

Pharmacology, Pharmacy –Version in Hafsids Period

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Abstract

Ifriqyah, is one of the key points of change and transformation and development of the world. which corresponds to the current country of Tunisia and Algeria, and in the new nomenclature, it is a part of North Africa.

The biggest link in this region was a new event and civilization. This link developed a civilization in the field of medicine, and pharmacology, the result was the emergence of a special school in this common point of region, between the world. Ahmed Sicily created a wonderful work in the field of pharmacology. The special climate of Tunisia and the growth of special medicinal plants, due to the special situation for this region in World, the special climate of Tunisia is used as medicine. This research is about a flow of text in its flourishing in the west of Islamic territories,

Key words: drudge; civilization; pharmacology

Introduction

Ifriq yah, The traditionl and classic all and world place of civilizations Collision

There are many people in Ifriqyah, were civilizations Collision from. Berbers, Romans, Finqiha, Arabs, Iranians. Ifriqyah where is place saw the development of civilization. The first step by establish the second house of wisdom in qyrovana city, Bytolhakhmah, II), that the all of ancient science from Latin and Rome region transfer and translated to Arabic. Big heritage of acient perid is encyclopedia of medicine and pharmacy is the book of Discorides: Basics and substance of pharmacy and medicine and the use of herbal, animal, mineral and toxicological drugs, a book by Discorides Pedanius (he lives in 1 Of after B) Anazari with an Arabic translation by Mehran bin Mansour bin Mehran in house of wisdom Iiin period of Aghlebid state in Ifriqyah. During the Fatimids States, the number of herbal medicines increased from 300 to 500 by Ibn Jazar, a Fatimid phsyan, and in the history of medicine, he is known as the founder of children's medicine. The period of the Hafids states is a special era in the history of medicine. The last stage of evolution is Islamic medicine. The Qhanun., the book of Eastern medicine books was completely transferred to the West. Ibn Sina's teaching was translated, explained and summarized in Ifriqiyah, and Ibn Sina II appeared. The eased medical school was completely transferred to west. Brunshhevik a French orientalist, pointed out the progress of medicine in Hafsi's period and the superiority of Islamic medicine. He considered the sending of a physician to Sicily by Mostanser Hafsi, Hafids Calif, as the reason for the superiority of Islamic medicine and the backwardness of Europe in terms of medicine at that timv.

1-Tunisia Prescription Center for Medicinal Plants: Tunisia is

Center of veterinary medicine production in Islamic world

Another prominent achievement of Tunisian medicine is in the field of medicinal plants and dealing with the value of food. Tunisian phsian have been mentioned as (Saydaleh) Pharmacist., Pharmacist. Because among the important steps in the progress of medicine, there were measures in the field of knowledge of medicinal plants and their use in the treatment of diseases, which led to extensive quantitative and qualitative research in Ifriqyah, during the Hafsids period. The existence of manyof copies of Tunisian writings about medicinal plants in most libraries of the world is proof of this.

2-Tunisa from translation of Discorides to its interpretation and completion: as a comprehensive book

Before learning and using Islamic medicine, Tunisians got acquainted with the work of Discorides in (Beit al-Hikam-II) in Raghadah/Arabic, with the translation of Plinus's book on botany. One of the most important human achievements in the field of medicinal botany was the translation of (Ibn Abbas Ahwazi's book), Kamel al-Sanaa by Dawood Antaki into Arabic in 1127 AD. This book was previously translated by Ifriqei, without mentioning the name of its main author. The comprehensive book shows the progress of medicine in medieval Ifriqyah. The main structure of this book is formed from six main Tunisian sources. In fact, the comprehensive book represents the heritage of Tunisian medicine. Antaki has benefited from the less important Tunisian sources and also from the general information of perfumers and herbalists from the markets. The comprehensive book has mentioned the plants of the East and West of the Islamic world. Among the most famous botanists (herbalists) of the Hafsi period, we should mention al-Qashhab (638), who had an interpreter of the Qur'an and a book on interpretation and literature. Mohammad Moradi Tunisi was also one of the great nomads in the Hafsi era, who left Tunisia

due to a conflict with the Hafsi government. The book of physicians by Sharif Ahmed Saqli was one of the researches in the field of plant terms.

3-The natural position of Tunisia and the development of the Ifriqyah pharmacy - tradition in the Hafside era Ifriqyah was suitable for the growth of all kinds of medicinal plants due to its geographical location, lush nature and greenery. Ibn Bitar Maleqi (646 AH) trip to all of Ifriqyah, In his long journey to find some rare species of medicinal plants, Ibn Bitar Maleqi (646 AH) found 5 rare plants on the coast of Ifriqyah, which is a significant number compared to the plants he found in other places. He saw five plants (1. Okar al-Bahr, 2. Zukashta, 3. Quzah, 4. Qollujah, 5. Qalanjuneh) only in Ifriqyah. This natural situation in Ifriqyah, led to a large amount of medicinal botanical works and caused the emergence of herbal pharmacology (pharmacy) as an independent field of medicine in Ifriqyah. Ibn Jazar Qairani (369 AH) has been mentioned as the founder of this knowledge in Ifriqyah. In the originality of Ibn Jazar's pharmacy work, it is enough that he never left Ifriqyah, and spent his whole life researching Ifriqyan, plants based on the pharmacological sources he had. The works of Ibn Jazar in the Hafsi period were the foundations of researchers' work and were the bridge for the transfer of Islamic medicine to the Christian West. Ibn Jazar's works on pharmacy, especially *Zad al-Musafir*, *al-Athidam*, were translated into Latin by Constantine Ifriqi (1087 AD), a Tunisian scholar who lived in Italy, and found his way to Italy. Constantine treated Tunisian immigrants in Salerno, Italy, and learned Latin there. His translated works influenced all Italian circles from the 10th to the 16th century. In this way, Tunisia in the age of Hafside rule was the transfer of the pharmacology tradition of the Qiravan school to Europe. The transmission of Muslim pharmacy knowledge to Europe was one of the first knowledges that provided the grounds for the great scientific growth of Europeans in the field of medicine and pharmacology. The contemporary scholars of Hafside such as Ahmad bin Yusuf Tifashi, Abu Abdullah bin Ahmad al-Tamimi, Sharif Idrisi and Ibn Bitar also wrote their works about pharmacy. They created these works based on the works of Ibn Jazar. In general, Europe from the 4th century to the 10th century of Hijri (10-to-16 th. A.D) was influenced by the translation of Ibn Jazar's works, i.e., the tradition of Ifriqyah medicine.

4-Tunisia, of Hafside period, treasure of world's pharmacy and pharmacy heritage: transfer of Islamic medicine to Europe's Salerno

During Hafsi period, Tunisia became treasury of Islamic medical heritage. A collection of medical books from schools of Qairwan, Baghdad, Andalus and other parts of Maghreb was provided in Tunisia, capital of Hafside state. Dr. Ahmed bin Milad mentioned that number of Tunisian medical manuscripts in libraries of world is reason for this. Considering scientific position of Tunisia, which was the link between Europe and Africa and east of Islamic world, Christian Europe made a great effort to transfer legacy of Muslim medicine. Brunswick states, Africa was still bridge for transfer of Islamic medicine to Christian Europe. Honke has given detailed story of transfer of Asian medicine to Europe and distance between the and Constantine's attempt to establish a medical school with help of Salerno's brother Hakim and his Arab translator Yahya Ibn Aflah from pages 297 to 302 of the book *Islamic Culture in Europe*. In early 13th century AD, medical writings were translated into Latin over time and gradually transferred to Europe. There is a collection of Tunisian medical books in the Rance library in northern France, which dates back to the 13th and 14th centuries and has been translated into Latin. Among most important translations into Latin was

work of Hasan Ibn Wazan (Leon Afrika), who wrote a medical dictionary in year 931, describing and translating Arabic words into Latin and Hebrew. His work was among materials that were transferred to Europe.

5-Shoole medicine of sicily

The contemporaries of the Fatimids government in Ifriqyah, their viceroys, the Kalbyan government in Sicily, took a long time to doubt the Islamic civilization, especially in pharmacology, and founded a special school of medicine. Islamic civilization stays two hindered in sicily.

1-5-dispersion of Ifriqyah physians in Sicily:

Ifriqyah physians were settled in the cities of Tunisia, Constantine, qyrowan, and Bejaieh during the Hafside. A large group of these immigrant physians were from Andalusia, Maghreb Aghsa and nobles of Sicily and some from Iran and especially Sicily. The three Sicilians are

1. The (sicilly) Saqli family was one of the prominent Tunisian families, three people from this Tunisian family excelled in medicine.

A) Ahmad bin Abdulsalam Saqli (sicilly)(820)

b) Muhammad bin Ahmed bin Abdul Salam Saqli(sicilly) (860)

2-5-Ahmad Sicsili, what he Understand the language of medicinal plants

Among the three physians mentioned, all three physians were close friends of Hafsi's court. Ahmad was close to the court of Sultan Abu Fars, Abd al-Aziz and he wrote the book on hygiene for him and worked in the hospital built by Abu Fars and wrote the book *al-Adwieh al-Mufarda* (Herbal plants). Muhammad Saqli(sicilly) was also in the court of Abi Fars and wrote the book "*Al-Mukhtasar al-Farsi*" (book in medicine) for him. It was known among the people that Siqli (sicilly) understands the language of plants and when he goes to the mountains, the plants call him, O,O, Siqli(sicilly), I am the medicine for that disease. Saqli(sicilly) used to say to those plants: ,YES,BE,"Quiet" and then he would talk to them one by one. One of the important aspects of Saqli's medical personality is that he secretly performed an autopsy to diagnose tuberculosis. The most important book of Ahmed Saqli is "*Kitab al-Itabaa fi al-Mraz Man Farq al-Qadm*"(book in disease from head to foot). In his other book, *al-Mukhtasar al-Farsi*, he discussed eye diseases and examined the treatment of diseases according to their symptoms. Ibn Quonfudh, mentions the physians of Abi al-Hajj Yusuf al-Andalusia, al-Qaramoni, as a special physician for king Abi al-Abbas Hafsi, who was a student of Ibn al-Zarzar, Jewish physician, were also useful in the transfer of medicine to Europe during Hafsi's period. Qiravan-Tunisia has mentioned. Venice is famous for exporting physician, from Tunisia to Sicily.

Result

Islamic civilization created a more complete example of itself in Ifriqyah, and offered developed knowledge special in pharmacology to mankind

Sources

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