his medical writings.

First: His name and lineage: Abu al-Hasan Thabit bin Qurra bin Marwan, and it was said bin Harun, and it was said Zahrūn , bin Thabit bin Karaya, and it was said Zakaria bin Ibrahim bin Karaya bin Marinus bin Salamoyus and it was said Malagrius.

Second: His birth: His place and date

The physician Abu al-Hasan Thabit ibn Qurra was born in the city of Harran on Thursday the twenty-first of Safar in the year 211 AH / 826 AD and it was said in the year 221 AH / 836 AD and the first is more correct because he died at the age of 77 years

Third: His early upbringing:

Abu al-Hasan Thabit ibn Qurra was born as mentioned in the city of Harran in the year 211 AH / 826 AD during the reign of the Abbasid Caliph al-Ma'mun Abu Ja'far Abdullah ibn al-Rashid died 218 AH / 833 AD in a family of knowledge and wealth that lived in a village on the Balikh River northwest of the city of Harran. Sources indicated that the first profession he practiced at the beginning of his life was money exchange "He was initially a money exchanger in Harran" and when he reached the age of fifteen he received his first education in the Great Mosque of Harran at the hands of senior teachers and sheikhs where he learned the Arabic language and reading the Qur'an, Hadith and jurisprudence, as well as philosophy, mathematics, astronomy and logic in Syriac, Greek and Arabic. "He was good at translating into Arabic, good at expressing himself and had a strong knowledge of Syriac and other languages." He also studied the books of famous scholars such as Aristotle, Plato, Euclid and Galen. After his mastery of Greek and Syriac sciences, his fame spread and he was permitted to teach in the Harran Mosque in 230 AH/844 AD.

In 234 AH/849 AD, he was forced to leave the city of Harran to the village of Kafr Tutha because of what happened between him and the people of his sect, the Harranians, things that they denied him in religious belief. Ibn Khallikan said about that: "And things happened between him and the people of his sect that they denied him in the sect, so they referred him to their leader, who denied him his statement and from him entering the temple, so he repented and returned from that, then after a while he returned to that statement, so they prevented him from entering the assembly, so he left Harran and settled in Kafr Tutha and stayed there for a while." In the same year, he moved to Raqqa () In it, he established a school to teach various sciences, including astronomy, medicine, and philosophy. A large number of famous scholars graduated from this school (). In the city of Raqqa, he met the astronomer Muhammad ibn Musa ibn Shakir, who died in 259 AH/872 AD. Ibn Abi Usaybi'ah said, "Muhammad ibn Musa took him with him when he returned from the land of the Romans because he saw him as eloquent." () Ibn Khallikan confirmed this by saying, "Muhammad ibn Musa came from the land of the Romans, returning to Baghdad, and met with him. He saw him as virtuous and eloquent, so he took him with him to Baghdad and housed him in his house. He connected him with the Caliph, who included him among the astrologers. He settled in Baghdad and had children, and his descendants are still there today."

Fourth: His teachers and students:

Thabit ibn Qurra received various types of knowledge at the hands of a number of scholars of his time in various arts of science and knowledge, but our historical sources did not provide us with sufficient information about his teachers other than the astronomer and astrologist Muhammad ibn Musa al-Baghdadi, who hosted him in his home, honored him, and connected him to the Abbasid Caliph al-Mu'tadid Billah Ahmad ibn al-Muwaffaq Talha, d. 289 AH/901 AD.

As for his students and those who took from him, after he became one of the greatest scholars of his time and his fame spread in the lands of the Euphrates Peninsula, and thanks to the scientific rank he reached, we find that students of knowledge and many scholars seek him out to learn from him and benefit from his knowledge, as "he was one of the notables of his time in virtues". Ibn Khallikan said in another place, "He moved to Baghdad and worked in the sciences of the ancients, so he excelled in them and excelled in medicine". Ibn Abi Usaybi'ah said, "In the time of Thabit ibn Qurra, there was no one who could match him in the art of medicine or any other part of it." Philosophy and Al-Dhahabi praised his scientific status by saying, "I said, he was a wonder in mathematics, he reached the end of that" and Al-Safadi said about him, "He had no peer in his time in medicine" and among the most famous of them:

1. His son Sinan bin Thabit bin Qurra
2. His son Ibrahim bin Thabit bin Qurra
3. His nephew Abu Abdullah Muhammad bin Jaber bin Sinan Al-Raqi Al-Battani
4. Banu Al-Sabah Al-Harrani Muhammad, Ibrahim and Al-Hassan the astrologers
5. Qurra bin Qamita
6. Ibrahim bin Zahrun Abu Ishaq
7. Isa bin Asid Al-Nasrani
8. Ayoub bin Qasim Al-Raqi
9. Othman bin Anbasa
10. Yehuda bin Yusuf known as Ibn Abi Al-Thanaa.

Fifth: The relationship of Abu Al-Hassan Al-Sabi with the Abbasid caliphs and statesmen:

The physician Thabit bin Qurra Al-Sabi was a contemporary of ten of the Abbasid caliphs, starting with the Abbasid caliph Al-Ma'mun and ending with the Abbasid caliph Al-Mu'tadid Billah (d. 289 AH/901 AD) attained the highest ranks and most exalted positions during their reign, thanks to the Abbasid caliphs' patronage of medicine and its scholars. The result of this patronage was that the medical industry spread and skilled doctors appeared who headed hospitals and taught them the basics of treatment, diagnosed diseases, prescribed medicines, and translated medical books of all kinds. They gained honor, trust, and favor from the Abbasid caliphs. They even granted them official positions in the state, and they were their closest friends. They brought close to them the chosen elite of those doctors and scholars and singled

them out for what they had known of their merit, competence, and high morals, which raised their status with the caliphs. Among these was the physician Thabit ibn Qurra al-Harrani al-Sabi'. Because of his scientific competence, the caliph al-Mu'tadid Billah relied on him in some medical matters, brought him close to him, was humble toward him, and treated him well. Ibn al-'Ibri said about this: "This Thabit attained the highest ranks and most exalted positions with al-Mu'tadid, to the point that he would sit in his presence at all times, talk to him for long periods, laugh with him, and kiss him." "And through the historical accounts it became clear to us that Thabit ibn Qurra's connection and affection for the Caliph Al-Mu'tadid was before he became Caliph. Ibn Abi Usaybi'ah said: "When Al-Muwaffaq became angry with his son Abu Al-Abbas Al-Mu'tadid Billah, he imprisoned him in the house of Ismail ibn Balbal, and Ahmad Al-Hajeb was assigned to him. Ismail ibn Balbal asked Thabit ibn Qurra to enter upon Abu Al-Abbas and comfort him. Abdullah ibn Aslam was a constant companion of Abu Al-Abbas, so Abu Al-Abbas became very comfortable with Thabit ibn Qurra".

Thabit used to enter his prison three times a day, talking to him, entertaining him, and teaching him about the philosophers, geometry, stars, and other things. He was fascinated by him and was kind to him. When he came out of his prison, he said to his slave Badr, "O Badr, what kind of man have we benefited from after you?" He said, "Who is he, my master?" Thabit ibn Qurra said, "When he assumed the caliphate, he gave him large estates. He used to sit him in front of him a lot in the presence of the elite and the common people. Badr, the prince's slave, would stand and the minister would sit in front of the caliph." The famous Arab scholar and physician Thabit ibn Qurra was also fortunate in attaining the honor of being the companion of the caliph Al-Mu'tadid Billah, and enjoyed a high status with him and the caliph's great respect for Thabit ibn Qurra and other scholars, as is clear from the text of Ibn Abi Usaybi'a: "Abu Ishaq Al-Sabi' Al-Katib said that Thabit used to walk with Al-Mu'tadid in Al-Firdaws, which is a garden in the caliph's house, for exercise.

Al-Mu'tadid had leaned on Thabit's hand while they were walking, then Al-Mu'tadid pulled his hand away from Thabit's hand forcefully." Thabit was frightened, for al-Mu'tadid was very awe-inspiring. When he pulled his hand away from Thabit's, he said to him, "O Abu al-Hasan!" In private, he called him by his nickname, but in public he called him Sahawat. "I placed my hand on your hand and leaned on it. This is not how it should be, for scholars are elevated and not elevated. "We can imagine the strength of the relationship between Caliph al-Mu'tadid and Thabit ibn Qurra from what al-Dhahabi said, "He became al-Mu'tadid's astrologer. He used to sit with the Caliph while his minister was standing. He obtained many kinds of leadership and wealth." He said in another place, "He obtained an extremely high rank with al-Mu'tadid, and he granted him great estates. He used to sit with him while the minister was standing." Likewise, his son Sinan ibn Thabit, who died in 331 AH/942 CE, gained great favor, respect, and honor from the caliphs and men of the Abbasid state, such as Caliph al-Muqtadir Billah 295 AH-320 AH/907 CE-932 CE and Caliph al-Radi 322 AH-329 AH/934 CE-940 CE. Al-Qifti said: "He was a distinguished physician like his father and was the physician of Al-Muqtadir specifically for him.

Then he served Al-Qahir and returned to him and relied on his prescription. His soul was at peace with him and he trusted him and examined him." Ibn Abi Usaybi'ah said in Uyun al-Anba: "He was in the service of Al-Muqtadir Billah and Al-Qahir and also served in the medical profession Al-Radi Billah." To prevent mistakes from occurring in those who practice the profession of medicine, the Abbasid Caliph Al-Muqtadir Billah and Al-Qahir Billah took the initiative to make a bold and important decision not to allow the practice of the profession of medicine except for those who were worthy and proficient in it and after passing the examination of scientific competence in medicine. In the year 319 AH/931 AD, "Thabit bin Sinan said: When it was in the year 319 AH, it reached Al-Muqtadir that a mistake had occurred with a common man from some of the physicians and the man died, so he ordered Ibrahim bin Muhammad bin Batha to prevent all the physicians from acting except for those who my father Sinan bin Thabit had examined and he wrote him a note in his handwriting stating what was permitted for him in the profession. They went to my father and he examined them and granted each one of them a license." What is appropriate to act in it and their number on both sides of Baghdad reached eight hundred and sixty-odd men"and the doctor Sinan al-Harrani was one of the private doctors of the Emir of Emirs Abu al-Husayn

Bajkam al-Turki d. 329 AH/940 AD, as he summoned him from Baghdad to the city of Wasit to treat him "when al-Radi Billah died.

It is clear to us from the above that the prestige and high rank that Abu al-Hasan al-Sabi' and other scholars of his time enjoyed are all a price for what this scholar was adorned with of high literature, noble character, and great knowledge of the details of matters that made him worthy of the Caliph's honoring him, as he considered his position to be the highest of positions.

Thabit ibn Qurra did not forget to return the favor and appreciation of the Caliph to him by praising and respecting him, and from good character is a person's recognition of the favor of the one who did him a favor, as he said about the Caliph al-Mu'tadid "He improved matters and improved management and suppressed the devil and destroyed the wicked and went to great lengths in construction and was fair in treatment and was kind to the subjects and ruled with justice and equality"

Sixth: His scientific status and medical writings:

The physician Abu al-Hasan al-Harrani gained wide fame for being one of the authors known for his abundant scientific production, as he wrote a large number of books that dealt with multiple and diverse topics in medicine, mathematics, philosophy, astronomy, music, beliefs, ethics, logic, and others. He is truly an encyclopedia that has received praise and appreciation from scholars, researchers, and others, both ancient and modern. Ibn Juljul said, "He has many books in the arts of sciences, logic, arithmetic, geometry, astrology, and astronomy... He is one of the most advanced in his knowledge" . Ibn Abi Usaybi'ah said, "He has famously good writings". Ibn Khallikan praised him by saying, "He has many writings in the arts of science, amounting to twenty writings". Ibn al-'Ibri said about him, "He has many writings in mathematical instructions, medicine, and logic, and he has writings in Syriac related to the doctrine of the Sabians" . Al-Zarkali also said, "He wrote about 150 books" . In order to ensure accuracy and ease of research, and due to the limited space, I will suffice with mentioning his writings, including books, articles, summaries, letters, collections, responses, introductions, and others in the science of medicine, arranging them alphabetically as follows:

1. Abridged book Al-Nabd Al-Saghir by Galen
2. Abridged book by Galen on the powers of food
3. His response to a letter from Ahmad ibn al-Tayyib to him
4. Compendiums of the book Al-Adwiya Al-Mufradah by Galen
5. Compendium of the Book of Acute Diseases by Galen
6. Compendium of the Book of Phlebotomy by Galen
7. Compendium of the Book of Abundance by Galen
8. Compendium of the Book of the Great Pulse by Galen
9. Compendium of the Book of Anatomy of the Uterus by Galen
10. Compendium of the Book of Galen on those born after seven months
11. Compendium of the Book of Bad Temperament by Galen
12. Compendium of what Galen said in his book on the honor of the art of medicine
13. Treasure in the science of medicine
14. A letter on testing the time of miscarriage
15. A letter on smallpox and measles
16. The Garden in Medicine
17. The Book of Types of Diseases
18. The Book of Sight and Insight in the Science of the Eye, Its Causes and Treatments
19. The Book of Encouragement to Learn Medicine and Wisdom by his Son Sinan
20. The Book of Specialty in Honoring the Art of Medicine
21. The Book of Bad Passions and Bodies by Galen
22. A Book on the Kinds of What is Weighed Medicines
23. A book on the whiteness that appears in the body
24. A book on the stones that form in the kidneys and bladder

25. A book on the pulse
26. A book on the pauses that occur in the stillness between the two opposing movements of the artery
27. A book on the management of acute diseases
28. A book on the management of health
29. A book on the dissection of some birds
30. A book on the bad moods of different types
31. A book on the doctor's questioning of the patient
32. A book on what medicines are divided into
33. A book on joint pain and gout
34. Medical issues
35. An article on the yellowness that occurs in the body and the number of its types, causes and treatment
36. An article on the nature of the fetus
37. An article on joint pain

Seventh: Description of his book Al-Dhakhira in the science of medicine and its importance:

The book Al-Dhakhira in the science of medicine represents the best evidence of the brilliance and fame of "Thabit bin Qurra" in the science of medicine, which he wrote for his son "Sinan bin Thabit" (died. 331 AH / 910 AD). The book consists of 186 pages and a simple introduction that he began with the Basmala, explaining the importance of the book and its contents. He said, "In the name of God, the Most Gracious, the Most Merciful, and with Him we seek help. This is the book Al-Dhakhira, which includes what is needed from the science of medicine in describing the disease and the medicine in the most concise manner that is prepared to be the experience of the Imam of his time, Thabit bin Qurra, in the natural sciences. He collected it during his lifetime for his son Sinan bin Thabit bin Qurra". The introduction included 31 chapters that included diseases that affect the human body and provided the necessary treatment for them with medicines, foods, or herbs and medicinal plants, which is known today as (alternative medicine), quoting much of its scientific material from the books of Galen and Hippocrates, as follows:

Chapter One: Including Compendium of words that help in maintaining health.

Chapter Two: On understanding hidden diseases in similar organs and mechanical organs.

Chapter Three: On preserving the hair in its natural state and strengthening it and treating the diseases that cause it to spoil it, such as alopecia, snakebite, scatter, split ends, lichen, wet and dry ringworm, the beginning of baldness, treating its acceleration and treatment of its destruction, dyeing it, and treating lice and lice.

Chapter Four: On diseases that occur in the surface of the skin of the face, such as melasma, scabies, freckles, ulcers, warts, and lenticles, and everything that purifies the skin and expands its skin from washes and immersion.

Chapter Five: On the types of headaches that occur from cold and heat, humidity and dryness, fullness and emptiness, and types of migraine.

Chapter Six: includes stroke, paralysis, weakness, and spasm from humidity, spasm from dryness, numbness, tremors, and horse winds, which are types of humpback.

Chapter Seven: On melancholia, sidr, dizziness, and lethargy from heat and lethargy from cold, which is epilepsy.

Chapter Eight: diseases of the eye.

Chapter Nine: diseases of the ear.

Chapter Ten: diseases of the nose.

Chapter Eleven: diseases of the mouth.

Chapter Twelve: colds, coughs, and other chest and heart pains.

Chapter Thirteen: diseases of the stomach.

Chapter Fourteen: Types of colon.

Chapter Fifteen: Types of differences.

Chapter Sixteen: diseases of the liver and spleen and types of jaundice and dropsy.

Chapter Seventeen: diseases of the kidneys, bladder, testicles, testicles, and anal pains.

Chapter Eighteen: diseases of women.

Chapter Nineteen: types of gout, joint pains, and women's sweat.

Chapter Twentieth: urban sweat, warts, nail diseases, and paronychia.

Chapter Twenty-One: itching, scabies, types of urticaria, and shingles.

Chapter Twenty-Two: all tumors, hot and cold, wet and dry.

Chapter Twenty-Three: leprosy, vitiligo, black and white vitiligo.

Chapter Twenty-Four: wounds, cuts, thorns and bleeding from them and from all tumors in the body.

Chapter Twenty-Five: poisons that are stung or drunk.

Chapter Twenty-Six: types of fevers, smallpox and measles.

Chapter Twenty-Seven: changes in air and diseases resulting from them.

Chapter Twenty-Eight: fractures and dislocations.

Chapter Twenty-Nine: The nature of milk, its benefits and its harms.

Chapter Thirty: the nature of wines, their benefits and their harms.

Chapter Thirty- One: On sexual desire and cutting off sexual desire in men and women as an example, I will mention some diseases and their treatments that affect the skin as mentioned in Chapters Four, Twenty-One and Twenty-Three, where the physician Thabit bin Qurra spoke about diseases that affect the surface of the skin of the face, such as melasma, freckles, black and white marks resulting from scratches, ulcers, cupping, removing warts, lenticels, washes, and what purifies the skin and makes its skin smooth, and other than freckles, freckles and moles on the face. The treatment for warts on the face is to take tannin and alum and knead them with duck fat and apply it, or crush rocket seeds with vinegar and cow bile until it becomes an ointment and apply it several times a day.

As for the treatment for removing black marks, it is to take balsam and soften it with pistachio oil and apply it, then treat with the ointment.

As for cosmetic medicines that brighten and improve the face and remove melasma, they are taken by taking two parts of fava bean flour, three parts of lupine flour, one part of barley flour, one part of chickpea flour, one part of a large part, half a part of watermelon seeds, three parts, pounded and sifted, kneaded with woman's milk and some saffron, and applied with it at night, and washed in the morning with water in which dried watermelon peels have been cooked. As for the single medicines that purify the skin from lice and other impurities, they are taken by taking red arsenic, sulfur, cinnamon, barley peels and its blossom, marshmallow roots, and mercury with oil, all of these are crushed and applied to the body with oil, radish oil, or milk oil, alone or in combination, to purify the skin and other things. Eighth: His death: The sources agreed that the Arab physician Thabit bin Qurra died in the year 288 AH/900 AD on Thursday the twenty-sixth and it was said the twenty-first of Safar in Baghdad and he was seventy-seven years old . His friend Abu Ahmad Yahya bin Ali Al-Munajjim died. 300 AH/912 AD mourned him with a poem of 19 verses in which he said:

Behold, everything except God is mortal,

and he who is absent is hoped for, and he who dies is lost
 And when death came to him,
 His medicine did not avail him
 Nor did he speak of what he contained, and he remained silent

Conclusion

The most important conclusions I have reached are:

1. The city of Harran had an important geographical location because it is located between the Tigris and Euphrates, economically because it is an important commercial market, and politically because it is the capital of Diyar Mudar and the capital of the Umayyad state.
2. The scholars of the city of Harran served the Abbasid caliphs and statesmen for more than three centuries, so they gained their appreciation and honor with material and moral support by granting them estates and money, and they were entrusted with the management of hospitals and the presidency of the scientific competence examination committee to practice the medical profession, such as the doctor Sinan bin Thabit.
3. The doctor "Thabit bin Qurra" left us more than 37 books in the medical industry that contributed to the progress of the Arab Islamic civilization.
4. The honor and respect that the doctors of the Mandaean city of Harran received from the Abbasid caliphs and statesmen reflects for us a bright image of peaceful coexistence and religious tolerance among the components of Arab society at that time. Their relationship with scholars in general and the doctors of the Mandaean city of Harran in particular was like a strong bond whose ties could not be severed.

List of sources and references

Primary sources:

Ibn al-Athir: Izz al-Din Abu al-Hasan Ali bin Muhammad al-Shaibani (d. 630 AH / 1232 AD(

- [1] al-Lubab fi Tahdhib al-Ansab, al-Muthanna Library, Baghdad, no date
- [2] al-Kamil fi al-Tarikh, edited by Dr. Ali Shiri, 1st ed., Dar Ihya al-Turath al-Arabi, Beirut, Lebanon, 1425 AH / 2004 AD
- [3] Ibn Abi Usaybi'ah: Muwaffaq al-Din Abu al-Abbas Ahmad bin al-Qasim (d. 668 AH / 1269 AD(
- [4] Uyun al-Anba fi Tabaqat al-Atibba, explained and edited by Dr. Nizar Rida, Dar Maktabat al-Hayat, Beirut, no date
- [5] Ibn Jaljal: Abu Dawud Sulayman bin Hassan al-Andalusi (d. after 384 AH / 994 AD(
- [6] Tabaqat al-Atibba wa al-Hikma, edited by Fuad Sayyid, Press of the French Higher Institute of Oriental Archaeology, Cairo, 1955 AD
- [7] Ibn al-Jawzi: Abu al-Faraj Abd al-Rahman ibn Ali (d. 597 AH/1200 AD(
- [8] Al-Muntazam fi Tarikh al-Muluk wa al-Umam, Ottoman Encyclopedia, Hyderabad Deccan, 1357 AH
- [9] Al-Harrani: Thabit ibn Qurra (d. 288 AH/900 AD(
- [10] Al-Dhakhira fi Ilm al-Tibb, Al-Amiriya Press, Cairo,
- [11] Ibn Khallikan: Shams al-Din Abu al-Abbas Ahmad ibn Muhammad (d. 681 AH/1282 AD(
- [12] 7. Wafayat al-Aayan wa Anba' Abna al-Zaman, edited by Ahsan Abbas, Dar Sadir Beirut, 1968
- [13] Ibn Duqmaq: Ibrahim ibn Aydamir al-Ala'i (d. 809 AH/1406 AD(
- [14] 8. Al-Jawhar al-Thamin fi Siyar al-Khulafa' wa al-Muluk wa al-Sultans, edited by Saeed Abd al-Fattah Ashour, Scientific Research Center, Riyadh, 1988 AD
- [15] Al-Dhahabi: Shams al-Din Muhammad bin Ahmad bin Othman (d. 748 AH / 1347 AD(
- [16] 9. History of Islam and Deaths of Celebrities and Notables, edited by Dr. Bashar Awad Marouf, 1st ed., Dar Al-Gharb Al-Islami, Beirut, 1424 AH, 2003 AD
- [17] Biographies of Notable Nobles, introduced by Muhammad Ayman Al-Shabrawi, Dar Al-Hadith, Cairo, 1427 AH / 2006 AD
- [18] Al-Sam'ani: Abu Saad Abdul Karim bin Muhammad (d. 562 AH / 1166 AD(

- [19] Genealogies, introduced and commented by Abdullah Omar Al-Baroudi, 1st ed., Dar Al-Janan, Beirut, Lebanon, 1408 AH / 1988 AD
- [20] ʿAl-Safadi: Salah Al-Din Khalil bin Aybak (d. 764 AH / 1363 AD)
- [21] Al-Wafi bil-Wafiyat, edited by Abu Abdullah Jalal Al-Asyuti, 1st ed., Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, 2010 AD
- [22] ʿIbn Al-'Ibri: Gregory bin Aharon bin Toma Al-Malti (d. 685 AH / 1264 AD)
- [23] A Brief History of Countries, edited by Antoine Salhani, Catholic Press, Beirut, 1890 AD
- [24] ʿIbn Al-Imad Al-Hanbali: Abu Al-Falah Abdul-Hayy bin Ahmad (died. 1089 AH / 1678 AD)
- [25] Nuggets of Gold in News of Those Who Have Passed, 2nd ed., Dar Al-Masirah, Beirut, 1399 AH / 1979 AD
- [26] ʿIbn Fadl Allah Al-Omari: Shihab Al-Din Ahmad bin Yahya (died. 749 AH / 1348 AD)
- [27] Paths of Sight in the Kingdoms of the Countries, edited by Kamel Salman Al-Jabouri, 1st ed., Dar Al-Kutub Al-Ilmiyyah, Beirut, 2010 AD
- [28] ʿAl-Qifti: Jamal Al-Din Abu Al-Hasan Ali bin Youssef (d. 646 AH / 1225 AD)
- [29] News of Scholars with News of the Wise (History of the Wise), Al-Saada Press, Egypt, 1903 AD
- [30] ʿIbn Qayyim al-Jawziyya Abu Abdullah Muhammad bin Abi Bakr Ayyub (died. 751 AH / 1330 AD)
- [31] Ighthat al-Lahfan min Masa'id al-Shaytan, edited by Muhammad Hamid al-Faqih, 2nd ed., Dar al-Ma'rifah, Beirut, 1395 AH / 1975 AD
- [32] Prophetic Medicine, commented on by Atef Fadel Shahin, 1st ed., Dar al-Ghad al-Jadeed, Cairo, 1430 AH / 2009 AD
- [33] ʿal-Mas'udi: Abu al-Hasan Ali bin al-Hussein (died. 346 AH / 925 AD)
- [34] At-Tanbih wa al-Ashraf, edited and reviewed by Abdullah Ismail al-Sawi, Cairo, 1357 AH / 1938 AD
- [35] Muruj al-Dhahab wa Ma'adin al-Jawhar, 2nd ed., Dar al-Kitab al-Arabi, Beirut, Lebanon, 1428 AH / 2007
- [36] ʿal-Maqrizi: Taqi al-Din Ahmad bin Ali (died. 845 AH/1442 AD)
- [37] Iti'az al-Hanafi bi-Akhbar al-A'immah al-Fatimiyyin al-Khalifa, edited by Jamal al-Din Shiyal, Dar al-Tahrir Foundation, Cairo, 1967
- [38] ʿIbn al-Nadim: Abu al-Fath Muhammad ibn Abi Ya'qub Ishaq (d. 380 AH/990 AD)
- [39] al-Fihrist, explained and commented by Dr. Youssef Ali Tawil, and its indexes were prepared by Ahmed Shams al-Din, 2nd ed., Dar al-Kutub al-Ilmiyyah, Beirut, Lebanon, 1422 AH/2002 AD
- [40] ʿYaqut al-Hamawi: Shihab al-Din Abu Abdullah Yaqut ibn Abdullah (d. 626 AH/1228 AD)
- [41] Mu'jam al-Buldan, 2nd ed., Dar Sar, Beirut, 1995 AD
- [42] Modern References
- [43] ʿal-Alusi: Mahmud Shukri,
- [44] Bulugh al-Arab fi Ma'rifat Ahwal al-Arab, Cairo, 1924,
- [45] ʿBabu: Ishaq Raphael,
- [46] The Conditions of the Christians of Baghdad during the Abbasid Caliphate, Shafiq Press, Baghdad, 1960 AD
- [47] ʿAl-Baghdadi: Ismail Pasha (d. 1339 AH/1918 AD)
- [48] Hadiyyat al-Arifin, Al-Bahiyah Press, Istanbul, 1370 AH/1951 AD
- [49] ʿBak: Ahmad Issa,
- [50] History of Hospitals in Islam, Al-Hashemiyyah Press, Damascus, 1357 AH/1939 AD
- [51] ʿAl-Tarabani: Jihad,
- [52] One Hundred of the Great Men of the Islamic Nation Who Changed the Course of History, Introduction by Sheikh Muhammad Abdul Malik Al-Zaghbi, 1st ed., Dar Al-Taqwa, Egypt, 1431 AH/2010 AD
- [53] ʿHatti: Philip,
- [54] The Long History of the Arabs, Beirut, 1953
- [55] ʿAl-Zarkali: Khair al-Din ibn Mahmoud al-Dimashqi (d. 1396 AH/1976 AD)
- [56] Al-I'lam, 17th ed., Dar al-Ilm lil-Malayin, Beirut, Lebanon, 2007,

- [57] ʔ Al-Kubaisi: Hamdan Abdul Majeed,
- [58] The Era of Caliph al-Muqtadir Billah, Al-Nu'man Press, Najaf al-Ashraf, 1974
- [59] ʔ Kahala: Omar Reda,
- [60] 32- Dictionary of Authors, Dar Ihya al-Turath al-Arabi, Beirut, no date