



مجلة

مجلة الملك عبدالعزيز للمكتبات الوقفية

مجلة علمية محكمة

العدد الثاني - السنة الأولى - جمادى الآخرة ١٤٤٥ هـ - ديسمبر ٢٠٢٣ م

موضوعات العدد:

- ❖ الحلقة المفقودة من تاريخ علم التجويد: كتاب معرفة الوصول إلى العلم بتجويد ألفاظ القرآن لأبي بكر الشاذلي البصري المتوفى سنة ٣٧٣ هـ - نصوص وآثار
- ❖ صناعة الحبر والمواد والأصباغ في التراث العربي رصدٌ بيبليوغرافي للمؤلفات المصنفة وخوارج النصوص
- ❖ درهم نادر باسم الأمير قاسم بن مهنا الحسيني أمير المدينة المنورة ٥٥٨ - ٥٨٣ هـ / ١١٦٣ - ١١٨٧ م
- ❖ أدوات استرجاع المحتوى الرقمي للمخطوطات العربية والإسلامية على شبكة الإنترنت: نماذج عربية وعالمية
- ❖ أثر العلوم العربية على أوروبا: مخطوط تقويم الصحة لابن بطلان (باريس ٩٣٣٣) القرن ١٥ م أنموذجاً
- ❖ أ.د. غانم قدوري الحمد
- ❖ أ.د. المهدي عيد الرواضية
- ❖ د. نايف بن عبدالله الشرعان
- ❖ أ.د. محمود شريف زكريا
- ❖ أ.د. عبدالرحيم خلف

التقارير:

- ❖ تقرير عن كتاب: (المنهج العلمي في تحقيق النص العربي) للأستاذ الدكتور/ بشار عواد معروف
- ❖ تقرير عن (مكتبات آلت إلى مجمع الملك عبدالعزيز للمكتبات الوقفية)
- ❖ إدارة المجلة العلمية
- ❖ أ. قايد بن فيصل الحارثي

مجلة
مجمع الملك عبدالعزيز للدراسات الإنسانية والوقفية

العدد الثاني - السنة الأولى - جمادى الآخرة ١٤٤٥هـ - ديسمبر ٢٠٢٣م

مجلة مجمع الملك عبدالعزيز للمكتبات الوقفية

مجلة علمية محكمة تعنى بتحكيم ونشر المواد العلمية
في مجال اختصاصات المجمع

المشرف العام

أ.د. فهد بن مبارك الوهيبي

الأمين العام لمجمع الملك عبدالعزيز للمكتبات الوقفية بالمدينة المنورة

رئيس هيئة التحرير

أ.د. حسن بن عواد السريحي

أستاذ علم المعلومات بجامعة الملك عبد العزيز بجدة

مدير التحرير

د. عمر بن حسن العبدلي

أستاذ التفسير وعلوم القرآن المساعد بكلية القرآن الكريم

بالجامعة الإسلامية بالمدينة المنورة

أمين التحرير

أ. مارييا بنت فايز النزاوي

باحث علمي بمجمع الملك عبدالعزيز

للمكتبات الوقفية بالمدينة المنورة



معلومات الإيداع:

النسخة الورقية:

رقم الإيداع في مكتبة الملك فهد الوطنية: ١٣١٨١/١٤٤٣

بتاريخ: ١٢/٢٩/١٤٤٣ هـ

ردمد: ٩٤٠٨-١٦٥٨

النسخة الإلكترونية:

رقم الإيداع في مكتبة الملك فهد الوطنية: ١٣١٨٥-١٤٤٣

بتاريخ: ١٢/٢٩/١٤٤٣ هـ

ردمد: ٩٤١٦-١٦٥٨

الآراء المنشورة في المجلة تعبر عن آراء أصحابها ولا

تعبر عن آراء المجلة

جميع الحقوق محفوظة لمجمع الملك عبد العزيز

للمكتبات الوقفية بالمدينة المنورة





مصحف السلطان المملوكي الأشرف قايتباي، وقفه في عام ٨٨٩هـ) على مدرسته الأشرفية (المحمودية)، التي آلت مكتبتها مجمع الملك عبدالعزيز للمكتبات الوقفية.

The Qur 'an of Mamluk Sultan Qaitbay, His endowment in (889H) on his Ashrafiyah School (Mahmudiyah), whose library was transferred to King Abdulaziz Complex for Endowment Libraries.

مجلة فجر الملك عبدالعزيز للمكتبات الوقفية

أهداف المجلة:

١. إثراء الميدان ببحوث ودراسات علمية مختصة في مجالات المكتبات الوقفية.
٢. دعم حضور المملكة العربية السعودية في الأوساط الأكاديمية والبحثية الإقليمية، والعربية، والدولية.
٣. الإسهام في تعزيز التقدم العلمي في المملكة العربية السعودية، وتوسيع منافذ النشر فيها.
٤. توفير رافد موثوق لنشر البحوث والدراسات العلمية في مجال المكتبات الوقفية.
٥. إعداد قاعدة بيانات مرجعية للباحثين في مجال المكتبات الوقفية.
٦. تعزيز البحث العلمي المتميز في مجال المكتبات الوقفية.
٧. المساهمة في تشجيع إنشاء المكتبات الوقفية أو الإهداء إليها من خلال ما يقدم في المجلة من بحوث ودراسات.
٨. مواكبة التطورات العلمية الحديثة في مجال المكتبات الوقفية، وما يرتبط بها من علم المكتبات والمخطوطات والتقنيات.
٩. خدمة المجتمع من خلال نشر الدراسات القيّمة، وتبني الكتابة في القضايا والمستجدات المعاصرة؛ ممّا يقع في اختصاصات المجمع.

مجالات النشر في المجلة:

تعتني المجلة بنشر البحوث المرتبطة ارتباطاً مباشراً بالمكتبات الوقفية، مع التركيز على مجموعة من الأولويات البحثية التي تعلن على موقع المجلة، وهذه الأولويات يتم تحديثها دورياً بناءً على قرار من هيئة تحرير المجلة، على أن تكون مجالات البحث في:

١. المكتبات بصورة عامة، والمكتبات الوقفية بصورة خاصة.

٢. الدراسات عن المخطوطات، وتحقيقها، ونشرها، وترميمها.

٣. المقتنيات الحضارية والتاريخية.

٤. الفهرسة والتصنيف (تنظيم المعلومات).

٥. المكتبات الرقمية.

٦. ترجمة الأبحاث التي عنتت بمجالات المجلة.

لغة النشر في المجلة:

تلتزم المجلة بنشر البحوث والدراسات باللغة العربية، ويمكن قبول نشر البحوث ذات الصلة المكتوبة باللغة الإنجليزية.

عدد مرات الصدور:

تصدر المجلة مرتين في العام بصورة نصف سنوية، في شهري يونيو وديسمبر.

الهيئة الاستشارية^(١)

أ.د. عبدالله بن عبدالرحيم العسيلان

أستاذ الأدب والنقد بجامعة الإمام محمد بن سعود الإسلامية سابقاً ورئيس النادي الأدبي بالمدينة المنورة

أ.د. غانم بن قدوري الحمد

أستاذ اللغة العربية ورئيس جامعة تكريت سابقاً بدولة العراق

أ.د. محمد بن يعقوب التركستاني

أستاذ اللغة العربية بكلية اللغة العربية بالجامعة الإسلامية بالمدينة المنورة سابقاً

أ.د. يحيى بن محمود بن جنيد

أستاذ علم المكتبات والمعلومات بجامعة الإمام محمد بن سعود الإسلامية سابقاً ورئيس مركز البحوث والتواصل المعرفي بالرياض

د. عبدالله بن محمد المنيف

أستاذ الآثار المشارك بجامعة الملك سعود بالرياض

أ.د. أحمد بن شوقي بنين

مدير الخزانة الحسنية بالرباط بدولة المغرب

أ.د. راشد بن سعد القحطاني

أستاذ المكتبات والمعلومات بجامعة الإمام محمد بن سعود الإسلامية بالرياض سابقاً

أ.د. عباس بن صالح طاشكندي

أستاذ علم المكتبات والمعلومات بجامعة الملك عبدالعزيز بجدة سابقاً والمشرف على موسوعة مكة والمدينة

أ.د. عبدالرحمن بن سليمان المزيني

المدير العام لمكتبة الملك عبدالعزيز بالمدينة المنورة سابقاً

أ.د. عبدالعزيز بن ناصر المانع

أستاذ اللغة العربية بجامعة الملك سعود بالرياض سابقاً

(١) رتبت الأسماء على المرتبة العلمية ثم هجائياً.

هيئة التحرير

الأعضاء

أ.د. دلال بنت مخلد الحربي

أستاذ التاريخ الحديث والمعاصر بجامعة
الأميرة نورة بنت عبدالرحمن بالرياض

أ.د. يوسف بن مصلح الراددي

أستاذ القراءات بكلية القرآن الكريم بالجامعة
الإسلامية بالمدينة المنورة

د. بشير بن حسن الحميري (اليمن)

أستاذ الدراسات القرآنية المشارك بجامعة
طيبة بالمدينة المنورة

د. نادية بنت عبدالعزيز اليحيا

أستاذ المكتبات والمعلومات المشارك بجامعة
الأميرة نورة بنت عبدالرحمن بالرياض

أ. عمار بن سعيد تمالث (الجزائر)

باحث ومحقق بمركز الملك فيصل للبحوث
والدراسات الإسلامية بالرياض

رئيس هيئة التحرير

أ.د. حسن بن عواد السريحي

أستاذ علم المعلومات بجامعة الملك
عبدالعزیز بجدة

مدير التحرير

د. عمر بن حسن العبدلي

أستاذ التفسير وعلوم القرآن المساعد
بكلية القرآن الكريم بالجامعة الإسلامية
بالمدينة المنورة

أمين التحرير

أ. ماريّا بنت فايز النزايوي

باحث علمي بمجمع الملك عبدالعزيز
للمكتبات الوقفية بالمدينة المنورة

ضوابط وقواعد النشر

ضوابط النشر:

١. أن تتسم البحوث بالأصالة والجدة والابتكار والإضافة المعرفية في التخصص.
٢. لم يسبق للباحث نشر بحثه.
٣. أن لا يكون مستلًا من رسالة علمية أو بحوث سبق نشرها للباحث.
٤. أن يلتزم الباحث بالأمانة العلمية.
٥. أن تراعى فيه منهجية البحث العلمي وقواعده.
٦. أن يشتمل البحث على: صفحة عنوان البحث، ومستخلص باللغتين العربية والإنجليزية، ومقدمة، وصلب البحث، وخاتمة تتضمن النتائج والتوصيات، وثبت المصادر والمراجع باللغتين العربية والإنجليزية، والملاحق اللازمة (إن وجدت).

قواعد عامة:

١. في حال نشر البحث يُزوّد الباحث بنسخة من عدد المجلة الذي تم نشر بحثه فيه.
٢. في حال اعتماد نشر البحث تؤوّل حقوق نشره كافة للمجلة، ولها أن تعيد نشره ورقياً أو إلكترونياً، ويحقّ لها إدراجه في قواعد البيانات المحليّة والعالمية وذلك دون حاجة لإذن الباحث.

٣. لا يحقّ للباحث إعادة نشر بحثه المقبول للنشر في المجلة إلاّ بعد إذن كتابي من رئيس هيئة تحرير المجلة.
٤. الآراء الواردة في البحوث المنشورة تعبر عن وجهة نظر الباحثين، ولا تعبر عن رأي المجمع والمجلة.
٥. المجلة لا تفرض رسوماً للنشر.

ضوابط فنية:

١. أن لا تتجاوز نسبة الاقتباس النسبة المحددة من قبل الهيئة.
٢. أسلوب التوثيق المعتمد في المجلة: نظام شيكاغو.
٣. ألا يتجاوز مجموع كلمات البحث: ١٠,٠٠٠ كلمة، بما في ذلك الملخصين العربي والإنجليزي، وقائمة المراجع العربية والإنجليزية، وللهيئة الاستثناء من ذلك.
٤. أن تكتب بيانات البحث باللغتين العربية والإنجليزية وتحتوي على: (عنوان البحث، اسم الباحث والتعريف به، بيانات التواصل معه، البريد الإلكتروني).
٥. أن يتضمن البحث مستخلصين: أحدهما باللغة العربية، والآخر بالإنجليزية، لا يتجاوز عدد كلمات كلّ منهما (٢٥٠) كلمة، ويتضمن العناصر الآتية: (موضوع البحث، وأهدافه، ومنهجه، وأهم النتائج).

٦. يُتبع كل مستخلص (عربي/ إنجليزي) بالكلمات الدالة (المفتاحية) المعبرة بدقة عن موضوع البحث، والقضايا الرئيسة التي تناولها، بحيث لا يتجاوز عددها (٦) كلمات.

٧. يستخدم خط (Traditional Arabic) للغة العربية بحجم (١٦) غير غامق للمتن والمستخلص، وغامق للعناوين، وبحجم (١٤) غير غامق للحاشية، وبحجم (١٠) غير غامق للجداول والأشكال، وغامق لرأس الجداول والتعليق.

٨. يستخدم خط (Times New Roman) للغة الإنجليزية بحجم (١٢) غير غامق للمتن والمستخلص، وغامق للعناوين، وبحجم (١٠) غير غامق لتوثيق المرجع بجوار النص وللحاشية والجداول والأشكال، وغامق لرأس الجداول والتعليق.

❦ قائمة المصادر والمراجع:

تُلحق بالبحث قائمة بالمصادر والمراجع العربيّة؛ مرتّبة حسب لقب المؤلف، مع مراعاة الآتي:

١. تُتبع قائمة المصادر والمراجع العربيّة بقائمة المصادر باللغة الإنجليزيّة؛ مرتّبة هجائيّاً حسب لقب المؤلّف، وتتضمن المصادر الإنجليزيّة أصالّة، مع المصادر المترجمة من العربية وفق الفقرة اللاحقة.

٢. يلتزم الباحث برومنة (كتابة الحروف العربية بالحروف اللاتينية دون ترجمتها) المصادر العربية إلى اللغة الإنجليزية، وتضمينها في قائمة المصادر الإنجليزية (مع الإبقاء عليها باللغة العربية في قائمة المصادر العربية).

ومثال ذلك على النحو الآتي:

الذهبي، محمد بن أحمد. (١٤٢٢هـ-٢٠٠١م). سير أعلام النبلاء. (تحقيق شعيب الأرناؤوط). (ط ١١). بيروت: مؤسسة الرسالة.

شكل المثال في قائمة المصادر الإنجليزية:

Al-Thahabi, Muhmmad B. Ahmad. Sear A'lam Annubala. (Investigation shu'ib AL-'arna'oot). (Ed. 11). Beirut: Mu'ssah al-resalah.

٣. يحق للهيئة قبول البحث الذي لم يلتزم بترجمة قائمة المصادر والمراجع العربية، وإحالة للمحكمين؛ على أن يلتزم الباحث بترجمتها قبل حصوله على إفادة بقبول البحث للنشر.

إجراءات التحكيم:

١. يسجل الباحث عبر منصة المجلة إلكترونياً.
٢. يرسل الباحث بحثه إلى المجلة إلكترونياً بصيغة (Word) و (PDF)، بنسختين، إحداها خالية مما يدل على شخصية الباحث.
٣. إرفاق سيرة ذاتية مختصرة في صفحة واحدة بحسب النموذج المعتمد للمجلة.

٤. لهيئة تحرير المجلة حق الفحص الأولي للبحث، وتقرير أهليته للتحكيم، أو ردّه، ويخطر الباحث بذلك.
٥. يرسل البحث للتحكيم حال تقرر أهليته لذلك.



محتويات العدد

الصفحة	الموضوع
٢٥	كلمة العدد: التقنيات الناشئة والحديثية والحفاظ على التراث. • بقلم: أ.د. حسن عواد السريحي
٣١	الحلقة المفقودة من تاريخ علم التجويد: كتاب معرفة الوصول إلى العلم بتجويد ألفاظ القرآن لأبي بكر الشذائي البصري المتوفى سنة ٣٧٣ هـ - نصوص وآثار • أ.د. غانم قدوري الحمد
١٠٩	صناعة الحبر والمداد والأصباغ في التراث العربي رصدٌ بيبلوغرافي للمؤلفات المصنّفة وخوارج النصوص • د. المهدي عيد الرواضية
٢٠٣	درهم نادر باسم الأمير قاسم بن مهنا الحسيني أمير المدينة المنورة ٥٥٨ - ٥٨٣ هـ / ١١٦٣ - ١١٨٧ م • د. نايف بن عبدالله الشرعان
٢٦٣	أدوات استرجاع المحتوى الرقمي للمخطوطات العربية والإسلامية على شبكة الإنترنت: نماذج عربية وعالمية • أ.د. محمود شريف زكريا



الصفحة	الموضوع
٣٤٧	أثر العلوم العربية على أوروبا: مخطوط تقويم الصحة لابن بطلان (باريس ٩٣٣٣) القرن ١٥ م أنموذجاً • أ.د. عبدالرحيم خلف
٣٧٥	تقرير عن كتاب: (المنهج العلمي في تحقيق النص العربي) للأستاذ الدكتور / بشار عواد معروف • إدارة المجلة العلمية
٣٨٣	تقرير عن: (مكتبات آلت إلى مجمع الملك عبدالعزيز للمكتبات الوقفية) • أ. فايد بن فيصل الحارثي



قراءة لمخطوط تقويم الصحة لابن بطالان
(باريس ٩٣٣٣ القرن ١٥م)

دراسة أثرية تحليلية لفهم تأثير العلوم العربية على أوروبا

A reading of the manuscript of Ibn Butlân's
Taqwim al-sihha, Paris, 9333, the 15th. Century
AD: An analytical and archaeological study to un-
derstand the impact of Arab sciences on Europe

أ.د. عبدالرحيم خلف عبدالرحيم

أستاذ الآثار والفنون الإسلامية بقسم الآثار
والحضارة، كلية الآداب - جامعة حلوان

Prof. Abdelraheem Khlf Abdelraheem

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قراءة لمخطوط تقويم الصحة لابن بطلان (باريس 9333 القرن 15م)

دراسة أثرية تحليلية لفهم تأثير العلوم العربية على أوروبا

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من القرن الثاني عشر إلى القرن الثالث عشر الميلادي حدثاً بارزاً. ولذلك استمرت هذه التأثيرات العربية وتطورت حتى نضجت العلوم الأوروبية في القرن السابع عشر.

في هذا البحث سيتناول الباحث بعض جوانب التأثيرات العربية والإسلامية على أوروبا في ضوء دراسة أحد المخطوطات العربية المهمة والمصورة، والذي ترجم إلى اللاتينية مرات عديدة، ويعود تاريخه إلى القرن الخامس عشر الميلادي، وهو محفوظ في المكتبة

المستخلص

في هذه الورقة البحثية سنناقش أثر العلوم العربية على أوروبا من خلال ترجمة المخطوطات العربية إلى اللاتينية وغيرها من اللغات الأوروبية. ولا شك أن أوروبا قد عاشت في "عصور مظلمة" على كافة المستويات الاجتماعية والعلمية منذ القرن التاسع الميلادي حتى القرن ١٦م. وقد أوضحت كثير من الدراسات انتقال العلوم الإسلامية إلى الغرب وتأثيرها القوي عليه. وكانت ترجمة مخطوطات الفلسفة والعلوم العربية، وخاصة الطب،

الوطنية بباريس تحت (رقم ٩٣٣٣). وعنوان هذا المخطوط الطبي باللغة العربية "تقويم الصحة لابن بطلان"، و "Tacuinum Sanitatis" باللغة اللاتينية. ويُنسب هذا المخطوط الطبي العربي إلى الطبيب والمؤلف الشهير ابن بطلان من أطباء بغداد من القرن الحادي عشر. ويحتوي المخطوط على كثير من المميزات المهمة التي تؤكد أهميته، حيث ترجم وصور في أهم العواصم والمدن الأوربية في ذلك الوقت مثل بالرمو وباريس وروما وفينا وغرناطة وغيرها.

للتراث العربي - سواء أكان مخطوطاً أم مطبوعاً - أهميته الكبيرة وفوائده الجليلة التي لا تكاد تحصى، وهو مستودع فكر الأمة وتاريخها وحضارتها ومنجزها العقلي وثقافتها وغير ذلك، ولما كان التراث على هذا القدر من الأهمية فإنه من الطبيعي أن يكون تحقيقه ونشره على القدر نفسه من الأهمية والضرورة، وما دام تحقيق التراث وإبرازه ونشره وتعريف الأجيال به ذا أهمية بالغة فلا بدّ من بذل أقصى جهد ممكن في إتقان هذا التحقيق بحيث يكون قادراً على تحقيق الأهداف المرجوة منه، لذلك نشأت للتحقيق قواعد وأصول من أجل ضمان إحكامه والقيام به على أكمل وجه ممكن.

وكان من الطبيعي أن تواجه قارئ النصوص المخطوطة ومحقّق التراث كثيرٌ من الصعوبات والإشكاليات التي يتّصل بعضها بالنصّ المخطوط نفسه ويتصل بعضها الآخر بالمحقّق وظروف التحقيق، ممّا يثبت أن الجهود التي يبذلها المحقّقون جهودٌ كبيرة لا تقلّ أهميّة عن الجهود المبذولة في البحث العلمي، وهي جهود تتطلب من المحقّق أن يبحث في النصّ أو خارجه عمّا يمكن أن يساعده في التغلّب على تلك الإشكاليات، وأن يتسلّح بأدوات للبحث وعناصر معرفية إضافية.

الكلمات المفتاحية: حركة الترجمة؛ المخطوط العربي؛ المخطوط اللاتيني؛ العلوم العربية؛ مخطوط تقويم الصحة لابن بطلان.

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Results

There are more than (18) copies of the manuscript Tacuinum Sanitatis, some of which are listed in the table (Table 1) which confirms the importance of this manuscript.

This manuscript was very famous in Europe so, it was translated in the most important European cities like Palermo, Rome, Paris, Vienna, Granada, and others.

The version of the manuscript Taqwim al-sihha (Paris 9333) contains (380) illustrations in full colour for different medical aspects and health maintenance.

The Arabic aspects appear in almost all of the images of Tacuinum sanitatis (Paris 9333), whether Arab-looking for clothing men and women in addition, many Arabic habits like butchery shop workers, and their clothes, especially turbans Galapagos' and also there are camel and sheep.

The Arabic influence on European pharmacy through the manuscript of Tacuinum (Paris 9333) is very clear, there are many resemblance between pharmacy images of Arabic manuscripts and images of Tacuinum (Paris 9333).





Fig. (9-A) pharmacy, manuscript of Tacuinum Sanitatis, Paris 9333.

Fig. (9-B) pharmacy, manuscript of Tacuinum Sanitatis, Paris 9333.

Conclusion

Arab civilisation has played an invaluable role in preserving the continuity of scientific progress. Especially in Europe, which lived in the 'Dark Ages', it was Islam that introduced Europe to the secrets of healthy living through Islamic and Arabic medical manuscripts. Arab scholars not only translated Greek medical classics, but also contributed to the enrichment of various fields of medicine, pharmacy and other sciences with their rich knowledge.

In this article, we focused on Ibn Buṭlān's Taqwīm al-ṣiḥḥa (Tacuinum sanitatis) as an important part of the interaction between the Arab heritage and Europe, and The Influence of Arab Science on Europe. The Arabic impact on Europe through the Taqwim manuscript "Paris 9333" images not only regards medical and pharmaceutical branches and sides but is also observed in customs and clothing for men and women. The stock of Arabic manuscripts that were translated into Latin needs more effort from Arabic scholars.

We can notice the similarity between the Islamic pharmacies in the illustrations of the manuscript Tacuinum (Paris 9333). For example, fig. (8-A, B) shows an Arabic pharmacy, its tools, the way it is presented, and the pharmacists at work, from the Arabic manuscript Medical Materials of Dioscorides, which is kept in the Hagia Sophia Library and dated to 1224 AD / 621 AH. This image is now transferred and kept in the Metropolitan Museum in New York. Fig. (8-A).

Another example shows an apothecary's shop with medicines on the shelves. Four pharmacists are preparing treatment medicines and a patient infected with smallpox. It is found in a copy of the book The Canon of Medicine by Ibn Sina (980 -1037 AD) from the Ottoman era of the 17th century in Turkey, Istanbul University Library. Fig. (8-B).



Fig.(8-A)Islamic pharmacy, manuscript Medical material(1224 AD / 621 AH), Metropolitan Museum in New York. Fig. (7-B) Islamic pharmacy, The Canon of Medicine, Ibn Sina (980 -1037 AD), 17th-century Ottoman era in Turkey, Istanbul University Library

The two preceding illustrations fig. (8-A, B), which are similar to the two illustrations, were found in the manuscript of "Tacuinum Sanitatis", Paris 9333, fig. (9-A, B). The illustrations are intended for two pharmacies. The similarity is clear in the shape and general design and style of the medicine display. The Arabic influence can also be recognised in the clothing of the people, especially the turbans.

The Arabic influence on European pharmacy through the manuscript of Tacuinum (Paris 9333)

At the beginning of the ninth century, pharmacies were regulated and administered by the Abbasid caliphate, and pharmacists had to pass licencing examinations. Baghdad saw a rapid expansion of private pharmacy businesses⁽¹⁾, a trend that quickly spread to other Muslim cities. However, this changed when pharmacy students were trained through a combination of classroom instruction and daily practical experience with medicines, and the caliphs al-Mamun (198- 218AH) (813– 833AD) and al-Mutasim (218 – 227)(833- 842AD) decreed that pharmacists should pass examinations and become licenced professionals who undertook to follow the physician's prescriptions⁽²⁾. The manuscript of Tacuinum contains a remarkable section with full-page illustrations on horticulture. Among the illustrations are particularly vivid depictions of the apothecaries and their medicines, the equipment, the working methods inside. The illustrations show the harvesting of vegetables, fruits, flowers, cereals, spices and medicinal plants, which can provide important information about the insufficiently researched cultivated plants of the late medieval period.⁽³⁾



(1) They founded the first hospitals which included constant medical and hospital apothecary. Early distinction between the two begins as early as 7th century. Some of the main reasons for separation, were increased demand for the drugs from the growing population, unique intellectual curiosity and rapid translation of pharmaceutical papers. First apothecaries were opened by caliph al-Mensur in 754., in Baghdad. But since those apothecaries were in their beginnings, pharmacy as independent science is only accepted from the 9th century, when the pharmacists were completely aware of their profession's principles.

Armin Skrbo, Izet Masic, Influence of Arabian Pharmacy on Diseases Treatment During Ottoman's Period in Bosnia and Herzegovina, MED ARCH. 2017 JUN; 71(3), P. 221

(2) David W. Tschanz, The Islamic Roots of Modern Pharmacy , Aramco World, May/June, Vol. 67, No. 3, 2016, P.22.

(3) Harry S. Paris, Marie-Christine Daunay, Jules Janick, The Cucurbitaceae and Solanaceae illustrated in medieval manuscripts known as the Tacuinum Sanitatis, Annals of Botany 103: 1187– 1205, 2009, p. 1188

Also, we can recognise clearly the Arabic influences and appearances in the images of (Paris 9333) manuscript, by the aspects and the clothing of the women. In figure (7-A, B, C, D), the women's clothing varies between a long and short scarf on the head and a long and wide galabyas for the body.



Fig. (7-A, B, C, D), Paris 9333, women in Arabic aspects and clothes, they work in the field.



Fig. (5-A, B), Paris 9333 manuscript, Persons in Arabic aspects and clothes in butchery's shop, the people in Arabic clothes especially turbans, the way of slaughter

Another two images of Paris 9333 manuscripts, Fig. (6 -A, B), deal with butchery's subject, the people are involved the work. The Arabic character and aspects appear in many habits like clothes of butchery's shop workers, especially turbans Galapagos' and also there are camel and sheep.

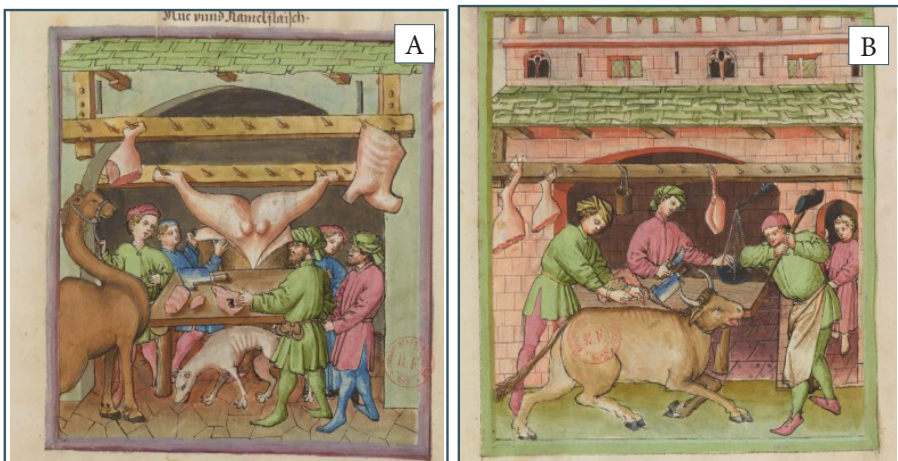


Fig. (6-A, B), Paris 9333 manuscript, Persons in Arabic aspects and clothes in butchery's shops, the people in Arabic clothes especially turbans, there are camel and sheep

In figure (3- B) we see another picture showing two people in Arab dress. Both people have a beard, a turban and a long robe, especially the person on the left. We can find these Arabic features in many examples of the images in this manuscript. In figure (4- A), we see a person growing plants in Arabic clothing and with Arabic facial features. Also, in figure (4-B) we see two people in Arabic feathers and clothes talking under a large tree and among plants.



Fig. (4-A, B), Paris 9333 manuscript, Persons in Arabic aspects and clothes

In the manuscript Taqwīm ail-ṣihḥa (Paris 9333), we can also observe the Arabic influences and characteristics in the butcher's shops (fig. 5-A, B). The Arab influence can be seen in this manuscript (Paris 9333) in the subject of animal slaughtering, where the way of slaughtering, the hanging of the meats and the clothing of the workers show clearly Arab aspects and outfits.

Arabic aspects in the images of Tacuinum sanitatis (Paris 9333)

The Arabic influence on Europe in the Middle Ages not only affected science, especially medicine, but also the customs, clothing, art and painting in the manuscripts. Although the images in the manuscript of “Tacuinum sanitatis, paris 9333” were drawn by an European artist and deal with the European environment and traditions, he did not forget that it was originally an Arabic manuscript, which led to the appearance of Arabic influences, such as the wearing of Arabic scarves, turbans and loose clothing for men. Women also wear Arabic clothing, such as the veil and wide and long dresses. There are also some Arab customs, such as the way of slaughtering, the baking and so on.

In figure (3-A) shows two Arab-looking people standing under a large tree with a table between them. On the right is an old man with a white beard, a turban, and a long light red robe. On the left is a young woman in Arab dress, wearing a headscarf and a galabya.



Fig. (3-A, B), Paris 9333 manuscript, Persons in Arabic aspects and clothes

The version of the manuscript Taqwim al-sihha (Paris 9333)

This version is in the Bibliothèque nationale de France, Paris, shelfmark: Ms. Lat 9333, date: Rhineland, 15th century, size: (355 x 225) mm, (216) pages, all illuminated, pages: (318), illustrations: 380 full-colour⁽¹⁾.

Bound in embossed ivory-coloured leather⁽²⁾.

According to the coat of arms at the beginning of the manuscript fig. (2), added shortly after it was made, this beautiful manuscript belonged to Count Louis of Wurtemberg and his wife, Matilda, the daughter of Louis of Baviera, the Palatine count of Renania.

This manuscript is not only an interesting source of medical information and anti-aging remedies, but also a remarkable iconographic source for the study of every-day life in the Middle Ages.



Fig. (2) Paris 9333 manuscript, the coat of arms at the beginning of the codex.

(1) Facsimile edition of the MS. Lat. Bn F 9333 by Touwaide, König, Miranda García, Tejedor 2007. Dated between 1445 and 1451, it is a reproduction of the copy in Vienna. Päch 1950, pp. 13-47.

(2) <https://www.moleiro.com/en/books-of-medicine/tacuinum-sanitatis.html#imagenesarticle>

N.	Register No.	Bibliotheque	Catalogue no.	Date
10	Lie`ge 1041	Bibliothe`que de l'Universite' de Lie`ge	Ms. 1041	1400
11	Rouen 3054 / Liechtenstein	Bibliothe`que municipale, Rouen, and private collection	Ms. 3054 [Leber 1088]	1450s
12	Lugano 15	Bibliothe`que Internationale de Gastronomie, Lugano	Ms. 15	Ms. 15
13	Cairo 186	Egyptian national library, Cairo	Tib Timor Arabi	
14	Cairo 584	Egyptian national library, Cairo	Tib Arabi	

(Table 1. The Tacuinum Sanitatis Latin manuscripts)



They focus on social interactions and architecture, with the plants being depicted with less detail and precision. In the Liège manuscript, the plants are highlighted in colour against the otherwise sepia-coloured people and buildings and are sometimes protected by an inner courtyard⁽¹⁾.

N.	Register No.	Bibliotheque	Catalogue no.	Date
1	Paris 9333	Nationale de France, Paris	Latin 9333	1451
2	Paris 1673	Nationale de France, Paris	Nouv. Acq. Lat. 1673	1390
3	Paris 1108	Nationale de France, Paris	Italien 1108	1475
4	Vienna 2644	Nationalbibliothek, Vienna	Cod. Ser. N. 2644	1400
5	Vienna 2396	Nationalbibliothek, Vienna	Ms. 2396 [Eug. Q. 59]	1500
6	Vienna 5264	Nationalbibliothek, Vienna	Ms. 5264 [Med. 2]	1475
7	Rome 4182	Casanatense, Rome	Ms. 4182	1400
8	Rome 459	Casanatense, Rome	Ms. 459	c. 1400
9	Granada C67	Biblioteca del hospital Real, Universidad de Granada	Ms C67 [BHR/Caja A-001]	1475

(1) Harry S. Paris, Marie-Christine Daunay, Jules Janick, The Cucurbitaceae and Solanaceae, p. 1189; Marie-Christine Daunay, Jules Janick and Harry S. Paris, Tacuinum Sanitatis: Horticulture and Health, In the Late Middle Ages, A publication of the international society for horticultural science, chronica, horticulturae, vol 49, number 3, 2009, Table 1.

physician's experiences and personal opinions ⁽¹⁾.

Illustrated Latin versions of the Arabic manuscript *Taqwīm al-ṣiḥḥa*

In addition to the copy (Paris 9333), which I will discuss in more detail, there are more than (15) copies of the manuscript *Tacuinum Sanitatis*, some of which are listed in the following table (Table 1)⁽²⁾. These copies contain hundreds of beautiful, coloured images that include both Arabic and European features. These illustrated *tacuinum* manuscripts were among the diverse artistic creations commissioned by the wealthy of the time. Most of the illustrations are idealised snapshots of daily life and seasonal activities in the countryside, with nobles engaged in oversight, sports and romance, and feudal labourers going about their daily work⁽³⁾.

The illustrations of most of the respective themes are similar in four of the six archetypal illuminated *Tacuinum* manuscripts: Paris 9333, Vienna 2644, Rome 4182 and Rouen 3054/Liechtenstein (Table 1). In all four, the images are brilliantly coloured and mainly show plants in gardens and fields. Figs. (2, 3, 6) The artists even endeavoured to depict various small weeds growing in the gardens. In three of them, Vienna 2644, Rome 4182 and Rouen 3054/Liechtenstein, the lower edge of the illustrations is depicted as cracked earth. It is possible that the cracks represent a drying out of the soil outside the plots, which would indicate that the plants were selectively watered. The manuscripts from Liège 1041 and Paris 1673 differ considerably from these four manuscripts.



(1) José Antonio González Marrero, *Innovation in Medieval Scientific Discourse through Ibn Buṭlān's, Taqwīm Al Ṣiḥḥa*, P.21; Moly-Mariotti, F., "Le Taqwīm al-sihha, traité de médecine arabe et sa diffusion en Occident. Texte et illustrations", in B. Dekeyzer – J Van der Stock (eds.), *Manuscripts in Transition, Recycling Manuscripts, Texts and Images*, Leuven, Peeters, 2005, pp. 41-54.

(2) Harry S. Paris, Marie-Christine Daunay, Jules Janick, *The Cucurbitaceae and Solanaceae*, p. 1189; Cogliati Arano, *The medieval health handbook Tacuinum sanitatis*. New York, NY: G. Braziller, (1976), José Antonio González-Marrero, *Innovation in Medieval Scientific Discourse through Ibn Buṭlān's Taqwīm Al Ṣiḥḥa (Lat. Tacuinum Sani)*, *Revista Chilena de Estudios Medievales* | Número 14, 2018, p. 12.

(3) Harry S. Paris, Marie-Christine Daunay, Jules Janick, *The Cucurbitaceae and Solanaceae*, p. 1188

The translation of the manuscript “Taqwīm al-sihha” into Latin was commissioned by the court of Naples and Sicily and subsequently completed in Italy (1266 AD). Although the translation was not perfect, it was considered faithful to Ibn Butlān's text. The Latin version, which was to become known as the “Tacuinum Sanitatis”, was copied several times and distributed throughout Europe. Bertiz listed (14) repositories for copies of the Tacuinum and restoration of health⁽¹⁾. This translation, of which there are (16 some of them Table 1) extant copies, was first discovered in Sicily in the thirteenth century⁽²⁾. The identity of the translator who translated the Taqwīm al-sihha into Latin is unknown⁽³⁾, but it was definitely not ‘Gerard of Cremona’⁽⁴⁾.

More than 100 years after the first Tacuinum was written, in the last quarter of the 14th century, the first illuminated copies were commissioned by artists of the northern Italian nobility⁽⁵⁾.

The Latin translation of which the Latin version of the Taqwīm al-sihha, the Tacuinum sanitatis, was published in versions with or without illustrations. Although the Latin versions were based on the writings of Ibn Butlān, the Tacuinum is only a distant mirror image of the original text, which was heavily abridged in the longer sections containing the



(1) Harry S. Paris, Marie-Christine Daunay, Jules Janick, The Cucurbitaceae and Solanaceae, p. 1188; Bertiz AA, Picturing health: the garden and courtiers at play in the late fourteenth-century illuminated Tacuinum Sanitatis. Ph.D. Dissertation, University of Southern California (UMI no. 3116666), 2003, p. 70- 120.

(2) Harry S. Paris, Marie-Christine Daunay, Jules Janick, The Cucurbitaceae and Solanaceae illustrated in medieval manuscripts known as the Tacuinum Sanitatis, Annals of Botany 103: 1187– 1205, 2009, p.1188.

(3) Delisle, L., “Traité d'Hygiène du Moyen Âge”, Journal des Savants (1896), pp. 518-540, p. 519; Elkhadem, H., Le “Taqwīm al-sihha” (Tacuinum Sanitatis) d'Ibn Butlān: Un traité médical du XI e siècle. Histoire du texte, édition critique, p. 43; José Antonio González Marrero, Innovation in Medieval Scientific Discourse through Ibn Butlān's Taqwīm Al Sihha, P.21.

(4) Gerard of Cremona (born c. 1114, Cremona, Lombardy (Italy), died 1187AD, Toledo, kingdom of Castile [Spain]) European medieval scholar who translated the works of many major Greek and Arabic writers into Latin. <https://www.britannica.com/biography/Gerard-of-Cremona>.

(5) Harry S. Paris, Marie-Christine Daunay, Jules Janick, The Cucurbitaceae and Solanaceae, p. 1188.

The manuscript “Taqwim al-sihha” and its Latin translations

As already mentioned, the Taqwim al-sihha manuscript is a medical treatise written by an Arab physician in the 11th century. The Taqwim was a guide to a healthy life. It summarised information in tabular form on around 280 health-related topics, in particular nutrition, especially vegetables and fruit⁽¹⁾. It sets out the six essential elements for maintaining daily health and avoiding stress. The relationship between food and drink, air and environment, activity and rest, sleep and wakefulness, secretions and excretions of body fluids, changes or states of mind (happiness, anger, shame, etc.) are all influenced by these elements⁽²⁾.

Health tables with the six things a person needs to maintain their daily health, with their applications and treatments. The first is regulating the air that comes into contact with the heart. The second is the proper use of food and drink. The third is the proper use of exercise and rest. The fourth is the body's rejection of excessive sleep and wakefulness. The fifth is the proper elimination and storage of body fluids. The sixth is the regulation of the person through moderation of joy, anger, fear and anxiety⁽³⁾. According to Ibn Butlân, diseases are the result of changes in the balance of some of these elements, so he recommended life in harmony with nature in order to maintain or restore health⁽⁴⁾. The Taqwīm al-Sihha is a tabular compilation of (280) entries. Each entry briefly summarises the humoral properties and describes the best qualities of the respective element. The items listed include foods (raw and prepared), herbs, spices, clothing, human activities, seasons, geographical locations, and weather conditions⁽⁵⁾.



(1) Marie-Christine Daunay, Jules Janick and Harry S. Paris, Tacuinum Sanitatis: Horticulture and Health in the Late Middle Ages, P.1.

(2) Alain Touwaide, Eberhard König, Carlos Miranda García-Tejedor, Tacuinum Sanitatis, M. Moleiro, Editor S.A., Smithsonian Institution, First Edition, 2009, P. 10- 40; <https://www.moleiro.com/en/books-of-medicine/tacuinum-sanitatis.html>.

(3) José Antonio González Marrero, Innovation in Medieval Scientific Discourse through Ibn Butlân's, Taqwīm Al Šihḥa, P.20. <https://www.moleiro.com/en/books-of-medicine/tacuinum-sanitatis/miniatura/4ec23506a5fa0>

(4) <https://www.moleiro.com/en/books-of-medicine/tacuinum-sanitatis.html>

(5) Loren D. Mendelsohn, The Tacuinum Sanitatis: A Medieval Health Manual, City University of New York (CUNY), P.72.



Fig. (1-A), portrait of Ibn Butlan, Taqwim al-sihha, Paris 9333.

Fig. (1-B), portrait of Ibn Butlan, Taqwim al-sihha, Vienna 2644.

an nature forced him to leave Aleppo for Antioch. He then visited Jaffa. In the year (1049 AD) he returned to Cairo where, according to traditional accounts, his enmity with Ibn Riḍwān turned violent⁽¹⁾. There are many important medical works attributed to Ibn Batlan, such as Da'wat al-Ateba (Invitation of the Doctors) and others⁽²⁾. He eventually travelled to Constantinople and then to Antioch, where he became a monk, took the Christian name Ioannis and died there. This undoubtedly confirms that Islamic civilisation encourages and supports scholars and scientists regardless of their religion.

Fortunately, we have two similar portraits of the author ibn Butlan, one of them in the Taqwīm al-Sihha manuscript (Paris 9333). Fig. (1-A). The other is in the Codex Tacuinum Sanitatis (Codex Vindobonensis Serie nova 2644 of the Austrian National Library)⁽³⁾, fig. (1-B). The physician Ibn Butlan (left), he is on the high part and two of his students.



(1) José Antonio González Marrero, Innovation in Medieval Scientific Discourse through Ibn Buṭlān's Taqwīm Al Ṣiḥḥa (Lat. Tacuinum Sanitatis), Revista Chilena de Estudios Medievales, Número 14, 2018, P.20; Elkhadem, H., Le "Taqwīm al-sihha" (Tacuin Sanitatis) d'Ibn Buṭlān: Un traité médical du XI e siècle. Histoire du texte, édition critique, traduction, commentaire, Leuven, Peeters, 1990, P.

(2) Some of Ibn Butlan works: Da'wat al-Ateba (Doctors' invitation) (printed); al_Amrad al_Aarida (Occasional diseases); Kanash al_Adyra wa al_Alrohban (Medicine of Monasteries and Monks) (manuscript); al_Madkhl Ela al_tab (Introduction to Medicine (Manuscript); Maqala Ela Ali bin Radwan (An article to Ali bin Radwan) (printed). Eva Baer, The Illustrations for an Early Manuscript of Ibn Butlan's "Da'wat al-aṭibbā" in the L. A. Mayer Memorial in Jerusalem, Muqarnas, Vol. 19 (2002), pp. 1-11; Felix Klein-Franke, Ibn Butlan, Das Arztebankett (Stuttgart, 1984, p. 8; Jerusalem, L.A. Mayer Memorial, ms. 39-69.

(3) Hans Biedermann, Medicina Magica Metaphysische Heilmethoden in spätantiken und mittelalterlichen Handschriften. Akademische Druck- und Verlagsanstalt, Graz 1978 2. Auflage S. 49.

Previous studies

There are many studies which deal with Ibn Batlan's Taqwīm al-sihha manuscript, One of them entitled "Innovation in Medieval Scientific Discourse through Ibn Buṭlān's Taqwīm Al-Şihḥa" ⁽¹⁾. This article focused on Ibn Buṭlān's Taqwīm al-şihḥa as a vital part of the interrelation between the Arab legacy and the development of Galenism in Europe. Another study entitled "Tacuinum Sanitatis: Horticulture and Health in the Late Middle Ages" ⁽²⁾. It focused on obtaining a better understanding of the history of cultivation and use of the Cucurbitaceae and Solanaceae.

The physician Ibn Buṭlān

The physician Ibn Batlan (d. 458 AH / 1066 AD) is Al-Mukhtar bin Al-Hassan bin Abdoun Ibn Batlan, Abu Al-Hassan. He was born and educated in Baghdad. He travelled to places that are now in Iraq, Syria, Egypt, Palestine and Turkey ⁽³⁾. He travelled to Egypt in the year (439) AH and passed through Aleppo ⁽⁴⁾, and Mu'izz al-Dawla Thamal bin Saleh (1042-1058AD) honoured him. There were many debates with the Egyptian physician Ibn Radwan ⁽⁵⁾. He went to Egypt in the year (441 AH) and stayed there for three years. There he met the rival physician Ibn Riḍwān (998–1061), who was less intellectually cultured and original than Ibn Buṭlān, but possessed more knowledge of science and practical medicine. Problems arising from Ibn Buṭlān's authoritari-

(1) José Antonio González Marrero, Innovation in Medieval Scientific Discourse through Ibn Buṭlān's Taqwīm Al Şihḥa (Lat. Tacuinum Sanitatis), Revista Chilena de Estudios Medievales, Número 14, 2018.

(2) Marie-Christine Daunay, Jules Janick and Harry y S. Paris, "Tacuinum Sanitatis: Horticulture and Health in the Late Middle Ages", The international society for horticultural science, Volume 49 - Number 3 – 2009.

(3) Jere L. Bacharach, Islamic history through coins, The American University in Cairo Press, 2006, P. 108; Marie-Christine Daunay, Jules Janick and Harry y S. Paris, Tacuinum Sanitatis: Horticulture and Health in the Late Middle Ages, The international society for horticultural science, Volume 49 - Number 3 – 2009, P.1.

(4) City in Syria.

(5) Abu'l Hassan Ali ibn Ridwan Al-Misri (c. 988 - c. 1061) was an Arab of Egyptian origin who was a physician, astrologer and astronomer, born in Giza. Samy Swayd , Historical Dictionary of the Druzes, Rowman & Littlefield Publishers, 2015, p. 57

is kept in the National Library of Paris under the number 9333. The title of this medical manuscript is '*Taqwim al-Sihha*' (Preservation of Health) in Arabic and '*Tacuinum Sanitatis*' in Latin. This Arab medical treatise manuscript is attributed to an author from the 11th century, *Ibn Butlan* from Baghdad. The manuscript has many important features that emphasise its significance where it was translated in the most important European cities like Palermo, Rome, Paris, Vienna, Granada and others.

Key words: Translation movement - Arabic manuscript- Latin manuscript- Arabic Science- Ibnu Batlan's *Taqwimul-sihha* manuscript.





A reading of the (manuscript) of Ibn Butlân's
Taqwim al-sihha
Paris, 9333 the 15th.Century AD:
An analytical and archaeological study to
understand the impact of Arab sciences on Europe

Prof. Abdl Raheem K. Abdl Raheem

Abstract

This study will discuss some aspects of the influence of Arabic science on Europe through the translation of Arabic manuscripts into Latin and other languages. There is no doubt that Europe lived in the 'dark ages' on all social and scientific levels from the ninth century AD onwards. Most studies on the transmission of Islamic science to the West point to the strong influence of Islamic science on the West. The translation of

Arabic philosophy and science, especially medicine, from the twelfth to the thirteenth century AD was one event in a much longer movement. It continued and developed until the maturation of the European philosophical and scientific outlook in the seventeenth century.

In This study the researcher will deal with the important, heavily illuminated and illustrated Arabic manuscript that was translated into Latin. It dates from the 15th century AD and



قراءة لمخطوط تقويم الصحة لابن بطالان
(باريس ٩٣٣٣ القرن ١٥م)

دراسة أثرية تحليلية لفهم تأثير العلوم العربية على أوروبا

A reading of the manuscript of Ibn Butlân's
Taqwim al-sihha, Paris, 9333, the 15th. Century
AD: An analytical and archaeological study to un-
derstand the impact of Arab sciences on Europe

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الذهبي، محمد بن أحمد. (١٤٢٢هـ-٢٠٠١م). سير أعلام النبلاء. (تحقيق شعيب الأرنؤوط). (ط ١١). بيروت: مؤسسة الرسالة.

Al-Dhahabi, Muhammad B. Ahmad. Siyarr A' lām al-Nubalā. (Investigation: Shu'aib al-Arnā' ūt). (11th Ed.). Beirut: Mu' assasah al-Resalah.

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