

History and Glory of Tibb

Shahabuddin^{1*}, Syed Zahoor ul Hassan Zaidi¹, Qalbe Saleem¹

¹Faculty of Eastern Medicine, Hamdard University,
Karachi, Pakistan.

Corresponding author: Shahabuddin

Email address: Shahab.uddin@hamdard.edu.pk

Abstract

Tibb has a rich ancient history. When it was originated and how it travelled; it is the history which gives us all the answers. Tibb faced many ups and downs in its pathway. Now the Tibb has reached at a status of modern medical science having graduate and post graduate levels, covering three major aspects; teaching, training and research. A reader finds very interesting and glorious history of Tibb.

Keywords

History, Tibb, Unani, Wahi, Ilham, IslamBait-al-Hikmah.

1. INTRODUCTION

History is the study of past; in which we see details of past nations covering all aspects of human life whether social, cultural, economical, political or medical. It is a record of high importance which helps mankind to visualize the

present and future in the mirrors of the past.

To trace the history of Tibb one has to go a very long way; about 5-7 million years ago when humans started living on this earth. The age and time of Tibb is a sold as the origin of man on this planet; at that time very first medicine used for the treatment would be of natural source; this has been postulated on the basis of the fact that there was neither any chemical nor any equipments/ industries for synthetic medicines preparation at that time.

During Umaid & Abbasi rule the medicinal data was compiled in the form of books and Madinat-ul-Hikmah was also chartered in that period. In one of the compilations named Taleef-Zadul Maad, great scholar Ibne Al Qeem wrote a special chapter on Tib. Likewise, were the great Muslim scholars who compiled books & important writings about Tibb which are still regarded as valuable additions (Ibne-Abi-Osaiba *et al.*, 1990; Syed Mohammad Hassan Nagrami. *et al.*, 2000). Among the known historian son Tibbare Jamal-

uddin Qifti, Ibne Abi Aosaiba, Dr. Hakim Ghulam Jilani, Syed Hussain Bilgrami, Edward & Brown, Sir Thomas Arnold, Elgood (Ghulam Jilani. *et al.*, 2010).

About the origin of Tibb, scholars have two theories. One believes (Nayyar Wasti *et al.*, 1990) that this art came into being by experiences and perceptions while the others believe that it takes origin to WAHILLAH and LHAM. In the beginning, the second theory was most popular. Jamaluddin Qifti, Ibne Abi Aosaiba, Dr. Hakim Ghulam Jilani, Syed Hussain Bilgrami, Edward & Brown, Sir Thomas Arnold, Elgood are of the view that cure of ailments was obtained from herbs, shrubs and green leaves. Botanical plants were the sole source of nourishment and treatment of the primitives.

2. MATERIALS AND METHODS

2.1. Origin

From the human evolution point of view the history of Tibb originated from Babul, Egypt, Greece, China and the Subcontinent of India and Pakistan (Munawar Jahan Rasheed *et al.*, 2010).

Certain scholar trace evolution of Tibb around the bank so frivers Dajla and Farat which is also known as the center of ancient civilization i.e. Babul and Nainwa.

In 4500 B.C. this civilization migrated to Egypt, Arab and the Subcontinent of India and Pakistan. Thus, Tibb's primary age is the age of stones i.e. about 2.6 million years ago. At that time treatment was available at the hands of monks & priests by herbs, shrubs and magics. With the evolution of culture & civilization, the modes of treatment also changed and Ascalipus I laid stone of the systematic way of treatment.

Greeks (5000BC) were of the view that the art of treatment was Ilhami (divine), Socrates also held the same perception, Plato in his book Assyasita has stated Tibbas Ilhami (divine) and Ascalipus I. Jaleenoos (Galleons) has also accepted Tibb as Ilhami (divine) in his book Tafseer-ul-Ahad. According to him, the human mind is not capable of comprehending knowledge and so it was Ilham (divine) through which science of treatment progressed. Besides Greeks other races have also called Tibb as Ilhami (Divine) and through divine revelation like fire worshippers and Hindus worshippers of demigods. In ancient Greece, Pythagorus, Aristotle, Socrates and Galleon were the philosophers who promoted the science of treatment. The Unani system of treatment was on the right track of progress in the second century A.D. which period also corresponds to the life of Galleon (Cyril Elgood *et al.*, 1951).

2.2. Promotion

The Muslim scholars e.g. Ibne Sina, Ibne Rushd, Ibnul Haisham, Al-Baironi, Zakaria Razi (Munawar Jahan Rasheed *et al.*, 1977 ; Cyril Elgood *et al.*, 1951 ; Edward G. Brown *et al.*, 1921 ; Sir Thomas *et al.*, Arnold., 1931) contributed to a great deal in Tibb's promotion and continued their efforts over centuries. Since Muslims inherited basic principles of Tibb from Greeks, therefore, in good regard they maintained their name as Unani system of treatment. One also finds that the Muslims period of Tibb was much richer than the period of Hippocrates & Galleon (Edward G. Brown *et al.*, 1931).

Al Qanoon (Canon of Medicine) was being taught to the students of Medicine in the London College of Medicine up to 1880 or 1885 A.D. The Al Qanoon was transformed in English I-

language by Dr. O.C.Gruner (1973).(Sir Thomas *et al.*, Arnold., 1931).

2.3. Progression:

In the period of Ummaids Tibb started its progress and was enriched in the following period of Abbasids. The art of Tibb migrated from Babul, Greece via Rome, Iskandaria and Bazanteeni to Iran and Nishapur and from here transferred to Baghdad in 8th century A.D. Tibb flourished in Baghdad in the period of Abbasids. Here in Baghdad, Bait-al-Hikmah was chartered where Jew, Christian and Indian physicians worked on Tibb and made it richer. This is the period of 750-850 A.D. This period is also known for translation work as books on Tibb written in Unani, Irani, Misri and Hindi were translated into Arabic. In this period not only books on Tibb were transformed in Arabic language, but books on other fields were also being transformed. During this period the Unani physicians not only made improvement but also made voluminous additions in Tibb on the basis of their experiences. In this period (750-850 A.D.) proper educational medical institutions and hospitals were established. In these hospitals medical care was provided to patients along with proper night nursing and medical diets. The difference of period between 1st Unani Physician Ascalipus and Hippocrateis of 5560 years and between Hippocrate and Galleonis of 613 years, after Galleons the decay of Greeks' started. Before the fall of Greek empire its people kept eyes on Egypt which too flourished socially, culturally, educationally and politically. In 400 B.C. Alex entered Egypt and habitated a new city on the coasts of the Mediterranean sea by the name of Iskandaria. In 233B.C. Batlimos I established his rule and thus Greek & Egypt started new relations but in the time of Batlimos

III the relations reached on its peak and many scholars and physicians from Greek started reaching in Iskandaria which helped greater promotion of education. In this very period manuscripts were transferred to Iskandaria from Greek & Iran.

The glory of the school of Tibb can be judged from the fact that in its library there were around four hundred thousand books. In the reign of Batlasa (Batlimoos) translation work was done tremendously which is highly remarkable. The students who passed out from the school of Iskandaria were called Iskanderani Amongst them are very famous Hirofloos (300 B.C.) and Irastratoos (331 B.C.). In 300 B.C. Iskandaria went into the hands of Rome. Roomi conquered king ship but the cultural and educational heirship could not find a place in their hands. The Unani medical science started to decay so much that in Egypt there was arraignment of ancientsty leaf treatment through sorcery. During the rule of Rome principles of physical hygiene and drainage system were altered. As it is known the decay of art and culture is not a permanent feature. Therefore once again the art, culture and education started flourishing (Galleon (95A.D) and Descorotdes (100 A.D) acclaimed a great name in medical sciences. Galleon carried out great research work in Anatomy, Physiology and Pharmacology but after Galleon there came a change and Tibb's progress came to a halt (Ashhar Qadeer *et al.*, 2004).

In the third century Christian and Unani Tibbi Scholars were involved in the discourse of religious version and beliefs which hampered the growth of Unani medical science and this state of affair continued to persist till 392A.D. In 395A.D. there was a change in rule by the advent of Bazanteenis (The Roman Empire was bifurcated in two parts; Eastern part was called

Byzantine and Western part was called Rome). This way Unani scholastic heritage was transferred in the hands of Byzantines.

This period proved a hard time for Tibb as here too scholars were involved in the discourse of controversial religious beliefs. Once again there was a change and Anqilaoose who was Roman with the help of few other scholars of repute of Christianity prepared a syllabus after collecting the work of Galleon and Hippocrates and introduced it in the school of Iskandaria and thus this school was revived (Syed Ghulam Husain Kansori *et al.*, 2018).

After the fall of Iskandaria the scholars started migrating to Nishapur (Jundishapur) which was then another center of learning. Nastoorelites who were Christian also migrated to Nishapur and Khusro-I (Nowsherwan) welcomed them (531-579A.D.). During the time of Khusro I, Antakia was also conquered. In this way Nishapur became an important center of art, culture, education and related research work. With the advent of Unani physicians in Nishapur from Egypt, Anatakia and India, this system developed a mixture of different countries and Neshapure merged as a new center of learning. Here Nowsherwan established hospitals and attached medical schools. The medical school of Nishapur was at the zenith of its glory before the dawn of Islam. Translation work was done enormously on the books of Unani Tibb in Persian. Haris Bin Kaldah was an alumni of the Nishapur Medical School before the time of the Prophet (P.B.U.H.) in dark days of illiteracy of Arab (Nayyar Wasti *et al.*, 1990). Similarly Al Hakam Damishqi was also an alumni of this very school of Nishapur. Once again the Unani Tibb received a setback in Iran and there was a de-

cay. This was due to the fact that scholars were entangled in religious controversial subjects. Also the scholars were not given due regard and respect and also the remuneration, so the migration was checked. This resulted in a brain drain from Iran to the land of Arabs. But there was no mentionable progress in Arabiain pre-Islamic period. Here two systems were rampant; one of Jharphook (sorcery) and other Unani Tibb. Then came the period of Prophet Muhammed (P.B.U.H.) and the Tibb-e-Nabvi. Of this period those Unani physicians who are of repute are Haris Bin Kaldah, Alhakam Damishqi and alady physician Zainab. They had the opportunity to be in attendance of the Prophet (P.B.U.H.). In the reign of Ummaids, particularly in the period of Abdul Malik Bin Marwan (646-715A.D.) a notable progress and in time of Walid Bin Abdul Malik there were many renowned Unani physicians (Kabeeruddin *et al.*, 2018; Muhammed Ameen Al Zannawi *et al.*, 1999)

Khalid Bin Yazid (grandson of Hazrat Ameer Mavia).

Jabir Bin Hayan.

The period of Ummaids was followed by the Abbasids. The founder Abul Abbas Alsaffah who ruled for four years i.e. from 750 A.D. to 754A.D. Total period of Banu Abbas is spread over from 750 A.D. to 1250 A.D. or 1258 A.D. which is approximately 500 years (Mazhar H. Shah *et al.*, 1966 ; O.C. Gruner *et al.*, 1930) The Caliph Mansoor founded a new capital on the bank of Dajla by the name of Baghdad. This new city turned out to be a great center of learning. Mansoor's period was followed by the famous caliphs Haroon Rashid & Mamoon Ras-

hid. The latter established Bait-al-Hikmah as he was a great patron of education and ancient knowledge (some of the historians are of the view that Bait-al-Hikmah was setup by Haroon Rashid) (Laleh Bakhtiar et al., 1999). This great University had the following sections.

1. Treasure of books

A large collection of books was made and a great library was setup. The University had on its roll a good number of elite educationists, scholars and professors of different subjects including different languages like Arabic, Persian, Syrian and Greek. Similarly, Baghdad also had the privilege of having the services of great scholars from India (Ashworth Underwood. Science *et al.*, 1953).

2. Department of translation and editing

Translation work was carried out into Arabic language. Elites & Scholars shifted from Nishapur to Baghdad so there was a good progress of Tibb. The Indian elites of Tibb particularly rendered a great service. Translation work was done from the books of the Indian system of treatment called Ayurvedic (Fielding H. Garison *et al.*, 1929).

3. Department of book binding and preservation of books

This department undertook work of book binding and was responsible for the preservations through different devices of treatment against white ants and other worms.

2.4. Observatory

For the subject of Geophysics, Astronomy and such other related subjects there was a Rasadgah (observatory). On these subjects much

work was done and this is why the period of Abbasids is well known for science and art (Penelope Johnstone *et al.*, 1984).

Then there was decline of the period of Abbasids (1127-1155). Change Khan destroyed Baghdad and the famous library was set ablaze which continued burning for weeks. When Muslims conquered India, Unani physicians from Baghdad & Iran migrated to India along with the conquerors. This is to be noted that the Unani system of treatment already reached India at the time of the invasion of Alexander (327 B.C.) (Michael W. Dols *et al.*, 1984).

However it was 2nd migration with the advent of Muslim rulers in India from Arab & Iran. About this Syed Suleman Nadvi writes that "Tibb which was carved in Damascus, spirited in Baghdad and which attained youth in Iran, attained puberty in Delhi. The reason was that Muslim rulers fully patronized the system of Tibb-e-Unani and also that India was rich in the cultivation and product of herbal medicines" (Naemuddin Zubairi. *et al.*, 1988). In India the period of Muhammad Bin Tughlaq (1325-1352) Tibb flourished much as he himself was a Tabib and lover of knowledge. In his period, in Delhi alone there were seventy hospitals and 1200 employee Hakims. After Muhammad Bin Tughlaq during Feroze Shah Tughlaq (1351-1388) it flourished further as he was also a Tabib and expert ophthalmologist. He wrote a book on ophthalmology called Kuhale-FerozeShahi (Rashid Bhikha. *et al.*, 2001).

Feroze Shah Tughlaq built hospitals in 1380 which were governed by qualified Tabibs (Physicians) where medicines and food both were supplied. The hospitals were maintained by Para-Medical staff. The hospital had diffe-

rent departments including Gynecology and Obstetrics Medicine at both graduate and post-graduate levels. It awards the degrees of the B.E.M.S.,M.Phil and Ph.D aiming to produce the health professionals who can meet the challenges of the modern world.

Summary

S.No.	Period	Major event/s
1	6-7million years ago	Origin of Man / Tibb
2	2.6million years ago	Primary age of Tibb
3	5000 B.C.	Greeks were of the view that the art of treatment was Ilham (divine)
4	4500B.C.	Civilization migrated to Egypt, Arab and the Sub continent of India and Pakistan
5	400B.C.	Alex and entered Egypt and habitated a new city on the coasts of the Mediterranean sea by the name of Iskandaria
6	300B.C.	Iskandaria went into the hands of Rome
7	233B.C.	Batlimos I established his rule
8	Second century A.D.	The Unani system of treatment was on the right track of progress
9	Third century	Christian and Unani Tibbi Scholars were involved in the discourse of religious versions and beliefs
10	395 A.D.	There was a change in rule by the advent of Bazanteenis
11	750to1258 A.D.	The Caliph Mansoor founded a new capital on the bank of Dajla by the name of Baghdad and also the establishment of Bait-al-Hikmah
12	1127-1155	Decline of the period of Abbasids
13	1325-1352	The period of Muhammad Bin Tughlaq, Tibb flourished very much
14	1882	The elder brother of Hakim Ajmal Khan, Hakim Abdul Majeed established a Tibbi school at Qarool Bagh, Delhi

15	1902	Hakim Abdul Aziz established another Tibbi school at Jhawai Tola, Lucknow, India which is now known as Takmil-ut-Tibb College.
16	1952	Hakim Mohammed Saeed founded Jamia Tibbiya Sharqia (Hamdard Tibbi College) which was inaugurated by Mader-e-Millat Mohtarma Fatima Jinnah
17	1995	Hamdard Tibbi College was upgraded to Hamdard College of Eastern Medicine (HACEM)
18	1998	Faculty of Eastern Medicine established in Hamdard University

Outlook

Tibb in the modern era has to be revitalized by research and development in its true essence. Evidence based medicine should be the pivot of Tibb revolution. Institutionalization of Tibb education at higher level is mandatory for its survival and progress. Young researchers at M.Phil and Ph.D levels can play their active and synergetic role with the experienced Tabibs who have a vast range of their experienced and effective formulation already used in their clinics. The history of the peak era of Tibb can be repeated again if the cumulative efforts are done. Public-Private partnership is also encouraged and therefore there is the first step in the history of medicine.

3. CONCLUSION

In this review, history of Tibb has been covered from its beginning to the present, showing guidance for the development of personal and national levels. Tibb is the basic and natural art of healing from which all other systems of medicine have been derived. It is a time tested proven system of medicine.

4. REFERENCES

1. Ibne-Abi-Osaiba. Ayounul-Amba-Fi-Tabqatul-At-i-bba: New Delhi, India; Ministry of health; 1990.
2. Syed Mohammad Hassan Nagrami. Tareekh-e-Tibb Ibteda-ta-Ahad-Hazir: West-Block RK Puram, New Delhi; Taraqqi Urdu Bureau; 2000.
3. GhulamJilani. TareekhulAtibba: Lahore, Pakistan; S Shaikh Muhammad Bashir & Sons; 2010.
4. Nayyar Wasti. Tibbul Arab: Lahore, Pakistan; Idara-e-Saqafat Islamia; 1990.
5. Munawar Jahan Rasheed. Musalmaanoon Ki Tibbi Khidmaat: Lahore, Pakistan; Shaikh Ghulam Ali & S Sons; 1977.
6. Cyril Elgood. Medical History of Persia and the Eastern Caliphate: London, U.K.; Cambridge University Press; 1951.
7. Edward G. Brown. Arabian Medicine: London, U.K.; Cambridge University press; 1921.
8. Sir Thomas Arnold and Alfred Guillaume. The Legacy of Islam: London, U.K.; Oxford University Press; 1931.
9. Zahid Ashraf. Tareekh-e-Tibbahadbaahad: Faisalabad; Ashraf Academy; 2017.
10. Ashhar Qadeer. Tibbi Sahaif: New Delhi, India; Jamia Hamdard; 2004.
11. Syed Ghulam Husain Kansori. Al-Qanoon: Lahore, Pakistan; Sheikh Muhammed Basheer and Sons; 2-018.
12. Kabeeruddin. Kulliyat-e-Qanoon: Lahore, Pakistan; Usman Publications; 2018.

13. Muhammed Ameen Al Zannawi. Al Qanoon Fil Tibb: Beirut, Lebanon; Dar al-Kotob al-Ilmiyah; 1999.
14. Mazhar H. Shah. The General Principles of Avicenna's Canon of Medicine: Karachi, Pakistan; A Naveed Clinic; 1966.
15. O.C.Gruner. A Treatise on the Canon of Medicine: London, U.K.; Luzac and Co; 1930.
16. Laleh Bakhtiar. The Canon of Medicine: Chicago, U.S.A.; Great Books of the Islamic World, Inc.; 1999.
17. Ashworth Underwood. Science, Medicine and History: London, U.K.; Oxford University Press; 1953.
18. Fielding H.Garison. History of Medicine: Philadelphia, U.S.A.; W.B. Saunders Company; 1929.
19. Penelope Johnstone. Studies in Medieval Arabic Medicine: London, U.K.; Variorum Reprints 1984.
20. Michael W. Dols and Adil S. Gamel. Medieval Islamic Medicine: California, U.S.A.; University of California; 1984.
21. NaeemuddinZubairi. Tibb-e-Islami Barr-e- Sagheermeim: Patna, India; Khuda Bakhsh Oriental Public Library; 1988.
22. Rashid Bhikha. Tibb – Traditional Roots of Medicine in Modern Routes of Health: Guateng, South Africa; Mountain of Light South Africa; 2001.
23. Hafeez-ur-Rahman Siddiqui. Dunya-e-Islam mein Science wa Tibbka Urooj: Lahore, Pakistan; Nashriyat; 2000.
24. Altaf Ahmad Azmi. History of Unani Medicine in India: New Delhi, India; Centre for History of Medicine and Science Jamia Hamdard; 2004.
25. Muhammed Ayub Siddiqui. Tareekh-e-Tibb: The Multan, Pakistan; Matab Siddiqui; 1985.