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سی‌وسومین کنگره بین‌المللی مطالعات آسیایی و شمال آفریقا در دانشگاه تورنتو

تورنتو، ۲۸ مرداد تا ۳ شهریور ۱۳۶۹

سخنرانی

ابن‌هندو و مفتاح الطب و اشاره او به دفاع از علم پزشکی

به زبان انگلیسی

پیشگفتار

«کنگره بین المللی خاورشناسان» که از سال ۱۸۷۳ میلادی چهار سال یکبار در یکی از دانشگاههای معتبر غرب تشکیل می شد، از چند سال پیش تحت عنوان «کنگره بین المللی مطالعات آسیایی و شمال آفریقا» بکار خود ادامه داده است و در دو کنگره اخیر، یعنی سی و یکمین که به وسیلهٔ دانشگاه توکیو ژاپن در ۱۹۸۲ و سی و دومین که به وسیلهٔ دانشگاه هامبورگ آلمان ۱۹۸۶ برگزار شد، نمایندگانی از جمهوری اسلامی ایران شرکت داشتند؛ و سی و سومین کنگره که در تابستان ۱۳۶۹ از ۲۸ مرداد تا سوم شهریور (۱۹ تا ۲۵ اوت ۱۹۹۰) به وسیلهٔ دانشگاه تورنتو در کشور کانادا برگزار گردید و موضوع اصلی کنگره «ارتباط میان فرهنگها» بود طبق برنامه‌ریزی قبلی نمایندگان دانشگاهها و مراکز علمی کشورمان حضوری فعال داشتند و مقالات سودمندی ارائه دادند.

بخشهای علمی سی و سومین کنگره بین المللی مطالعات آسیایی و شمال آفریقا که از پیش به اطلاع دانشمندان رسیده بود عبارت بود از:

الف. برنامه منطقه‌ای (قدیم و جدید)

۱. خاورنزدیك قدیم.

۲. جهان غرب.

۳. آسیای مرکزی و تبت و چین.

۴. مسیحیت شرقی.
۵. مطالعات عبری و یهودی.
۶. مطالعات ایرانی.
۷. مطالعات ژاپنی.
۸. مطالعات کره‌ای.
۹. مطالعات آسیای جنوبی.
۱۰. مطالعات جنوب شرقی آسیا.
۱۱. مطالعات ترکی.

ب. برنامهٔ موضوعی

۱. هنر و باستان‌شناسی.
۲. کامپیوتر و مطالعات آسیایی.
۳. علوم کتابداری.
۴. مهاجرت و تغییر فرهنگ.
۵. کسب و تجارت.
۶. پزشکی سنتی آسیایی.
۷. موسیقی سنتی آسیایی.

برنامه‌ریزی این کنگره به وسیلهٔ شورای مشورتی که از نمایندگان مراکز علمی کشورهای فرانسه و انگلیس و ژاپن و هند و مکزیك و کانادا و آلمان و مالزی و سنگاپور و کره جنوبی و بلغارستان و دانمارك و تاجیکستان و چین و هونگ کونگ و مجارستان و ایران تشکیل شده بود، انجام گرفت و ریاست کنگره را آقای پروفسور ویلارداکتسوبی، استادتاریخ ادیان دانشگاه تورنتو و همسر ایشان پروفسور جولیا چینگ، استاد آن دانشگاه عهده‌دار بودند. این جانب که عضو شورای مشورتی کنگره بودم دو سال پیش از تشکیل کنگره طی نامه‌ای به اطلاع اولیای علمی کشور رساندم که مقدمات اعزام استادان و دانشمندان داوطلب در شرکت در کنگره هرچه زودتر فراهم شود، و مانند کنگره پیشین نباشد که تا چند هفته پیش از برگزاری کنگره، مشخص نبود که چه کسانی شرکت می‌کنند از این جهت کسانی که از دانشگاهها و مراکز علمی ایران شرکت کردند موفق شدند که مقالات ارزنده‌ای تهیه کنند و حضور فعال علمی کشور ایران را به نحو احسن در آن مجمع علمی عرضه نمایند.

عناوین مهم‌ترین مقالاتی که شرکت کنندگان ایرانی ارائه کردند عبارت بود از:

۱. دکتر احمد احمدی، «تجرّی و اثر آن در موضوعات دینی و اخلاق و حقوق».

۲. دکتر عبدالکریم سروش، «برخی از ممیّزات اندیشهٔ مولانا جلال الدین رومی».

۳. دکتر نصرالله پور جوادی، «حنبلیان در اصفهان».

۴. دکتر مهدی محقق، «ابوالفرج ابن هندو و دفاع او از علم پزشکی».

۵. دکتر محمد جعفر یاحقی، «مناظرهٔ شمشیر و قلم در ادبیات فارسی».

۶. دکتر جلال الدین مجتبوی، «اخلاق دینی و ابتکارات ملامهدی نراقی در کتاب جامع السعادات».

۷. دکتر سیدعلی موسوی بهبهانی، «میرداماد مؤسّس مکتب فلسفی اصفهان».

۸. دکتر منوچهر پزشك، «عبید زاکانی مهم‌ترین شاعر طنزگوی ایرانی».

۹. دکتر بهمن سرکارآتی، «بحثی دربارهٔ شاهنامه».

۱۰. دکتر ابراهیم باستانی پاریزی، «عادات و آداب و رسوم اهل کرمان».

۱۱. دکتر مهری باقری، «افسانه سیاوش».

۱۲. فروغ جهان بخش، «مخالفت سید حسن مدرس با رضاه شاه».

۱۳. دکتر احمد تفضلی، «یك عنوان ناشناخته در دورهٔ ساسانی.»

۱۴. دکتر سیروس شمیسا، «تشابه افسانه‌های مسیحیت و مهرپرستی ایرانی».

۱۵. دکتر بدری قریب، «آیا کلمه «کشاورز» فارسی از زبان سغدی وارد شده است؟»

۱۶. دکتر ایران کلباسی، «مقایسهٔ زبان کردی مهاباد و سلیمانیه».

۱۷. دکتر ایرج پارسی نژاد، «مطالعات ایرانی در ژاپن».

۱۸. دکتر محمد استعلامی، «طبع جدید مثنوی مولانا».

۱۹. دکتر محمدرضا حمیدی زاده، «بررسی مقایسه‌ای آموزش عالی در جمهوری اسلامی ایران».

۲۰. دکتر غلامعباس توسلی، «ارزیابی مجدد اساطیر و ارزشها در جریان تحولات فرهنگی انقلاب اسلامی ایران».

۲۱. دکتر حسین رزمجو، «طرق اسلامی مبارزه با خرافات».

از چهره‌های معروف خاورشناسی که در این کنگره شرکت کرده بودند می‌توان از دانشمندان زیر نام برد:

۱. پروفسور فرانز رزنتال، از دانشگاه ییل.

۲. پروفسور احسان یارشاطر، از دانشگاه کلمبیا.
۳. پروفسور محمود ایوب، از دانشگاه تمپل.
۴. پروفسور ویلفرد کانتول اسمیث، از دانشگاه تورنتو.
۵. پروفسور ریچارد فرای، از دانشگاه هاروارد.
۶. پروفسور میشل مرموره، از دانشگاه تورنتو.
۷. پروفسور فان اس، از دانشگاه توبینگن.
۸. پروفسور صابرخان، از دانشگاه علیگر.

در جلسهٔ نهایی هیأت مشاوران کنگره که این جانب در آن حضور داشتم برای محل سی و چهارمین کنگره دو دعوت کتبی و یك دعوت شفاهی مطرح گردید؛ دعوت اول از طرف رئیس دانشگاه هونگ کونگ و دعوت دوم از طرف رئیس فرهنگستان علوم مجارستان و دعوت سوم از طرف این جانب برای تهران بود.

پس از بحث فراوان براساس اولویت‌ها و آمادگی‌ها و زمان دعوتنامه‌ها تصویب گردید که سی و چهارمین کنگره بین‌المللی مطالعات آسیایی و شمال آفریقا در تابستان ۱۹۹۳م. با میزبانی دانشگاه هونگ کونگ در شهر هونگ کونگ برگزار گردد.

Ibn Hindu and the Miftāh al-tibb, with a Reference to his Defence of Medicine

Abual-Faraj Ali ibn al-Hussein ibn Hindu was born in the village of Hindujan near the holy city of Qum southwest of Teheran, and died in 420/1029. The man was known not only as a physician but also as a philosopher and poet.

Ibn Hindu studied medicine with Abu al-Kyayr al-Khammar (d. 331 A.H.) and philosophy with Ab al-Hasan al-Amiri (d. 381 A.H.). Miftāh al-Tibb wa Minhāj al-Tullāb, (Key to Medicine and the Student's Syllabus), one of his most important works, was read and consulted throughout the Islamic world for many centuries. Zahir al-Din Bayhagi (d. 595 A.H.) states in his History of Muslim Philosophers that he had never encountered a better work to show the nobility and utility of the science of medicine than the Miftāh al-Tibb of Ibn Hindu. The Arabic text of the Miftāh al-Tibb has been edited by M.T. Danishpazuh and myself on the basis of two manuscripts housed in the Majlis Library (1538) and in the Malik Library (4285) in Iran. It has been published in the McGill Institute of Islamic Studies. History of Science in Islam series (Teheran, 1989).

The Miftāh al-Tibb is divided into the following ten chapters:

1. On the encouragement of the study of sciences in general, and the science of Medicine in particular.
2. On the validity of the science of medicine.
3. On the definition of the science of medicine.
4. On the nobility of the science of medicine.
5. On the various divisions of the science of medicine.
6. On the various sects within the science of medicine.

7. On the methods through which the science of medicine may be grasped.

8. On the enumeration of the sciences which the physician must know in order to be perfect in his art and profession.

9. On the method by which the student of medicine may make steady progress in his studies, and the proper order of medical books to be studied.

10. On medical expressions and definitions of medical terms.

One of the most important parts of this work is the second chapter, in which Ibn Hindu deals with the validity of the science of medicine (Fi itblat sina'at al-tibb). Since Muhammad ibn i Zakariy al-Razi had a treatise entitled Fi itlbāt al-tibb, which has apparently been lost, this chapter of Ibn Hindu on the same subject remains unique.

Professor Franz Rosenthal in his article entitled "The Defence of Medicine in the Medieval Muslim World" (Bulletin of the History of Medicine, 43 (1969): 519-32) briefly referred to this part of Ibn Hindu's work. It would be useful to introduce this part of Ibn Hindu's work in more detail.

Ibn Hindu states that those who are skilled in medicine do not question its validity, virtue or nobility. Even ordinary persons who are of sound mind and possess a degree of insight make no objection to medicine. However, there are other people, who have pretensions to knowledge of the sciences, and a number of the common people, in whose nature ignorance is stubbornly rooted, reject the science of medicine and cause others to neglect it. Through the rejection of medicine, these people only confirm their own invalidity. Another group of people believes incorrectly, that man's efforts to heal the sick is interference in the predetermined decree of God, and a struggle against what God has willed for His servants. Still another group holds that, if medicine were really valid, physicians would be able to cure all their patients, and no one would ever perish.

Ibn Hindu here presents a detailed preface in order to establish the validity of medicine. Corporeal substances (aǧsām) are under the celestial sphere of the moon and constitute the four elements. Composite substances, such as animals and vegetables affect each other. This explains the fact that there is a faculty or force, (quwwah) in each existent (mawjud) through which action and reaction, affect and effect are accomplished. This force, called nature(tabi'ah), God has placed in every material substance so that change and alteration will result through that substance in it. This is the same force which causes life, death, sickness and health. Thus when we observe the human body, we see that as long as the effects of these states and their actions and movements are in balance, the body enjoys health and soundness. If that balance is disturbed the body tends to sicken. Therefore, if man opposes a state overcoming his body, and removes it gradually or all at once from its normal

balance with its opposite, he will make the body regain its health, or at least come close to it. We see that if man carefully observes the effects of these states on his own body and the bodies of others, and evaluates the benefit or harm which each confers, through the principle of analogy (qiyās) he can apply the conclusions which he has observed and understood to similar states which may occur later. Other persons will subsequently make the same observation and analogy in other cases, and then will add them to the early knowledge. This is how the science of medicine is formed; it is for this reason that the physicians engage in experimentation through the observation of occurrences and the deduction of their special characteristics. They then put the principles which they have deduced into practice in similar cases. Through this approach, medicine came into existence in India. Persia, and ancient Greece, and because of it, these nations rose above others which entrusted their bodies only to the vagaries of nature. In this context, one would understand Hippocrates' famous saying: "Life is short, art is long, and opportunity is brief". By this he meant that the life of a person is not sufficient to develop the practical art of medicine, and therefore, one must write treatises on this art and record the results of deductions so that it progresses over a long period of time.

Now we begin our discussion of those who deny medicine. We disregard those who are simply lazy and those who deny all sciences simply because of their lassitude and desire for leisure. Aristotle said that one must not dispute with such persons, for they would even attempt to argue against the principles that one must honour one's own father and mother, and that one must not kill an innocent soul!

One might even say that those who deny the science of medicine, while they see the benefits it bestowed to people through the advice and instruction of the physicians, are denying something as plain as the sun in the sky. To those who consider that even to accept the existence of medicine is to interfere with the Divine decree, we say: then one must not eat when one is hungry, nor drink when one is thirsty, but rather consider that it is God's decree that one should die of hunger and thirst, and that by eating and drinking one interferes with the Divine decree and substitutes one's own will for the will of God. Nevertheless, the leader of this group of thinkers, who had a deep hostility toward Abu al-Khayr al-Khammar, and who caused others to torment him as well, suffered a headache one day and he asked Abu al-Khayr for medicine. Abu al-Khayr replied: "Take the book which you wrote on the invalidity of medicine, and put it under your head for a cure".

As for those who repudiate medicine because of its difficulty, these are ignorant persons who do not understand the extent of the power of the intellect with which God has endowed man. The author then questions: why do they not ascribe

this difficulty to other sciences which are in fact more difficult than medicine, such as astronomy which consists of knowing the dimensions of the stars and the measurements of the heavenly bodies and the celestial spheres, as well as the movements, actions, and effects of all these? Or why do they not cite music, in which it is necessary, in order to properly affect the soul and body, to prepare various kinds of musical instruments which the musician has to play in one way in order to produce laughter, and in another in order to produce tears, creating through the same instruments both happiness and joy, and anger and sorrow?

As for those who cite as proof for the invalidity of medicine, the fact that some patients perish while under the care of their physicians, they have not used their intelligence, and have not recognized what the physician is actually responsible for. Each practical art has a goal toward which it aims, and at the same time it has a subject-- matter, in which its actions and effects become apparent.For instance, the goal of the art of carpentry is the making of doors, beds, and other similar things, while its subject - matter is wood. Not every piece of wood is suited to become a door or a bed. In the same way, the goal of the physician is health, and his subject-matter is the human body. Not every body, however, is suited to the cure of the physician and the body of a paralytic, or a blind, or a bald person are beyond cure. Just as carpentry does not become invalid every time it is found that one cannot make a bed out of a rotten piece of wood, so medicine is not invalid if a blind or bald person is not cured.

Here it should also be noted that there are two types of Practical arts. One is that the perfection of which is in the hands of man from the beginning to the end, such as carpentry and goldworking. The other is that whose beginning and premises are in the hands of man only, while its perfection is under the control of God and nature. An example of the second kind is agriculture, in which the sowing of the seed and irrigation of the fields is under the control of the farmer, while it is God who makes the crops grow. Medicine belongs to this second type. God has placed in the body of each person an agent which preserves its health, and whenever health deteriorates through some accidental means, food and medicine, which are the instruments of that agent, will drive a way the accident from the body and restore its health.The physicians call this agent nature (tabi'ah), and authorities in religion call it angel (malak). It is for this reason Hippocrates said: "Nature itself is enough to cure the patient".

Ibn Hindu concludes that the physician is the servant of nature. The cure is not solely under his control. He gives the body that which is necessary for the preservation of its health and the removal of its illness, but the actual restoration of good health depends on the effectiveness of nature and the susceptibility of the body. As

a contribution to the history of Islamic Medicine it is important to pay specia' attention to the argumentations of those who have defended the science of me· cine such as Razi and Ibn Hindu. It is my hope that this presentation has been us for this purpose.