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Canon of medicine avicenna pdf

(Image Sources) Ibn Sina wrote and taught extensively about medicine, philosophy and natural sciences. In the Canon, Ibn Sina gathered medical knowledge from all civilizations. Composed of five volumes, the book covered medical principles, medications, diseases from various parts of the body, general diseases and trauma. (Left) The cover of Ibn Sina's Latin edition of the Canon. (Source) (Right) Manuscript of the fifteenth century shows the opening page of the first book of the Canon of Medicine, which was originally called Al-Qanun fi Tibb, or The Code of Laws in Medicine. Its author, Ibn Sina, known as Avicenna in the West, influenced medical treatment and thought in Muslim and European countries from the 11th century to the end of the 19th century (Source) – (Source: 1001 Inventions: The Enduring Legacy of Muslim Civilization, 3rd Edition, pages 169 and 171) Ibn Sina described in detail the causes, types and complications of fractures, and the various ways of treating them. He advised not to chip a fractured limb immediately, but recommended waiting five days, a procedure now universally adopted. In his writings, he included detailed instructions to understand traumatic injuries to each bone, and even described a thumb injury now known as Bennett's fracture hundreds of years before the scholar for whom it is named. Commemorative medal issued by UNESCO in 1980 to commemorate the centenary of Ibn Sina's birth. The front depicts a scene showing Avicenna surrounded by her disciples, inspired by a miniature in a 17th-century Turkish manuscript; while on the back is a phrase of Avicenna in Arabic and Latin: Cooperating for the welfare of the body and the survival of the human species. UNESCO established theVicensa Prize for Ethics in Science in 2002. (Source) One hundred and forty-two properties of herbal remedies were included in Ibn Sina's Canon. With historical roots in Egypt, Mesopotamia, China and India, herbs had been important for health in ancient Greek and Roman societies. In early Muslim civilization, increased travel and trade made available new plants, trees, seeds and spices, along with the possibilities of new herbal medicines. Gerardo de Cremona translated the Canon into Latin in the 12th century. By the 13th century, concise Latin versions of the canon had been published, along with comments to clarify its content. The Canon was still consulted by some doctors until the early 1800s. Get the full story of 1001 Inventions: The Enduring Legacy of Muslim Civilization Reference (4th edition) annotated. www.amazon.co.uk/1001-Inventions-Civilization-Reference-Annotated-ebook/dp/B0775TFKVV/ (left) An illustrated page of the Canon in a Hebrew translation. The thumbnails shown here are the three basic stages of the of a doctor with a patient: the patient's examination, consultation with assistants, and possibly a written prescription or treatment procedure. (Right) Part of an illuminated manuscript The Canon of Medicine (Arabic: الطب في القانون al-Qaān f ā al-'ibb; In Persian: طب is an encyclopedia of medicine in five books compiled by the Persian Muslim physician-philosopher Avicenna (Ibn Sina) and completed in 1025. [1] It presents an overview of contemporary medical knowledge of the Islamic world, which had been influenced by previous traditions, including Greco-Roman medicine (particularly Galen),[2] Persian medicine, Chinese medicine and Indian medicine. The Canon of Medicine remained a medical authority for centuries. It set standards for medicine in medieval Europe and the Islamic world and was used as a standard medical textbook throughout the 18th century in Europe. [4] It is an important text in Unani medicine, a form of traditional medicine practiced in India. [5] The Canon of Medicine is a translation of the Arabic title الطب في القانون (al-Qaān fa-a-ibb), with Canon (translated into English to Law) used in the sense of law. [6] Development The medical traditions of Galen and therefore Hippocrates, had mastered Islamic medicine since its inception. Avicenna tried to fit these traditions into Aristotle's natural philosophy. [2] He began writing the Canon in Gorganj, continued in Rey and completed it in Hamadan[7] in 1025. [1] The result was a clear and orderly summa of all the medical knowledge of the time of Ibn San's. [2] It served as a more concise reference in contrast to Galen's twenty volumes of medical corpus. [8] Overview First page of the introduction to the first book (Arabic manuscript, 1597) The Canon of Medicine is divided into five books:[7] Essays on Basic Medical and Physiological Principles, Anatomy, Regimen and General Therapeutic Procedures. List of medical substances, arranged alphabetically, following a trial on their general properties. Diagnosis and treatment of specific diseases of a part of the body Diagnosis and treatment of conditions covering multiple parts of the body or the entire body. Compound remedies form. Books 1, 3 and 4 are divided into parts (fāms), chapters (aʿfms), subchapters (jumlāhs), (fāts) and subsections (b-bs). [9] Book 1 Book 1 consists of six theses that give an overview of medicine in general, general, cosmic elements that make up the cosmos and the human body, the mutual interaction of elements (temperaments), fluids of the body (humors), human anatomy and physiology. [10]25–579 The book explains the causes of health and disease. Avicenna believed that the human body cannot be restored to health unless the causes of health and disease are determined. He defined medicine (tibb) as follows: Medicine is the science by which we learn the various states of the body: in health, when you are not in health; the means by which health is likely to be lost; and, when lost, it is likely to be restored. In other words, it is the art by which it is about health and the art by which it is restored after being lost. [11] The thesis I Definition and Scope ofVicensa Medicine begins the first part by dividing theoretical medicine and medical practice. It describes what it says are the four causes of the disease, based on Aristotelian philosophy: The material cause, the efficient cause, the formal cause, and the final causeVicensa says that this cause is the human subject itself, members or breathing or humors indirectly. Efficient Cause The efficient cause is divided into two categories: the first is Extrinsic, or sources outside the human body such as the air or region in which we live. The second efficient cause is the Intrinsic, or internal sources such as our dream and its opposite awakening state, the different periods of life, habits and race. Formal Cause The formal cause is what Avicenna called the constitutions; compositions. According to Oskar Cameron Gruner, who provides a treaty within the Canon ofVicensa Medicine, this was in agreement with Galen, who believed that the formal cause of the disease is based on the temperament of the individual. Final Cause The final cause is given as actions or functions. Thesis II The thesis of The Elements of The Cosmology ofVicensa on the elements of the cosmos is described by Gruner as the basis of the entire Canon. [10]39 Avicenna insists here that a doctor must assume the four elements that are described by natural philosophy.[10]34 although Avicenna makes it clear that he distinguishes between the simple element, not mixed with anything else, and what we actually experience as water or air, such as the sea or the atmosphere. The elements we experience are mixed with amounts of other elements and are therefore not pure elemental substances. [10]202 Light elements are fire and air, while heavy elements are earth and water: The Avicenna Land maintains Aristotelian philosophy by describing the Earth as a geocentric element. The Earth is at rest, and other things tend toward it because of its intrinsic weight. It's cold and dry. [10]35 Water water is described as exterior to the Earth's sphere and inside to the air sphere, due to its relative density. It's cold and Being wet, shapes can be easily easily (with him), and so easily lost (and resolved). [10]35 Air The position of air on water and under fire is due to its relative lightness. It is hot and humid, and its effect is rare and make things softer. [10]36 The (sphere of) Fire is higher than the other elements, for it reaches the world of heaven. It is hot and dry; passes through the substance of the air, and subjects the coldness of the two heavy elements; by this power puts elemental properties in harmony. [10]37 Thesis III Temperaments The Canon of Medicine divides the thesis on temperaments into three subsections: an overview, based on body members, and age-based temperaments. I Temperaments (Overview) Temperaments are reported as the interaction between the qualities of the four different elements, such as the conflict between dryness, humidity, cold and heat. Avicenna suggests that these qualities struggle with each other until a state of balance is reached and this state is known as temperaments. [10]57–65 The Canon also adopted the ancient theory of the Four Temperaments and extended it to encompass emotional aspects, mental capacity, moral attitudes, self-awareness, movements, and dreams. This extended theory of four temperaments is given in the following table:[12] Evidence of the four primary temperaments Hot Evidence Dry Humidity Dry States Morbid Inflammations become febrile Loss of Vigor Fever related to serous humor Remunance Latitude Functional power Poor digestive power Digestive power Difficult Digestion Subdivide sensations Excessive bitter taste Cardiac fire or wakefulness Physical signs High pulse rate, Approaching Losses Flaccid Joints Upset Skin Rough Skin Acquired Habit Foods and Drugs Harmful Calefacents Harmful Infrigidants Harmful Dry Regime Harmful Infrigidants Beneficial Calefacents Beneficial Moisturizers Relationship with Worst Weather in Summer Worst in Winter Bad in Winter The eight varieties of Equipoise describe humans as, or different temperaments. [10]59 Temperaments fall into two categories; in relation to beings other than men and in relation to the individual himself. A. In relation to beings other than men, that is, the equality of the temperament seen in man compared to other creatures (ii), the temperament of other humans Avicenna describes a hot versus cold/wet versus dry balance between the members of the human body. The heart, for example, is warm and must be in balance with other cold parts of the body such as the brain. When this balance is achieved between these members, the person is considered to be ideally equality. [10]59–60 iii. external factors such as race, weather, atmosphere This third indicator for temperament that every has its own balance. As an example, he says: Hindus, in health, have a different equality to slaves, and so on. Avicenna explains that different climates contribute to different temperaments between races. [10]60 iv. in relation to extreme climates B. In relation to the individual himself v. compared to another person Although Avicenna had listed the fifth mode compared to another person, he seems to contradict that statement by explaining that each individual has a temperament that is unique to himself and unlike anyone else. [10]59–61 I saw, comparison of the individual himself vii. Comparing one body member to another body member The Canon here makes the distinctive of members in categories of their individual moisture, dryness, heat and coldness. viii. Comparison of a member himself The Canon continues to explain the position of the sun in relation to the ideal temperament and the role that climate and human skin play. Organs are not much less ideal in temperament, but the skin is the closest. Avicenna says that the hand, especially the palm and tip of the index finger, is the most sensitive of all and tuned to touch contact. Medicine is described as hot or cold, not based on its actual temperature, but on how it relates to the temperament of the human body. [10]62–63 The Canon then describes when temperaments are unequal, in other words, diseases. Avicenna separates them into two categories, which are quite self-explanatory in the context of what he had already defined as temperaments. A. Simple weather[10]63 Hot temper (hotter than normal) Cold temperament (colder than normal) Dry temperament (drier than usual) Wet temperament (wetter than usual) B. Compound weathering Compounds are where two things are wrong with temperament, i.e. hotter and wetter; hotter and drier; colder and wetter; colder and drier. There are only four because something cannot be simultaneously hotter and colder or drier and wetter. The four simple temperaments and four compound weathers can each be divided into Those apart from any material substance and those in which some material substance refers, for a total of sixteen weathers. Examples of the sixteen weathers are provided in the third and fourth volumes. [10]64 II The temperament of several members Each member of the body is described to give each one his individual temperament, each with his or her own degree of warmth and moisture. Avicenna lists body members in order of degree of heat, from hotter to colder. [10]66 Breathing and the heart in which it arises; Blood; said to be generated from the liver; The liver, which can be considered as concentrated blood; The meat, which would be hot as the liver if it weren't for the nerve tissue that permeates it; Muscles, which are colder than meat due to tendons and ligaments, as well as nerves; The spleen, which is colder due to the pnaex of the blood; Kidneys; The wall of the arteries; Veins; The skin of palms and plants. Below is a list of the coldest members to the hottest ones. [10]66 Serious humor; The hairs; Bones; Cartilage; Ligaments; The tendon; Membranes; Nerves; The spinal cord; The brain; Fat; Body oil; The skin. A list is then given in order of humidity. Avicenna accredits Galen with this particular list. [10]67 Severe humor Blood Oil the brain fat of the spinal cord the breasts and testicles the lung the liver the spleen the kidneys the muscles of the skin Finally, a list is given in order of dryness<[10]67–68 the hair of the ligaments of the cartilage tendon tendons serous membranes arteries motor nerves nerves heart sensory nerve skin III Temperaments belonging to age The Canon divides life four periods and then subdivides the first period into five separate categories. The following table is provided for the four life periods: [10]68 Period Title Name Year of Age I The Period of Growth Adolescence Up to 30 II The Prime Period of Beauty Life Up to 35 or 40 III Lifespan of the decaying elders. Senescence. Up to about 60 IV Décrépite Age Senility Until the end of life Avicenna says that the third period shows signs of decrease in vigour and some decrease in intellectual power. In the fourth period, both vigour and intelligence decrease. Avicenna divides the initial stage of life into the following table, according to Oskar Cameron Gruner's edition of the Canon of Medicine:[10]69 Subdivision Name Distinctive Characters Early Childhood The period before the limbs are equipped to walk Second Childhood The period of tooth formation. He's learned to walk, but he's not stable. The gums aren't full of teeth. Third Childhood The body shows force of movement. The teeth are completely out. Pollution has not yet appeared Fourth Juvenility. Puberty The period until the development of hair on the face and pubis. Pollutions begin. Fifth Young The period to the limit of body growth (until the beginning of adult life). Period of athletic power. Avicenna generalizes young people as they have a warm temper, but comments that there is controversy over which youth periods are hotter. The general notion that young people are hot in temperament is due to the supposed relationship of young people with body members who are hot. For example, blood was considered warm as mentioned above, so youth are supposed to be partially hot because the blood is more abundant and thicker, according to Avicenna. The for young people who have excess blood is suggested by Avicenna's observation that nosebleeds are more common within young people. Other contributing factors are the association of young people with sperm and the consistency of their bile. A more detailed description of young people is given regarding heat and humidity with respect to sex, sex, location and occupation. The Canon says, for example, that females are colder and wetter. [10]69–74 The Aromas The Canon of Medicine is based on the Four Humours of Hippocratic Medicine, but refined in several ways. In the pathogenesis of the disease, for example, Avicenna added her own vision of different types of spirits (or vital essences of life) and souls, whose disturbances could lead to bodily diseases due to a close association between them and master organs such as the brain and heart. [13] An element of such a belief is evident in the chapter of al-Lawa, which relates manifestations to an interruption of the vital essence of life in the brain. He combined his own point of view with that of the Four Humours to establish a new doctrine to explain the mechanisms of various diseases in another work he wrote, Pulse Treaty: From the mixture of the four [humors] into different weights, [God the highest] created different organs; one with more blood like muscle, one with more black bile like bone, one with more phlegm like the brain, and one with more yellow bile like the lung. [God the highest] created souls from the softness of humors; each soul has its own weight and amalgam. The generation and food of the right soul takes place in the heart; resides in the heart and arteries, and is transmitted from the heart to the organs through the arteries. At first, [adequate soul] enters master organs such as the brain, liver, or reproductive organs; from there it goes to other organs while the nature of the soul is being modified in each of them. As long as [the soul] is in the heart, it is quite warm, with the nature of fire, and the softness of bile is dominant. Then, that part that goes to the brain to keep it vital and functional, becomes colder and wetter, and in its composition dominates the silky softness and phlegm vapour. That part, which enters the liver to maintain its vitality and functions, becomes softer, warmer and noticeably moister, and in its composition dominates the softness of the air and blood vapour. In general, there are four types of self-spirit: one is the brutal spirit that resides in the heart and is the origin of all spirits. Another – as doctors refer to it – is the sensual spirit that resides in the brain. The third – as doctors refer to it – is the natural spirit that resides in the liver. The fourth is a generative spirit, that is, procreative, that resides in the gonads. These four spirits go between the soul of absolute purity and the body of absolute impurity. Definition of body fluid The Canon defines a humor like that fluid, moist 'body' in which our food is transformed.[10]77[14] and lists the four primary types of fluids such as bloodthirsty, serous, bile, and aorables. Secondary fluids are separated into non-droppings and Avicenna sangrio humor calls this humor the most excellent of all[10]78 humors. This section describes blood and compares its healthy healthy states unhealthy states. Avicenna describes healthy blood as red, has no unpleasant smell and has a very sweet taste. Blood abnormality comes from a change in temperament or unhealthy humor has contaminated it. [10]78–79 Seductive humor Seductive humor is described as a sweet liquid that is cold and moist in relation to blood and bile humors. Serous humor resembles blood and is necessary for body tissues for two reasons: to provide tissue with nutrients as an auxiliary and to keep bones and tissues moist. [10]809 The bilious humor The bilious humor is red and light in color, light and spicy, and its normal form is blood foam. You can follow two pathways, either to the blood or gallbladder. When it passes into the blood, its function is to attenuate the blood in such a way that it allows blood to transverse the channels more minutes of the body. The part flowing into the gallbladder is needed, as it cleanses the entire body from the superfluity and nourishes the gallbladder. The Humor Skilled Anatomy or Members In her thesis on Members, Avicenna explains that humors help compose body members, gives an overview and how to repair them. Some are simple limbs or elemental tissue such as bone, cartilage and tendons. Some are compound members such as the heart, liver and brain. It also classifies them into vital organs and auxiliary organs. [10]93–106 Avicenna continues to classify organs by different systems. According to the actions organizes members for what they do. Depending on its origin it classifies the limbs assuming that each member comes from the blood or from a male or female sperm. [10]99 General Physiology In the thesis on General Physiology or The Faculties of the Body, Avicenna separates life into three different categories: Vital, Natural and Animal. [15] Galen's view that the brain is the main seat of sensitive life with Aristotle's view that the heart is the source of all the faculties of the body, saying that if doctors considered the matter carefully they would agree with Aristotle that the heart was the final source of all faculties, even if (for example) the brain is where rational faculty manifests itself. [10]110–11 Book 2 Medical Matter Book 2 (The Medical Matter) of the Canon lists alphabetically about 800 simple medical substances that were used at the time. Substances are simple in the sense of not being compounded with other substances. The first part gives general rules on drugs and a treatise on what was called the science of the powers of drugs. The second part is a list of 800 simple floral substances, minerals and animals. Each entry contains the name of the substance, its criteria of goodness (which sometimes describes how the substance is found in nature), and its nature or Primary. Below are one or more of the 22 possible general actions, followed by specific properties listed according to a grid of 11 types of diseases. Finally, there are possible substitutes for substances. [16]223 The Canon contains seven rules for experimenting with new drugs, taken in part from Galen. [17] The medicinal product must be free of any acquired quality; for example, because they are exposed to heat or cold or stored near other substances. The experiment should be performed in a single condition, not in a composite condition; in other words, it should not be tested on a patient who has complex or multiple diseases. The medicinal product must be tested under two contrary conditions; a drug can act directly on a disease, but it can also be effective against a different disease by relieving its symptoms. The quality of the drug should correspond to the strength of the disease... it is better to experiment first using the weakest [dose] and then gradually increase it until you know the potency of the drug, leaving no room for doubt. One should consider the time it takes for the medicine to take effect, if the medicine has an immediate effect, this shows that it has acted against the disease itself. The effect of the drug should be the same in all cases or at least in most cases. If that is not the case, the effect is then accidental, because the things that happen naturally are always or above all consistent. Experiments should be carried out in the human body ... the quality of the drug could mean that it would affect the human body differently from the animal body... [7] Book 3 Book of Special Pathology 3 is organized by the body, progressing from the upper body to the lower body and covering the function and diseases of each organ, as well as the aetiology, symptoms, diagnosis, prognosis, and treatment of each disease discussed. [18] The third book is also divided into several sections, including:[18] 1. Head, Eye, Ear, Nose, Mouth, Throat, Teeth 2. Chest, Lung, Heart 3. Food tract: stomach, intestines; liver, gallbladder and spleen 4. Urinary system 5. Conception, Pregnancy, The Ether, Women's Diseases. 6. Muscles, joints, feet. 7. Special topics: Brain weathering; Headache; brain diseases, epilepsy, paralysis. The information presented in Book 3 of the Canon of Medicine represents some of Avicenna's most important contributions to various fields of study, including atherosclerosis,[19] aphology,[20] migraines,[21] cataracts,[22] vasovagal syncope,[23] and neuroscience. [24] Stroke strokes are described in great detail in Book 3 of the Canon of Medicine. First, two causes of stroke are identified: the obstruction of vessels in the brain, and the obstruction of the affective spirit of the brain, a that can only be explained using theories about humorous medicine. [25] The blockade of ships is subdivided into two sub-types: collapse and ischemia. [11] After this description of the causes of stroke, Avicenna discusses how blocking agents are derived from blood or phlegm moods, and these are most abundant in people with wet and cold nature. [25] Book 3 of the Canon of Medicine also lists several manifestations of stroke: asphyxiation, hemiplegia, headache withugular vein fattening, dizziness, vertigo, darkened vision, tremor, anxiety, weakness, grinding teeth during sleep and dark urine with particles, and distinguishes between different causes and types of stroke: cold accident, coma, subarachnoid hemorrhage and trauma. [25] Finally, Book 3 discusses several treatments for stroke, including the use of herbal medications and non-pharmacological interventions such as venesection and dry or wet suction cup on the lower neck and upper back. [25] While accounts of the causes and treatments of stroke are based on humoral medicine theories, these descriptions remain similar to modern understanding of strokes. [25] Neuroscience Book 3 also contains an extensive chapter on neuroscience, which begins by explaining the structure and function of the nervous system, ... parts of the brain, spinal cord, ventricles, meninges, nerves and roots, ... [and] neurological and neuropsychological disorders, including signs and symptoms and treatment strategies. [26] In addition, several specific neurological conditions are described, including: epilepsy, stroke and stroke, paralysis, vertigo, spasm, ironic mouth, tremor, meningitis, amnesia and dementia, head injuries and trauma, hysterical and conversion disorder, fainting and stupor, nervous tic, sexual disorders, love disease, delirium and hallucination, insomnia, sopor, nightmare, mania and psychosis, melancholy, paranoia, asthenia, hydrocephalus [26] Book 3 of the Canon of Medicine also describes fifteen types of headaches, as well as descriptions of treatments for each of these conditions that are divided into three steps:[26] 1. Lifestyle Change 2. Simple medications 3. Compound medications surgical intervention and other non-pharmacological strategies, such as electric shocks to treat epilepsy, were also recommended. [26] Book 4 Special Diseases involving more than one Member Book 4 covers diseases that affect the entire body such as fevers or poisons, or conditions that could happen to any part of it, such as wounds or bone fractures. [27] The book concludes with a treatise on personal hygiene, emphasizing the care of hair, skin, nails, body odor and the treatment of overweight or underweight people. [27] In Book 4, as with other ancient Islamic medical writings, large sections were devoted to covering fevers in great detail. [9] Several types of fevers were distinguished, partly based on the location of the factors caused each specific disease:[9] 1. Ephemeral (involving pneum) 2. Putrid (numerous waste rot) 3. Agitated (which occurs in a main organ) Each of these classifications was further subdivided: for example, Avicenna also listed 23 different types of ephemeral fevers in Book 4 of the Canon of Medicine. [9] [9] 5 Form 5 (the Form) lists 650 compound medicines,[2][10]23–24 attributing them to various Arab, Indian, and Greek sources. Avicenna added its own comments, highlighting the differences between recipes from different sources, and sometimes giving its own recipe. He also gave his opinion on the efficacy (or ineffectiveness) of some remedies, and gave details of where certain ingredients came from and how they were prepared. It favored proven remedies that had been tested through experience, warning that compounds could have unexpected or much stronger effects than would be expected from the effects of individual components. [16] Legacy and Reception A Latin copy of the Canon of Medicine, dated 1484, located in the Nixon Medical Historical Library of the University of Texas Health Sciences Center in San Antonio. The Qanun was translated into Latin as Canon medicinae by Gerardo de Cremona. (Confusingly, there appears to have been two men named Gerardo de Cremona, both translators of Arabic texts in Latin. Ostler claims that it was later these, also known as Gerard de Sabloneta, who translated Qanun (and other medical works) into Latin in the 13th century.) [28] The encyclopedic content, systematic disposition and combination of Galen's medicine with Aristotle's science and philosophy helped the Canon enter European school medicine. Medical scholars began using the Canon in the 13th century, while

university courses implemented the text from the 14th century onwards. [29] The canon's influence waned in the 16th century as a result of the humanists' preference in medicine by the ancient Greek and Roman authorities over the Arab authorities, although others defended Avicenna's innovations beyond the original classical texts. He fell out of favour in the university syllabi, although it was still taught as background literature as early as 1715 in Padua. [30] The first known copy of Volume 5 of the Canon of Medicine (dated 1052) is in the Aga Khan collection and is located at the Aga Khan Museum planned for Toronto, Ontario, Canada. [31] The first printed edition of Canon Latino appeared in 1472, but only covering book 3. Shortly the next, eleven complete incunables were published, followed by fourteen more Latin editions in the 16th century to 1608. [29] In addition to Latin, the Canon of Medicine was translated into Hebrew by Nathan ha-Meati during the 13th century, and full translations were also made into Turkish and Persian during the 18th century. [9] William Osler described the Canon as the most famous medical textbook ever written, noting that it remained a medical bible for a longer time than any other work. [32] George Sarton wrote in the Introduction to the History of Science:[33] The Qanun is an immense encyclopedia of medicine. It contains some of the more enlightening thoughts related to the distinction of pleurisy mediastinitis; contagious nature of phthisis; phthisis; water and soil diseases; careful description of skin problems; sexual diseases and perversions; nervous ailments. See also Al-Tasrif's medical literature The Book of Healing Notes and References to One Finger b, Stanley (2001). Origins of Neuroscience: A History of Brain Function Explorations. Oxford University Press. 177. ISBN 978-0-19-514694-3. 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