



Great Muslim Physician and Islamic Jurist: A Portrait of Ibn Al-Nafis

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Abstract

The aim of this paper is to examine the life and works of Ibn al-Nafis, and to assess his contributions to the fields of medicine and Islamic jurisprudence. The paper sheds light on his background (including his extensive study of medicine) and his scholarly writings on both medicine and Islamic jurisprudence, with emphasis on the theoretical frameworks he developed for the two disciplines. As he was a man of ideas and a prolific writer, the study also traces the opinions others had of him to determine his intellectual impact on his contemporaries and those who came after. Finally, the paper assesses and discusses the validity and value of his medical theories and his views on Islamic jurisprudence, to explain why they have won him the admiration of his fellow Muslim scholars.

Keynotes: Ibn al-Nafis, contribution, contemporaries, medicine, and Islamic jurisprudence

Abstrak

Kajian ini bertujuan untuk mendedahkan sumbangan dan hasil penulisan Ibn al-Nafis dalam bidang perubatan dan perundangan Islam. Pandangan lain semasa berkenaan dengan kerangka teori beliau yang menyentuh aspek kedua-dua disiplin juga dikemukakan. Selain itu, latar belakang sejarah dan kajian perubatan yang meluas juga dikupas serta melihat pendapat orang lain terhadapnya sebagai seorang yang memiliki banyak idea dan penulis yang produktif. Kajian ini juga menumpu kepada kesahihan teori perubatan dan pandangan perundangan Islam beliau yang dikagumi oleh rakan-rakan yang sezaman dengannya.

Kata kunci : Ibn al-Nafis, sumbangan, sezaman, perubatan, perundangan Islam

Introduction

The scholar under study is one of the great Muslim physicians that immensely contributed to the field of medicine and Islamic jurisprudence. Apparently, the system of education then was integrated between religious and worldly knowledge which, at the end, produced scientists who were knowledgeable in two major aspects of discipline. The contribution of Ibn al-Nafis in the field of medicine was acknowledged both by the Western and Eastern scholars and even his theory of medicine became major parts of their study. To know more details about him the study traces the origin and educational background of Ibn Nafis. Though there are number of opinion about his exact name, however, the most accurate one is *Abū al-Ḥafṣ al-Nafīs al-Dīnī*. *Abū al-Ḥafṣ al-Nafīs al-Dīnī* b. *Abū al-Ḥafṣ al-Nafīs al-Dīnī* al-Dīnī. In certain source it is written as *Abū al-Ḥafṣ al-Nafīs al-Dīnī* instead of *Abū al-Ḥafṣ al-Nafīs al-Dīnī*. However, a German orientalist, Meyerhof, is very much doubtful on the authenticity of his name on the ground that he did not get any progeny, which was impossible to be

called as Abu al-Hasan. Certain source says that his name is written with the word *kha* instead of *ā*. Then, it becomes *Abū al-Kharm* instead of *Abū al-Ḥafṣ*. Another source mentions that his name is *Abū al-Jarm* with the beginning of letter *jim* which indicates the name of certain Arab tribe. While the word *al-Qureishī* is more likely that he belonged to the tribe of Qureshite.ⁱ

Born in Damascus in 607 Hijriyyah and died in 11 of Dhu al-Qa'ndah in Cairo, in 787 Hijriyyah (18 December 1288) at the age of 80 years.ⁱⁱ During that time, Damascus was under the reign of Sayf al-Dīn since 595 H/1199M. He was widely known as *sulṭān al-Ḥafṣ al-Dīnī* (just leader). He went to Cairo and lived there until the end of his life.ⁱⁱⁱ

The views of contemporaries on Ibn al-Nafis

The intellectual and scholarship of Ibn al-Nafis grew in Damascus, which was regarded, during his lifetime, as the center of excellence in medical knowledge where Ayubid rulers focused priority of development on science and medicine. The city was characterized with peace and tranquility when other parts of the world experienced heavy conflict for their own interests.

Nūr al-Dīn Muhammad ibn Zinkī took initiative to establish a library which stored diversity of discipline.

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He also established medical center, which was later known as Nasiri hospital (*al-mustashfâ al-nâsirî*). In fact, according to historical records, the initial name was *bimaristan* from Persian word. *Bimar* means sickness, and *sitan* is house or place. In later stage it became a specialist hospital that cured brain-related illness. That hospital played an important role in the progress of medical science in Damascus where Ibn al-Nafîs was intellectually nurtured.^{iv} Many physicians, especially from Bagdad, were attracted to offer their services in that hospital and most of them studied medicine under the guidance of prominent Christian physician, Amîn al-Dawlah Ibn Tilmâz al-Bagdâdî (d.559H/1164M). They brought most valuable scholarly works on medicine such as *al-Qénên fê al-Ûib* (Canon of Medicine) by Ibn Sênâ which became the main reference in the hands of scholars such as *Fakhr al-Dên al-Mardênâ*, Ibn Niqêsh, Ibn al-Maîrên and RiîÊ al-Dên al-RahbÊ (d. 630H/1233M).^v

One of the most favorite students under the tutorial guidance of Amîn al-Dawlah Ibn Tilmâz al-Bagdâdî was Muhadhab al-Dên ÑAbd al-RaîÊm ÑAlÊ known as al-DakhwÊr (d.628H/1230M). Al-DakhwÊr's specialization was on eye deceases and worked at *al-NêrÊ* hospital. Later in 607H/1210M) he was appointed by SulîÊn Sayf al-Dên as a chief of physicians in Syria and Egypt; Ibn al-Nafîs learnt under his tutorial guidance.^{vi} In the inception, Ibn Nafis focused his study on eye decease which was apparently attempted to follow the footstep of his teacher to become eye specialist. The fact that indicated his interest on eye decease can be seen with the first book that he wrote under the title of *al-Muhadhab fê al-Kuhl al-Mujarrab* and *MiftÊh al-ShifÊ fê al-ÑAyn*.^{vii}

The work and advance achievement of Ibn al-Nafîs in study of medicine, are described in the following statement;

Within men of wisdom, he is the most knowledgeable person. With regard to the ascertainment of the law, he is the most prolific writer, and in all branches of medical discipline, he is equal with the main tree which spring out the light. In the West, he is equal to Aristotle.^{viii}

While his colleague, Ibn AbÊ ÑUîabâh said,

Ibn al-Nafîs (*rahimahullah*) was the only man of his contemporary, uniqueness of his century (*farÊd dahrihi*), and the most knowledgeable person of his time. He mastered all branches of medical sciences and excelled his contemporaries. He was highly respected by all kings and got appreciation and big amount of wealth incomparable with other physicians. He was appointed as chief of physicians throughout Syria and Egypt.^{ix}

Al-DakhwÊr who was regarded as one of the most influential physicians, gave the will that his personal library and house should be converted into the school

of medicine (*madrasah li al-îib*). Eventually, his loyalists established the school of medicine under the name of *al-DakhwÊriyyah* school. It existed for a long period, and many leading physicians disseminated their thought and knowledge in that school. That medical institution was sponsored financially by Badr al-Dên al-Muzaffar b. QÊdÊ BaÑlak in which, at the end, expanded the building with more facilities and gave the name as *al-NurÊ* hospital in 637H/1239M).^x

In Damascus, Ibn al-Nafîs also learnt medical science from an Israelite physician, ÑImrÊn al-IsrÊilÊ (born in 561H/1165M) who came from medical family background, his father was also a physician trained by Sheikh RiîÊ al-Dên al-RahbÊ. He gave medication to members of royal family, AbÊ Bakr bin AyyÊb and also King Naîr b. al-MÊlik al-MuÑDam. When he got ill, ÑImrÊn al-IsrÊilÊ exerted his efforts restless until he got recovered from the illness. This, later, made the king to grant him a big salary. Even the king asked him to reside in his house to be a part of the royal family but he declined.^{xi}

ÑImrÊn al-IsrÊilÊ also devoted his medical expertise in *al-NêrÊ* hospital and became the main assistant of al-DakhwÊr in which both ÑÑUîabâh and Ibn al-Nafîs were also under his guidance to undergo medical training. ÑImrÊn trained them effectively and Ibn AbÊ ÑÑUîabâh was highly impressed, he said, "We got eye witness where ÑImrÊn demonstrated kindness in giving treating to all patients."^{xii}

Those physicians were teachers of Ibn al-Nafîs in Damascus. They demonstrated meticulous medical training to their students through diagnosing patients based on the symptom of the deceases.^{xiii} Ibn al-Nafîs was trained in a scientific environment. Both teachers and students engaged in clinical discussion to come out with original findings to give proper treatment to patients. His teachers in the field of medicine kept on urging him to involve in both practical and theoretical study before he was delegated by high authority of Ayyubid dynasty to Egypt along with his comrades such as ÑAbd al-LaîÊf al-Muhandis, YÊsuf al-SibnÊ and Ibn AbÊ ÑÑUîabâh.^{xiv}

Ibn al-Nafîs in Egypt

He departed Damascus for Cairo to continue his medical service. It was not clear why he left Damascus, but may likely be due to socio-political situation, which was very volatile. So, he chose Cairo the right place. Whatever the circumstance, because he was successful in his medical career he received admiration and sympathy of MamlÊk ZÊhir Baybars, who appointed him as the chief physicians.^{xv} When he arrived in Cairo he worked at al-NÊlîrÊ hospital which was founded by ØalÊh al-Dên in 1171. Then, later, he moved to ManîÊrÊ hospital which was founded by SulîÊn QalawÊn in 1284.^{xvi}

Ibn al-Nafîs was warmly received in Egypt by the people of the community. This was, in fact, not

unconnected with his high moral standard and sense of responsibility in carrying out his career for the benefit of all. Apart from rendering medical services, he also got involved in teaching religious subjects related to jurisprudence (*al-fiqh*) in the *madrasah al-masrĒriyyah*. Although at that time, Egypt witnessed a socio-political crisis, which resulted from internal conflict between al-MamĒlĒk, Ibn al-NafĒs remained firmly committed to religious precept. He built a beautiful house in Cairo which became the meeting place among prominent physicians like al-Muhadzhab Ibn ĒAlĒ KhalĒfah, people from different socio-economic status also visited him to seek medical treatments.^{xvii}

Perhaps because of his heavy involvement in pursuit of knowledge, he did not marry until he died after a six-day sickness. He actually died on 21 DhĒ al-QaĒdah 678 in Cairo. It was reported that at the eve of his death, one of the physicians suggested to him to take a small quantity of alcohol which he taught was a source of healing. Then, he responded spontaneously by saying, 'I will not meet my Lord and in my belly is alcohol'.^{xviii} This indicates his deep commitment to faith.

Ibn al-Nafis as a Muslim Jurist

Ibn NafĒs also majored in Arabic literature and grammar, *SharĒĒnah*, and even logic. In addition, Ibn al-NafĒs learnt jurisprudence and theology known as *Ēilm al-kalĒm*. Due to his extensive study on the Islamic subjects, he was appointed as a teacher in *MasrĒriyyah* school in Egypt. Many people studied under him including al-DumyĒtĒ who later became a judge.^{xix} He belonged to the school of thought of ShĒfiĒĒ; TĒj al-DĒn al-SibkĒ included his name among *ĒabaqĒt al-ShĒfĒĒniyyah*.^{xx} He was very much committed to religion and because of that he was also given the title of *imĒm* and even some of them added at the end of his name the word 'radhiyaLLAHU anhu wa arhamhu'.^{xxi}

Ibn al-NafĒs was a prolific writer and very critical toward the theory of knowledge which he considered illegitimate. Mostly, what he had written, he did not need to make any revision, and he was very confident on what he said. When he wrote, he was obsessed with his intention, he was reported to have said, 'I will write something, which becomes a source of reading within ten thousand years'.^{xxii}

Among other books related to Islamic studies are *al-RisĒlah al-KĒmilah fĒ al-SĒrah al-Nabawiyyah* and *mukhtaĒar fĒ Ēilm UĒĒl al-ĒadĒth*.^{xxiii} Eventually, he became a renowned expert on ShĒfiĒĒ school of Jurisprudence as well as a reputed physician. Al-Dhahabi (d.748H) says that he was considered as *sheikh al-atibbĒ* of his time.^{xxiv} His magnum opus is *KitĒb al-ShĒmil* (lit. comprehensive book) *fĒ al-Ēib*,

an encyclopedia of medicine which was to have consisted of three hundred volumes of which only eighty volumes were completed; several volumes exist, partly in the autograph of the author.^{xxv} According to ĒAbd al-KarĒm al-ĒazbawĒ, Ibn al-NafĒs wrote books as if he dictated from his mind and there would be no need for revision. In the eve of his death, he donated his wealth and house library to al-ManĒĒrĒ hospital in Bagdad.^{xxvi} Among his books related to medical knowledge are *Sharh al-QĒĒn li Ibn SĒĒ* in several volumes, *al-MuĒĒjiz* which represents the concise medical book, and *al-Muhazhab fĒ al-Kuhl*.

In Cairo he was appointed as the Principal at the famous NĒĒirĒ Hospital which was founded by ĒAlĒh al-DĒn in 1171, before he later moved to al-ManĒĒriyyah hospital which was founded by SulĒĒn QalĒwĒn in 1284.^{xxvii} He imparted training to a large number of medical specialists, including Ibn al-QĒĒff al-MĒsiĒĒ, the famous surgeon. He was given the important post of Chief Physician of Egypt and became the personal physician of sultan Baybars I.^{xxviii}

Al-Safdi, classical scholar on history was highly impressed with religious commitment of Ibn al-NafĒs who negated something he considered contradictory to the fundamental aspect of Islam. Having studied his book entitled *al-RisĒlah al-KĒmilah fĒ al-SĒrah al-Nabawiyyah* (Comprehensive Message on Prophetic Account of Life), he strongly defended the thought related to Prophethood (*al-nubuwwah*), Islamic laws and regulation (*al-sharĒĒni*), revival of bodies (*al-baĒĒth al-jismĒĒ*), and devastation of the universe (*khurĒb al-ĒĒlam*). It is more likely that he was opposing the idea of hay Ibn al-YaqzĒn.^{xxix}

Ibn al-NafĒs strongly opposed philosophical thought which he considered beyond the Islamic boundaries such as by Ibn SĒĒĒ (d.370H). He also went against sufistic thought which contradicted the principles of the *SharĒĒnah* as represented in the view of Ibn Ūufail (d.581H). In addition, he disapproved of mysticism conceived by al-SaĒrĒĒ, who was assassinated in 587H as contained in the book *al-gharĒbah al-gharĒbah*.^{xxx} More importantly, Ibn al-NafĒs focused on the importance of *SharĒĒnah* in establishing a society based on truth and justice. He viewed sharia not merely as a spiritual source, rather as laws to be implemented in the society in order to guarantee happiness and true humanity.

Al-RisĒlah al-KĒmilah li al-sĒrah al-nabawiyyah (comprehensive message for the prophetic account of life) produced by Ibn al-NafĒs in the 7th century of *hijrah* was not just related to the prophet history. It was incomparable with other books on the topic. It was considered as the foundation of sociology from Islamic perspective. It highlighted the significance of belief toward the *SharĒĒnah* and the application of its

methodological framework to regulate the whole aspect of human life as it urges its followers to observe the principles of justice, social solidarity (*al-takĒful al-ijtimĒNi*), promoting to help humanity regardless of racial and even religious boundaries through the concept of prayer (*al-ĪalĒh*), charity (*al-ĠakĒh*), fasting the month of Ramadan (*al-ĠiyĒm*), and performance of the pilgrimage (al-hajj). Above all, to gain *al-taqwĒ* (lit. God's consciousness). The content of his book, in reality, is in response toward the religious call as represented in the Qur'anic verse,

They say: "Allah hath begotten a son": Glory be to him - Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.^{xxv}

Ibn al-NafĒs was also interested in Arabic literature including philology, rhetoric and grammar. It is more likely that his deep studies on those aspects were attempted, among other things, to grasp the overall message given to Prophet Muġammad (pbuh). Other areas of his Islamic studies included the prophetic tradition. His writing on that particular field is under the title *mukhtaġar fĒ Ēilm uġĒl al-ĪadĒth*.^{xxvi}

In the field of jurisprudence, Ibn al-NafĒs wrote *Sharh al-TanbĒh*. It was attempted to describe in detail the book written by FairĒz AbĒdĒ (d.476H/1083M) under the title *al-TanbĒh fĒ al-Fiqh*.^{xxvii}

Ibn Al-Nafis as a Great Physician

Ibn al-NafĒs developed a system of medical treatment to cure diseases. Although he did not negate the concept of medicine based on Western theory, he himself strongly encouraged the use of natural medication which he considered the mainstream of maintaining the physical fitness. Being a Muslim physician, he employed the theory of *ġib al-waqĒNi* (preventive medicine). In view of this, for the sake of physical protection he came out with the theory of *tadbĒr al-ma'kĒl* (consumption management). His concept on preventive medicine is to comply with divine guidance which urges Muslims to eat moderately which would lead at the end into physical fitness.

His approach comprised writing detailed commentaries on early works, critically evaluating them and adding his own original contribution. His major original contribution of great significance was his discovery of the blood's circulatory system, which was re-discovered by modern science after a lapse of three centuries. He was the first to correctly describe the constitution of the lungs and gave a description of the bronchi and the interaction between the human body's vessels for air and blood. Also, he elaborated the function of the coronary arteries as feeding the cardiac muscle. His book on ophthalmology is largely an original contribution and is also extant. However, his most famous book was *Muġjaz al-QĒnĒn*, a number of commentaries were written on this. His own

commentaries included the one on Hippocrates' book. He wrote several volumes on Ibn SĒnĒ's QĒnĒn that are still extant. Likewise he wrote a commentary on Hunayn Ibn IshĒq's book. Another famous book embodying his original contribution was on the effects of diet on health entitled *KitĒb al-MukhtĒr fĒ al-Aghdhiya*.

Ibn Al-NafĒs' works integrated the then existing medical science and enriched it, thus exerting great influence on the development of medical science, both in the East and the West. Among the scholarly works produced by Ibn NafĒs in the field of medicine are as follows:

1. *Al-ShĒmil*, 80 volume encyclopedia of medicine. This is the most voluminous and even could be considered as the magnum opus produced by Ibn al-NafĒs. It discusses, among other things, technical surgery, surgery equipment as well as treatment on special surgery.^{xxviii}
2. *Al-Muhadthab fĒl-Kuġl*, a treatise on eye diseases.
3. *Al-MukhtĒr Min-Al-Aghdhiya*, book on diet.
4. *Sharh FuġĒl Abicrat*, commentary on the aphorisms of Hippocrates.
5. *Sharh TaqdĒmĒt al Ma'rifa*, commentary on the Prognostica of Hippocrates.
6. *Sharh MasĒil Hunayn Ibn IshĒk*, commentary on the questionnaire of Hunayn Ibn IshĒk.
7. *Sharh al-HidĒya fĒ al-Ġib*, commentary on Ibn SĒnĒ's al-HidĒyah.
8. *Al-Muġjaz*, a compendium of Avicenna's Canon.
9. *Sharh KitĒb al-QĒnĒn li Ibn SĒnĒ*, a commentary on Ibn Sina's Canon. The book can be considered as the most detail in giving exposition toward the writing of Ibn SĒnĒ's *al-QĒnĒn fĒ al-Ġib*.
10. *Sharh TashrĒh al-QĒnĒn*, commentary on the anatomy of the Canon of Ibn Sina.^{xxix} Within this book, Ibn Nafis strongly criticized the theory of blood circulation of Galen as appeared in the work of Ibn SĒnĒ. He came out with his own theory related to the blood circulation.

Conclusion

Ibn Nafis was a unique personality in terms of scholarship. He was known by his contemporaries as great physician and Muslim jurist. It seemed that the growth of his intellectual career was mainly due to his eagerness in serving humanity through medical services. He was apolitical and highly committed to the Islamic principles. He dedicated his knowledge for the cause of goodness, and this, apparently, made him to reach high scholarly level. He learnt the medical theory without any bias and even learnt medicine from an Israelite physician. In the field of Islamic jurisprudence he followed Shafii School and he was much against philosophical ideas which contradicted Sharia principles. Although he admired the medical

theory developed by Ibn Sina, but he strongly criticized his philosophical thought which he considered was against the Islamic tenet and being influenced by Platonic view. His medical theory remains the source of study by physicians at the global level across religious and cultural boundaries.

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ⁱ For the detail see Paul Gilyuni, *ANlEm al-NArab Ibn al-NafEs*, (Cairo: Al-Haiah al-MiIriyyah al-NOmamah li al-KitEb, 1983), pp.73-74. See also Ibn al-NafEs NAlE al-DEn NAlE Ibn AbE al-xazm al-QuraeshE, *al-RisElah al-KEmilah fE SErah al-Nabawiyyah* with the commentary of NAbd al-Mun'im MuIammad NUmar, (Cairo: al-Majlis al-NAlE li al-Shu'En al-IslEmiyyah, 1985), p.23. See also Dr. Yusouf Zaydan, *RisElah al-AdE maNa DirEsah xawla Ibn al-NafEs wa Manhajihi wa IbdanEtih*, (Cairo: al-DER al-MiIriyyah al-LubnEniyyah, 1411H/1991), pp.16-17.

ⁱⁱ Ibid., pp.77-78, it remains controversial with regard to the date of his birth and the date of his death. See also Forward given of head of committee for reviving the Muslim legacy, *al-MuNjaz fE al-Uib li Ibn al-NafEs*, (Cairo: DER al-KitEb al-MiIriE, 1406H/1986), p.5.

ⁱⁱⁱ See Paul Gilyunji, *ANlEm al-NArab: Ibn al-NafEs*, (Cairo: Al-Haiyah al-MiIriyyah al-NOmamah li al-KitEb, 1983), p.78.

^{iv} Ibid., pp.78-79.

^v Ibid., pp.79-80.

^{vi} Ibid., p.80. See also al-NUbaid NUmar, *al-Uib al-IslEmE Nabra al-QurEn*, (RiyEdh: DER al-ShawEf li al-UibEnah wa al-Nashr, 1410H/1989M), p.62,

^{vii} See Dr. YEusuf ZaydEn, *RisElah al-AdE maNa DirEsah hawl Ibn al-NafEs wa Manhajuhu wa IbdEnatuhu*, (Cairo: al-DER al-MiIriyyah al-LubnEniyyah, 1411H/1991M), p.21.

^{viii} See AbE al-Fall al-NUmar, *MasElak al-AbIer fE AkhbEr al-MulEk al-AmIer* quoted by Paul Gilyunji, *ANlEm al-NArab: Ibn al-NafEs*, (Cairo: Haiah al-MiIriyyah al-NOmamah li al-KitEb, 1983), p.80.

^{ix} Ibid.

^x Ibid.

^{xi} Ibid., See also Nash'at al-HamErannah: *TErEkh AlIbE al-NuyEn al-NArab*, (Al-Kahhal: Arab Journal of Ophthalmology, p.26.

^{xii} Ibid., p.82.

^{xiii} Ibid.

^{xiv} Ibid., See also GhEdah al-KarmE, *TaqyEm li Ibn al-NafEs*. In: NAbd al-HEdE AbE UElib (ed.), *al-UabEb al-Muslim Ibn al-NafEs (607H/1210M-687H/1288M)*, (Rabat: ManshErEt al-MunaDamah al-IslEmiyyah li al-Tarbiyyah wa al-NUIEm wa al-ThaqEfah, Isesco, 1411H/1991M), p.72.

^{xv} Ibid., pp.72-73. Another source says that his appointment as chief physicians of Egypt came from King KÉmil Muġammad from Ayyubid dynasty. For more detail on the subject see ŅUbayd ŅUmar, *al-Ùib al-IslÉmÉ ŅAbr al-QurÉn*, (RiyÉdh: DÉr al-ShawÉf li al-TibÉŅah wa al-Nashr, 1410H/1989M), p.393.

^{xvi} Ibid.
^{xvii} See Paul GhalunġÉ, *ANlÉm al-ŅArab: Ibn al-NafÉs*, (Cairo: al-Haiah al-Miġriyyah al-ŅÓmmah li al-KitÉb, 1983), pp.92-93.

^{xviii} Ibid. See also QandÊl ShÉkir Sheibar, *Ibn al-NafÉs (ŅAlÉ Ibn AbÉ HaĐm d.687H/1288)*. In: ŅAbd al-RafÉm Badr (ed.), *MuġÉlarÉt Mu'tamar al-SÉfÉ wa Ibn al-NafÉs*, (Beirut: DÉr al-Fikr al-MuŅÉsir, 1412H/1991M), p.16. See also Yousef ZaydÉn, *RisÉlah al-AdÉ maŅa DirÉsah hawl Ibn al-NafÉs wa Manhajuhu wa IbdÉŅÉtuhu*, p.25.

^{xix} See SÉmÉ Khalf HimÉranah, *liqÉ wathÉiqÉ bayn al-ÙabÉbain: Ibn al-NafÉs al-QurÉshÉ wa MuŅÉsirÉh Ibn al-QÉf al-KarkÉ*. In: ŅAbd al-HÉdÉ AbÉ ÙÉlib, *al-ÙabÉb al-Muslim Ibn al-NafÉs*, (Rabat: ManshÉrat al-MunaĐamah al-IslÉmiyyah li al-Tarbiyyah wa al-ŅUIÉm wa al-ThaqÉfah, 1411H/1991M), p.41.

^{xx} ŅAlÉ al-DÉn ŅAlÉ b. ŅAlÉ al-HamĐah al-QuraeshÉ, *al-MuŅġiz fÉ al-Ùib*, (Cairo: DÉr al-KitÉb al-MaġrÉ, 1406H/1986M), p.14.

^{xxi} ŅAlÉ al-DÉn ŅAlÉ b. AbÉ al-Hamz al-QurashÉ, *al-MuŅġiz fÉ al-Ùib*, (Cairo: DÉr al-KitÉb al-MaġrÉ, 1406H/1986M), p.20, ŅAbd al-HÉdÉ AbÉ ÙÉlib, *al-ÙabÉb al-Muslim Ibn al-NafÉs*, (Rabat: ManshÉrÉt al-MunaĐamah al-IslÉmiyyah li al-Tarbiyyah wa al-ŅUIÉm wa al-ThaqÉfah, 1411H/1991), p.41.

^{xxii} The The Encyclopedia of Islam, New Edition. Prepared by a number of leading orientalists, Ed. Bernad Lewis, V.L. Menage, Ch. Pellat and J. Schacht. Vol. 3. H- IRAM. Ibn Nafis pp. 897-898. (London Luzac & co.)1986.

^{xxiii} Ibid.
^{xxiv} Ibid.

^{xxv} Qur'Én, 2:116.

^{xxvi} ŅAbd al-MunŅim Muġammad ŅUmar, *Ibn al-NafÉs, forward as appeared in al-MuŅġiz fÉ al-Ùib*, (Cairo: DÉr al-KitÉb al-MaġrÉ, 1406H/1986M), pp.20-21.

^{xxvii} Iskandar, *Rajulun FaqÉh DÉi wa ÙabÉb MarmÉq*. In: ŅAbdul HÉdÉ AbÉ ÙÉlib, *al-ÙabÉb al-Muslim Ibn NafÉs*, (Rabat: ManshÉrÉt al-MunaĐammah al-IslÉmiyyah li al-Tarbiyyah wa al-ŅUIÉm wa al-ThaqÉfah, 1411H/1991M), p.24.

^{xxviii} See Iskandar, *Rajulun FaqÉh wa ÙabÉb MarmÉq*. In: ŅAbdul HadÉ Abi ÙÉlib, *al-ÙabÉb al-Muslim Ibn al-NafÉs*, (Rabat: ManshÉrat al-MunaĐamah al-IslÉmiyyah li al-Tarbiyyah wa al-ŅUIÉm wa al-ThaqÉfah, 1411H/1991M), pp.28-29.

^{xxix} ŅAbd al-RafÉm Badr, *Muhadarat MuŅtamar al-ØÉfÉ wa Ibn al-NafÉs*, (Beirut: DÉr al-Fikr a-MuŅÉġir, 1412H/1991M), pp.15-16. See also Dr. Yousef ZaydÉn, *RisÉlah al-A'dÉ maŅa DirÉsah ×awla Ibn al-NafÉs wa Manhajihi wa IbdÉŅatihi*, (Cairo: Majlis al-ŅAlÉ li al-Shu'Én al-IslÉmiyyah, 1411H/1991M), pp.23-24.