

## BUKHRAT (HIPPOCRATES)

### THE MOST FAMOUS PHYSICIAN OF YUNAN (GREECE)

By

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*Introduction* :—Abu Bakr Muhammed bin Zakariyya Razi, known by the western world as Rhazes, has referred Hippocrates' name in almost all of his 25 volumes of his world famous 'Liber Continens' called Al-Hawi. Rhazes has mentioned 'Hippocrates' opinion in almost all the branches of medicine.

*The Life Sketch, Character and Abilities of Bukhrat*:—Bukhrat is the Arabic form of the name Hippocrates among Eastern scholars. It is the short form of Aiqer-Qeratees or Bokratees. He was the most famous physician of Yunan (Greece). The character and abilities of Hippocrates as a physician were held in almost universal veneration by medical men in the ages which followed. Greek physicians, traditionally regarded him as the father of medicine and as the author of a number of medical works known as "Hippocrates Collection". The major source of material on his life is the biography written by Soranus, a Greek Physician of the 2nd Century A.D. (Encyclopedia Britannica, 1965).

The principles which he has formed about the physics gave him the title of "Full Moon of Medicine". He was born on the Island of 'Cos' off the coast of Asia Minor (near Asclepion, of which his father was a priest) in 460 B.C. The Arab authors place the date of Hippocrates about 100 years before Alexander. According to Tarikh-al-Hukema, he lived at Emesa and afterwards at Damascus and lectured in one of the gardens of the latter town in a place still called 'Soffa-a-Bokhrat' (the bench of Hippocrates). He died at Larissa in 357 B.C. In the family of Asklepios he was nineteenth or seventeenth in rank. His mother, Fereksheeta was the daughter of Feesareeti who was from the family of Airqeels. Hence, Bukhrat was from a very noble family through his mother and his father.

He learned medicine from his father, Airqelidos and Herokus and philosophy from Georgis of Leotini and Demeqrat (Democrotus) of Abdera. Bukhrat lived for 97 years. His preliminary 17 years were spent in education. The next 80 years he spent in obtaining fame in the completion of medical sciences and teaching his disciples. (Usaybia—Tabaqatul Atibba).

It is mentioned that upon the death of his father, Hippocrates went to Athens to complete his education, becoming a disciple under Gorgis of Rhetoric (Leotini). At that time Crotona had become relatively unimportant, and Athens was the cultural centre of the Greek city-states. In 431 B.C., when he was 29 years old, the Peloponnesian war, which

raged for about 27 years, commenced. In 430 B.C. a great plague broke out in Athens and continued for 5 years. He left Athens as a result of unsettled political conditions, and travelled extensively, meanwhile practising medicine in and about various Asclepians. As journeyed about he seems to have copied carefully the records of those different temples, and those documents formed the basis of his writings. (Mettler, History of Medicine).

The popularity of Hippocrates had begun after two years of the death of Asklepios II. He found that the Medical Science is nearly vanished from the face of the earth. The reason was that the physicians who lived before him in Greece treated the medical science as a secret and they limited it to their children and their nearest relatives.

*His Outer Complexion and Farsightedness.*—He was of moderate stature, white colour, and very fair. His eyes were big and glittering. His bones were big and strong. He possessed a nervous temperament. His beard was moderate and white. Excess reading has caused bend in his waist. His head was big. He used to think often with bent head. He liked silence but whenever he spoke he did with balanced speech. He used to speak slowly and after much contemplation. He used to repeat his words for several times so that the listeners might understand them well. Then he would enquire the listeners, whether they understood or not. He used to fast often and take only a small quantity of food. He always carried a fleam or a piece of wire in his hand for tinging the eye-lids with a collyrium. He had surprising ability to solve the difficult problems and to catch the last link of the causes and results. He was very kind hearted and pious.

*Why the Thought of Spreading Medical Sciences Occurred in the Heart of Hippocrates.*—Galen has written in his annotation of 'Hippocrates' book called 'Al-Ieman' that 'Aesklepios First' had established the medical schools in three places, namely; Rhodes, Qeneedes and Qu. The medical school of Rhodes was lost because the learned physicians were childless. The medical school of Qeneedes became unpopular because the number of heirs of that school was very small. The medical education of Qu also was in the same condition. Hippocrates lived in the very town of Qu and he noticed that after the present physicians, the number of their heirs would, become very small. The same degradation had happened to the family of Asklepios and in the time of Hippocrates there remained only a few houses of his family. (Usaybia—Tabaqatul-Atibba).

*Steps Taken by him to Spread the Medical Science.*—Noticing this state of degradation, Hippocrates determined to teach this science to the eligible persons to save it from falling into oblivion. He declared that it is essential to do favour to every eligible person, be he one's relative or not. Accordingly, he made his pupils those persons also who were not his relatives and began to teach them the most respected art of medicine. He took from those who were not his relatives a written promise not to teach the medical science to those who were not eligible for it and to take the same kind of promise from those persons whom they were going to relate the science. The precautionary step was taken because the medical science should not fall in the hands of undeserving persons.

Before Hippocrates, the medical science was transferred from father to his sons as a secret. This was why the medical science was concentrated in one family of Aesklepios alone. Kings and great men of Greece were connected to this family. Outsiders were never allowed even to smell of the Science. Another general hurdle in the publishing of the medical science was that the savants of the science taught it to their disciples only orally. The principles of medicine were not compiled in books. If anybody was forced to make a note of anything, the others were unable to make it out unless it was explained to them.

That was the condition of the medicine upto the time of Hippocrates. In the time of Hippocrates there was his colleague Demegrat in the town of Abdera in Greece. But he was so much delighted in the abandonment of the world and its vanities and retirement, that he cut off himself from government and literary works and secluded himself in a corner. Then Hippocrates was the only person who could develop the medical science. He found that the people of his own family had lot of differences in their opinions. He was afraid that their difference of opinions and their neglect of the development of the medical science would uproot the science itself. Therefore, he compiled all the principles of medicines in the shape of books.

*Oath taken from his pupils.*—Two sons of Hippocrates, named ‘Socles’ and ‘Zerragen’ and a pupil called ‘Folobus’ were the three good pupils who had full control over the medicine. Hippocrates had taught them with great affection and attention. He felt suspicious of Folobus and the books of medicine he had compiled that the publication of the science may become common and it may disperse out from the family of Asklepios. He thought his family prestige should not go to outsiders who were perhaps incapable of handling it. So thinking he took an oath from his pupils in which the qualifications necessary for a physician were mentioned. It also contains essential instructions for them. The summary of oath is as follows :

“I swear by the name of providence, who is the possessor of life and death, bestower of health, creator of cure and treatment; and I swear by the names of Asklepios and all the Gods and Goddesses and promise to fulfil the oath and remain resolute. I shall respect my medical teacher as my father. I shall serve him in every manner. I shall separate his share from my income. If he be in need of money, I shall help him from my wealth. I shall not count his sons less than my own brothers. It will be my responsibility to teach and train them. I shall not demand any compensation from them, nor I shall lay any condition on them. I shall treat them equally, whether they are my sons, or my teacher’s sons or the sons of my school-mates who have taken oath, like me, with the teacher. I also promise to act according to the direction of my teacher, to keep the prestige of the medical science and its principles. Apart from above mentioned persons, I shall not treat the other persons in the same manner. In every mode of treatment, my aim will be to benefit the patient as much as possible. I shall be far away from those things which may cause them pain and loss. I shall not give lethal medicine to anybody although he may demand it and I shall not show them any such medicine which may kill them. I shall not give women such a medicine which will cause their abortion. I shall act after much contemplation in my pro-

fession and prescription and I shall lead a life of chastity. I shall not myself carry operation for one who has stone in his bladder but I shall entrust the operation to an experienced and expert. In whichever house I go, I shall go with the intention of benefiting the patient. In any case I shall not think of doing any harm to anybody or treat him with harshness and tyranny. I shall not think of harming anybody intentionally. To be moderate in my actions and to remain as a trustee of the secrets of the patients will be my responsibility. I shall never reveal the bashful state of any patient”.

“One who fulfils the above mentioned conditions completely, he will be perfect in his deliberation and respectful and praise-worthy in his profession. The result of going against these rules will bring him infamy and disgrace” (Usaybia-Tabaqatul-Atibba).

*Respect for the Medical Science.*—The words which Hippocrates wrote about the respect of medical science are as follows :

“Medical Science is the noblest of all arts. If the temperament of its possessor (Physician) is base, it becomes the cause of its infamy. The greatest vice is this, one claims to be the physician but he does not possess much knowledge about medicine. Such a person is not capable of calling himself a physician. The person who wants to learn medicine, must be firm and intelligent. He should not be confused in learning the science. Medical principles should be stored in the brain with care, so that they may help him to bring out the good results. Though eagerness and labour are useful things, but temperament plays an important role in the medical science. If the temperament and understanding are useless, it is vain to learn the science. Temperament, teaching and instructing is something like a field, seed and use of the field respectively. The sprouting of the seed depends on the fertility of the field and the better growing up depends on the protection of its growth. If you learn the medical science according to my directions and put it into practice, you will become a successful physician. Medical science is a worthy collection and a very high treasure for one who learns it with attention and pleasure and serves it (the medical science) ostensibly and inwardly. But one who is not aware of medical science and without having practical knowledge under a physician, will be always quarrelsome and in grief. His weakness in the science is the cause of his grief and his quarrelsome habit is the cause of his inexperience”. (Usaybia in Tabaqatul-Atibba).

*Will of Hippocrates.*—He had written a guide-booklet called “Arrangement of Medicine” in which the qualities of a physician are described. He mentions : “A medical student should be noble, intelligent and young. His stature should be moderate, his organs should be symmetrical and his intellectual power should be high. He should be eloquent, possessor of thoughtful opinion, chastity and bravery. He should be free from the love of money. He should possess the capacity to control himself at the time of anger. He should not be timid and dull-headed. It is the duty of the physician to make himself partner in the pain of patient. He should be benevolent to him. He should guard his secrets because most of the patients relate him their such conditions which do not deserve to be revealed. It is also essential for a physician to bear the harsh words of the patients. This is because

the patients possessing melancholic and superstitious temperament use indecent language with the physician. It is suitable for us to bear their words. As a matter of fact, ill words come out of their mouths because of their disease. So, it cannot be reckoned as their voluntary action. The head of the physician should neither be clean shaven nor with long hair. His nails also should be moderate. His clothes should be white, clean and soft. He should neither walk with speedy legs because it is the sign of passion, nor too slow because it is the sign of infirmity of the spirit. When he goes to see a patient he should sit comfortably with the legs crossed in front and ask about his condition. This kind of disposition and arrangement is better than the other conditions in my opinion". (Usaybia-Tabaqatul-Atibba).

*His Vast Knowledge.*—Apart from being an unrivalled Medical teacher, Hippocrates was an unparalleled astronomist also. He had a vast knowledge of the elements of the world. He knew those elements by means of which the animals are made. He was also aware of the causes of their existence and death. He was the first man to discuss their truth by means of heavy evidences. He manifested the knowledge of health and diseases in all the animals and plants. He found out the kinds of diseases and prescribed their mode of treatment. He used to treat the patients very kindly and was always busy in finding the remedy for them and to benefit them.

He is stated to have taught and practised in Thrace, Thessaly, Delos, Athens and elsewhere. He travelled all the towns and villages of Greece and compiled a physical Geography of it describing in detail the climatic conditions of each part.

*He was the first person to establish a Hospital in the World.*—He was the originator in the establishment of a hospital. He had constructed a house for the patients in the lower part of the garden of his house to which he had named "Aqsendokeen", i.e., Beemaristan (hospital). He had appointed servants to look after the patients. His aim was to carry on medical experiments to get control over diagnosis, so that he might be able to invent the principles to know the causes and signs and symptoms of the diseases for suggesting the modes of treatment. His next aim was to find out the principles of nursing the patients. For this purpose he always took care to search by what methods he could bring them utmost rest and relief from their pains. (Gulam Jeelani-Tareek-ul-Atibba).

*Causes of Diseases and his Medical Theory.*—Hippocrates has divided the causes of diseases in two kinds: (1) Influence of seasons, climatic conditions and place on the human body (2) Food, mode of living and occupation. He had the strongest opinion that the climatic conditions affect the human body surprisingly. He has laid great stress on this point in his medical compilations. He says that not only the human body is affected by the climatic conditions, but mind and mental powers are also affected. In his opinion the body contains four humours, namely, Blood, Phlegm, Black bile and Yellow bile. The main cause of the disease is the disturbance in their proportion. If the natural proportion of these four humours is disturbed, the condition of the bodily health becomes disturbed. When these four humours are in their natural proportion, the bodily strength is preserved and its machinery is capable of functioning properly. When a disease comes under control,

there will be a special change in the ratio of the four humours. This is the sign of body's normal condition after the excretion of the refuse, which was excreted at its appointed time. He used to take every precaution in the treatment. He preferred to treat a disease by means of food above all other things. He was an expert in knowing the signs and symptoms of a disease and its different stages in a patient. The medical theory which was very popular in Europe till 17th Century was established by Hippocrates himself.

*A Doctor should prefer poverty over riches, if he desires to be successful in his carrier.*  
—He hated to become a court physician of the Kings of his time because of their wealth, riches and dignity. He was contented with the ordinary income which was just sufficient for him to meet his simple necessities. When a superior King of Persia, Artaxerxes Longimanus at the time of prevailing of epidemic disease in his country, called for Hippocrates from Greece and sent him a gift of one hundred sovereigns with a promise of giving him more wealth and he would not make any onslaught on his country for the next seven years, the physician refused to go and explained to his own ruler that he did not like to sell his experience and wisdom for money.

Once the king of Greece, called Brofus, was very ill. Hippocrates went to give him his treatment. As the disease of the king prolonged, the physician was not happy to be busy with his treatment. So he left the king's palace and began to treat those poor patients who came to him from the capital city and the surrounding towns.

Galen has mentioned that Hippocrates was not only indifferent towards wealth and riches but complimenting and had good disposition towards others. He preferred to bear the pain of poverty than to indulge in the greediness of wealth which is a blemish on one's virtue and excellence.

*His Proverbs about Health and Disease.*—Hunain bin Ishaq has mentioned the following words were engraved on his ring : “In his opinion the sick man who desires something may be expected more of his health than the healthy man who does not desire anything at all”. (Usaybia-Tabaqat-ul Atibba).

Hippocrates died of paralysis. His maxims full of wisdom and his medical proverbs are very many. Some of his selected proverbs are as follows :—

1. Medical Science is a collection of notion and experience.
2. If the creation of man was with only one temperament he would have never become sick because there would have been nothing opposite to it which is the cause of sickness.
3. An Old habit becomes his second nature.
4. If the cause of a disease is known, its cure also is there.

5. The people in their health eat like ravenous animals (to the full of their belly) and become sick. When we treat them we give them the food of birds (*i.e.*, food in small quantity) and make them regain their health.

6. The aim of our eating is to maintain our life.

The aim of life is not for going on eating.

7. Never take your food unless it becomes unbearable.

8. A duel with the carnal desire is easier than the treatment of a disease.

9. Never take medicine when there is no need of it. If you take medicine without any need and if it finds there is no defect to affect it, the health will be affected and a disease will be caused.

10. One who wants to keep his spirit alive, it is essential for him to keep it in control. (Otherwise it will be wasted before time).

11. The treatment of the whole body is done by five methods :

(i) The treatment of the diseases of head is done by gargle.

(ii) Of Stomach by vomiting.

(iii) Of intestines by purgative.

(iv) The diseases between the internal.

(v) And external layers of skin should be treated by means of diaphoretic. (It can be counted as one not as two as mentioned).

12. The abode of yellow-bile is the gal bladder and it controls the liver. The place of phlegm is stomach and it controls the chest. The place of black-bile is spleen-and it controls the heart. The place of blood is heart and it controls the head.

13. Practice is the servant of theory and the theory is the main thing which is required.

14. Instead of giving the patient those things which he does not like, it is better to give him one of those things which he desires.

*His Compilations.*—As we have mentioned before, Hippocrates was the first man to compile books on medical science and make it popular. His compilations were of 3 Categories : (1) As a riddle (2) As a summary (3) A detailed account in simple style.

The number of books which are attributed to him is 72. The Latin translation of some of his famous books were published in Rome in 1525 A.D. Next year their Greek

edition was published in the town of Venice. Twelve books out of those publications served the purpose of medical course in Arabia and Syria. They are as follows :—

1. *Kitab-ul-Ajinna*—It is a book about foetal development. It contains three *Maqalas*. (Discourses). The first *Maqala* is about the construction of semen. The second *Maqala* is about the construction of the foetus. The third *Maqala* is about the development of the foetal organs.

2. *Tebee-atul-Insan* (a book about the temperament of man). It contains two *Maqalas* : (1) Temperaments of human bodies (2) Of what the bodies are composed.

3. *Kitab-ul-Ahwiya Wal Mayah Wal Baldan* (A Book about winds, waters, and towns)—It contains three *Maqalas*, namely : (1) The first *Maqala* contains an account about the understanding of the temperaments and the causes of diseases of towns. The second *Maqala* is about the finding of the temperaments of the drinking waters, seasons of the year and the diseases which are caused by the affect of the local waters. The third *Maqala* contains the other remaining causes which produce diseases locally and in towns.

4. *Kitab-ul-Fusool*—(a book of different chapters). It contains medical principles to guide a physician in his practice. All the medical principles which Hippocrates has mentioned in his different books are gathered together in their short forms. A glance on its chapters clearly reveals that they are in the following arrangement : *Kitab Teqdimet-ul-Marifa*. (Pre-knowledge of diseases), *Kitab-ul-Ahwiya and Buldan* (a book about winds and towns), *Kitab-ul-Amraz-a-Hadda* (Principles of Acute diseases), some particular things and hints from the book called *Abizimia* (a book about Contagious Diseases) and some chapters from *Amraz-a-Niswan* (Gynecology) etc. which are the compilations of Hippocrates himself.

5. *Kitab-Teqdimet-ul-Marifa* (a book containing pre-knowledge of the diseases) —It has got three chapters about the knowledge of signs and symptoms by means of which a physician can gather the state of any disease in the past, present and future. Hippocrates himself has given the definition of “*Teqdimet-ul-Marifa*” in the following words:—When the previous conditions of the patient will be mentioned to him, he will have belief in his physician and obey his orders calmly. By this method the physician will have the chance to give him treatment according to the medical principles. When the physician is aware of the present conditions of the patient he will be able to prescribe medicines according to his present stage.

If the physician comes to know the future stage of the patient's disease, he will be able to take such steps which will be useful to prevent it from occurring. This kind of diagnosis and the treatment will be fruitful.

6. *Kitab-ul-Amraz-il-Hadda* (Acute Diseases)—This book also contains three *Maqalas*. First *Maqala* contains the kind of food to be used and mode of evacuation to be

selected in the acute diseases. The second maqala is about fomentation, venesection, and the mode of compounding cathartic medicines. The third Maqala contains an account about the description of the treatment by means of liquor, honey-water, Sikenjebeen (honey with other juices), cold-water and hot-water.

7. *Kitab-Aowja-un-Nisa (Gynecology)*—It is about the diseases of the women. It contains two Maqalas. The first Maqala is about those diseases which are caused by the obstruction of menstrual flow and those which are caused by the over-flow of the blood. The second maqala is about the pregnancy and those diseases which are often caused after the child-birth.

8. *Kitab-Amraz-ul-Wafida (Contagious Diseases)*—It is called *Abeezimia*. In it, definitions of contagious diseases, their mode of treatment and their two categories are mentioned, namely, simple and fatal. This book contains some discussions also.

Galen has mentioned that he and the other commentators know that the fourth, fifth and the sixth Maqala of *Abizimiya* are not the compilations of Hippocrates, but they are falsely dedicated to him. Of course, the first and third Maqala which contain an account about contagious diseases and the second and the sixth Maqala which contain some of his discussions are written either by himself or his son might have noted down from his father, Hippocrates. As the people after him had neglected the fourth, fifth and the seventh Maqala of that book, so they are disappeared now. (*Gulam Geelani—Tarik-ul-Atibba & Usaybia in his Tabaqat-ul-Atibba*).

9. *Kitab-ul-Aqlath (a book about humours)* is composed of three Maqalas. It reveals the quantity and quality of humours, what kind of diseases are caused to human body by them, mode of their investigation and the principles of their mode of treatment.

10. *Kitab-ul-Giza (A book about foods)*—It is composed of four Maqalas. It gives an account about the matter by which the humours are formed and the causes which increase the body and act as the substitute for the wasted matter.

11. *Kitab-Qatiteryun (A book about dispensary)*—It contains three Maqala. Surgical methods such as bandage, adjustment of broken bones, suturing of wounds, fomentation and massage etc., are discussed.

Galen mentions that the aim of Hippocrates by compiling this book was that a beginner should read this book first. He gave it the name of "*Meteb*" which means the place where the physician sits to treat the people. Galen contradicts and says: In my opinion it was better to translate the name of the book as follows :—"The book of those things which are used in the dispensary of a physician".

12. *Kitab-a-Keser-wel-Jeber (a book of fractures and their bandages)*—All the medical steps concerning about surgery are mentioned in it.

Apart from the above mentioned books very many other books also are known to be his compilations. Some of them are really his own compilations, but others are simply attributed to him. They are as follows :—

13. Aowja-ul-Azara—Diseases of virgins are mentioned in it.
14. Mewaz-e-ul-Jesed—Discussion about the organs of the body.
15. Kitab-ul-Qelb—About heart diseases.
16. Neba-tul-Asnan—Diseases caused to the children at the time of growth of their teeth and their treatment.
17. Kitabul Ayn—About the diseases of the eyes.
18. A book which was written and sent to Yesloas.
19. Kitab der bayan-a-Nefq—A book about flowing (inflating).
20. Kitab der bayan-a-Tep-a-Muhriqa—A book about an ardent or burning fever.
21. Kitab der byan-a-Sailan-a-Qoon—A book about the flowing of blood.
22. Gudoodon Kay Zikr may—A book about glands.
23. Al-Meqal-ush-Shafi—A journal for the king Wemetriuse.
24. Rutobetoan ke Fewaid—A book about the benefits of the secretions.
25. Kitab-ul-Wesaya—A book of commandments.
26. Kitab-ul-Ahed—A promise taken by Hippocrates from his pupils about the qualities essential to be acquired by medical men.
27. Kitab Namoos-ut-Tib. Principles of Medicine.
28. Kitab-ul-Wesiyat—It contains an account of the face and manner of a physician.
29. Kitab-ul-Qela—A book about dislocation.
30. Jirahat-a-Ser—Wounds of the head.
31. Kitab-ul-Luhoom. A book about different meats.

32. *Alamat-a-Shenaqt-a-Amraz*—A book about those signs and symptoms of the diseases which are caused by the change of climate.
33. *Teba-a-ul-Haywan*—Temperaments of the animals.
34. *Kitab Alamat-ul-Qeza-ya*—Signs of death.
35. *Alamat-ul-Bohran*—Signs of “critical days”.
36. *Hebel Bala-a-Hebel*—About double Pregnancy.
37. *Kitab Daqila-a-Tib*—A book concerning about Medicine.
38. *Heft Maha Paida-honay-walay Bechchoan kay bayan may*—About the children born in the 7th month.
39. *Zeqmoan kay Bayan may*—A book about the wounds.
40. *Der Bayan-a-Asabee*—About weeks.
41. *Kitab der bara-a-Junoon*—A book about Insanity.
42. A book about boils and pimples.
43. A book about venesection and scarification.
44. A book about the wound in the Armpit.
45. A book about the prescriptions of plato.
46. A book about Urine.
47. A book about different colours.
48. A book on the Principles of Hygiene for the King, at-Taiqun.
49. A book about the children.
50. *Merz-a-Ilahi*—A book describing that the God is not the reason for the formation of a disease.
51. A book about the diseases.
52. Division of men according to the temperament of (the seasons of) a year. It is dedicated to Aqtigonus, the Emperor of Rome.

53. Tibb-ul-Wehy. The treatment which Hippocrates attained by revelation and proved to be correct by experiment.
54. A book about the different seasons and the emendation of food. (Usaybia—Tabaqat-ul-Atibba & Gulam Jeelani—Tarikhul-Atibba).

*Confusion in the number of Hippocrates.*—As this great physician had descendants who bore the same name and practised the same art, a certain confusion has arisen in the minds of the Arab writers, who count as many as four Hippocrates. They have even formed a plural, 'al-Bukratun' from the name Hippocrates. Thabit bin Kurra was the first to settle the question of the number of the Hippocrates (Tarikh al-Hukema). He says the first is the one who was of the family of Aesculapius and the second was the son of Heraclides (Airqelides). There were nine generations between the first and the second, as many as between Aesculapius and the first. The second Hippocrates left three children : Shasloas (Tasilus), Zeraqen (Darkan), and a daughter (as mentioned above); the two latter each had a son called Hippocrates. (Encyclopedia of Islam).

*His Successors.*—When Hippocrates died there were fourteen of his successors. Four of them were his sons and grandsons and the rest were his pupils. Some of them belonged to his family and the others were outsiders. His two sons were called 'Shasloas' (Tasilus) and 'Zeraqen' (Darkan) and every one of them had a son who was called Hippocrates (by the name of his grandfather). Both of them (the grandsons) were learned physicians. The names of his ten successors (some of them belonging to his family and some who were outsiders) were La-oon, Maserjes, Meganoos, Fo-lo-bus, (the most learned disciple of Hippocrates), Amlaneesoon, Istas, Saveri, Gorus, Sumbulqius and Sasalis.

Some people are of the opinion that a daughter of Hippocrates called "Mala-ta-Arsa" (Manarisz) was a very learned physician, more advanced in the treatment than her both the brothers.

*Translators of his work.*—Sergius of Rasain translated him into Syriac; Hunain b. Ishaq, Kusta b. Luka, Isa b. Yahya and Abd al-Rahman b. Ali were his principal translators into Arabic. Hunain translated the "Book of Epidemics": under this title the Arabs knew seven books of which only the first and third are authentically by Hippocrates. The same translator produced versions of the treatises, entitled "Prognostica De Natura Hominis". Isa b. Yahya translated his work on "Diet in Fevers" and "Acute Diseases", the Arabic title of which is Kitab-al-Amraz al-Hadda". The book of precepts "al-Fusool", has been translated by the four authors mentioned above. (Encyclopedia of Islam).

The Hippocratic collection brought together, probably not long after 300 B.C. by Alexandrian medical school and attributed to Hippocrates includes the Hippocratic Oath, the Aphorisms and works on various aspects of medicine, such as epilepsy, epidemics, the treatment of head wounds and ancient medicine etc. There are excellent English translations of it by W.H.S. Jones (1923) and by J. Chadwick and W.N. Mann (1950). The books

named, *Medicine & Surgery and History of Early Greeks and Roman Medicine* reveal the significance of "Collection" in the history of medicine. (*Encyclopidia of Britannica*).

*Commentaries.*—The Scholars of the East were not content with translating the works of the Great Physician; they also wrote commentaries and expositions of them. In particular, commentaries have been written on the "Prognostica" and the "Precepts". Thabit b. Kurra wrote a synopsis of the treatise *De Acre, Aqua et Locis*; and the philosopher al-Kindi wrote his *Kitab al-Tibb al-Bukhrati* on "The Medical system of Hippocrates". (*Encyclopedia of Islam*).

### SUMMARY

Bukhrat (Hippocrates) is regarded as the father of Medicine by Greek Physicians. He was born on the Island of 'Cos' off the coast of Asia Minor in 460 B.C. Till then the medical science was transferred from father to his sons as a secret and that too orally. He found that the people of his own family had lot of difference in their opinions. Fearing that their differences and their neglect of the development of the medical science would uproot the science itself, he compiled all the principles of medicines in the shape of books and recorded his life-long experiences in different branches of medicine. His medical works, known as "Hippocrates Collection", includes Hippocrates oath, Aphorisms and works on various aspects of medicine.

Till 17th Century, his theory of four humours and his mode of treatment for the diseases was followed by all the Western physicians. He lived for 97 years and died at Larissa in 357 B.C.

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**बख़रान**

रोग का सुस्थि बंध

—पृ. अर्थात् पृष्ठा

शोक के बंधों में बख़रान (टिपोकोट्स) को श्रेष्ठतया को रूप में माना मिल करता है। व 'कांग' नामक द्रव्य, जो एशिया माइनर के समुद्री किनारों से कुछ दूर स्थित है, ४६० ई. पू. में उत्पन्न हुए था। उस समय तक विकरसाविज्ञान का प्रदान प्रता दारा पूर्णों को रहस्य रूप में बड़े-बड़े मालिक दौ-दौया करता था। उसने देखा कि उसके अपने ही परिवार के कुटुंबों में बहुत अधिक विचारां की विभयता है। यह विभयता और विकरसा-विज्ञान की उत्पत्ति के प्रति उनकी उपायाभावनायें कहीं इस विज्ञान का समर्थनमान ही न कर डालें, इस बातका उसे भय हुआ; जिससे, उसने विकरसाविज्ञान के समस्त सिद्धांतों को पुस्तक के रूप में संकलित किया और उनमें अपने जीवनकाल के सभी विकरसाविज्ञान की विभय आख्याओं के अर्थपूर्वों का लेखप्रमाण देकर इसे पूर्ण किया। उसके विकरसासम्बन्धी पुस्तकों को 'टिपोकोट्स कलेभान' कहते हैं, जिनमें टिपोकोट्स का शपथ, परिभाषायें तथा विकरसा की दृष्टिसे विभय विषयों पर कथियां हैं। टिपोकोट्स के चार दोषों का सिद्धान्त और उनकी विकरसाविषयों को, व्याधियों के उच्चार में सभी पाठ्यव्य विकरसकों ने १७वीं शती तक अपनाया था। उनकी मृत्यु १७ वर्ष की अवस्था में 'सारांश' नामक स्थान में ३५७ ई. पू. में हुई थी।