

Algerian Medical Manuscripts and Their Contribution to the Preservation of Therapeutic Knowledge: Case Study: The Manuscript “Kashf al-Rumuz fi Bayan al-Ashaab” (The Unveiling of Symbols in the Exposition of Herbs) by Abdelrazak Ibn Hammadouche

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Abstract:

The manuscript “Kashf al-Rumuz fi Bayan al-Ashaab” (The Unveiling of Symbols in the Exposition of Herbs) by Sheikh Abdelrazak Ibn Hammadouche is considered one of the most significant Algerian manuscripts from the Ottoman period addressing the subject of medicinal herbs within a cognitive framework that merges traditional medicine with scientific experimentation. Through this research paper, we aim to analyse the content of the manuscript in terms of the classification of plants and their therapeutic properties, while seeking to highlight the methodology adopted by the author in linking botanical description with medical application. We also seek to reveal the presence of the symbolic and linguistic dimension in the naming of herbs and their connotations, given that the author draws on diverse sources that combine Arab heritage and scientific experimentation. The study concludes by assessing the manuscript’s contribution to the history of traditional medicine and botanical knowledge during the Ottoman period.

Keywords : Manuscript “Kashf al-Rumuz fi Bayan al-Ashaab”; Sheikh Abdelrazak Ibn Hammadouche; medicinal herbs; traditional medicine; scientific experimentation.

Introduction:

Ibn Hammadouche is considered one of the Algerian scholars who took an interest in traditional medicine and the properties of plants and herbs. He left behind writings that reflect his extensive experience in the field of herbal medicine and the medical knowledge prevalent in his era. Among his most notable writings is the manuscript “Kashf al-Rumuz fi Bayan al-Ashaab” (The Unveiling of Symbols in the Exposition of Herbs), which is considered an important source for documenting the names of herbs, their therapeutic properties, and their various uses. The manuscript provides a precise description of medicinal plants, explaining their benefits and methods of use in treating certain diseases, indicating the author’s combination of theoretical knowledge and scientific experimentation.

The manuscript also reveals Ibn Hammadouche's familiarity with the Arab and Islamic medical heritage, while simultaneously employing local knowledge associated with his environment. The importance of this work lies in the fact that it preserves an important aspect of the scientific

heritage related to botanical medicine, and also reflects the level of development achieved by traditional medical studies during the Ottoman period. Thus, the manuscript holds great scientific and historical value, and the importance of editing and studying it emerges in understanding the origin of the contributions of Algerian scholars in the field of traditional plants and herbs. Accordingly, the manuscript is considered an important scientific document highlighting Ibn Hammadouche's standing in serving medical and botanical knowledge. The question posed in this context is:

To what extent does the manuscript “Kashf al-Rumuz fi Bayan al-Ashaab” reflect the overlap between theoretical medical knowledge and practical experience in the field of herbal medicine within the context of Algeria’s medical heritage?

And what is the nature of the methodology he adopted in classifying plants and explaining their therapeutic properties? A set of sub-questions falls under this problem, which can be summarized as follows:

- Who was Sheikh and physician Abdelrazak Ibn Hammadouche, and what scientific and cultural circumstances contributed to the formation of his character?
- Where did he grow up and receive his education? Who were his most

prominent sheikhs and sources of scientific formation?

- What were the most important functions and positions he undertook during his scientific and practical career?
- What are his most notable writings and contributions in the field of medicine, pharmacy, and botanical knowledge?
- What position does the manuscript “Kashf al-Rumuz fi Bayan al-Ashaab” hold within the manuscript medical heritage of Algeria?

a. Introduction to Abdelrazak Ibn Hammadouche al-Jazairi (the Algerian):

1. His Birth and Upbringing:

He is Abdelrazak ibn al-Hajj Muhammad ibn Muhammad, known as Ibn Hammadouche al-Jazairi, who lived during the 12th century AH (18th century AD). He was born in the city of Algiers in 1107 AH – 1695 AD ¹, into a middle-class family of the artisan class, as he mentioned in his travelogue some trades such as tanning, heating (perhaps metalworking?), whistling (perhaps a trade name?), and commerce, whether related to himself or his family ². Despite his attempt to combine knowledge and trade, he failed in this endeavour due to his strong inclination towards books, which he never left, and also because of his distance from mixing with the authorities and governors, contrary to the habit

of some scholars, despite holding some religious positions. He was enamoured with seeking knowledge, acquiring it, and taking all means to do so, and he read extensively, which earned him extensive knowledge.³

Abu al-Hasan Ibn Hammadouche is considered one of the Algerian scholars who lived during the Ottoman period. He studied in his homeland and married there⁴, and he allied by marriage with his uncle, who married him to his eldest daughter and housed him in his home. As for his second marriage, he married a widow, the daughter of the Amin of the coppersmiths, and he had two sons from her, one of whom died young. It is not known whether he had children from his first marriage. Ibn Hammadouche was not happy with his second wife, nor with his remaining family, including his mother and sister, due to his preoccupation with books and knowledge on the one hand, and his poverty on the other⁵.

Ibn Hammadouche is considered a genealogist historian; he undertook a journey to the Far Maghreb (Morocco) in 1156 AH – 1743 AD and wrote a book about his journey, which he called “Lisan al-Maqal fi al-Naba’ ‘an al-Nasab wa al-Hasab wa al-Aal” (The Tongue of Discourse on the News of Lineage, Prestige, and Family)⁶. He was Ash‘ari in creed, Maliki in jurisprudence, a sharif by lineage, and a pharmacist and physician. He grew up and learned in his city the religious sciences of jurisprudence, literature, Sufism, and

monotheism. In his twenties, he began to travel across the Islamic world, starting his journey to the Holy Places in 1130 AH – 1717 AD. He then travelled to the Far Maghreb, as previously mentioned, and to the Mashriq on other occasions. Ibn Hammadouche was not content with only the religious sciences but also devoted attention to the study of mathematics, medicine, and astronomy. His interest in the rational sciences was what distinguished him from his contemporaries.⁷

He was also passionate about reading, especially Arabic and foreign medical books. He read, summarised, and studied the works of Ibn Sina, al-Biruni, al-Farabi, al-Razi, Ibn al-Baytar, al-Antaki, and other Muslim and Greek scholars. He did not read theoretically but tried to apply what he read and compose works on it, conducting personal experiments. He conducted experiments on plants, prepared medicinal pastes, tested water balances, drew the sundial (shadow board), and created a compass to indicate wind direction.⁸

2. His Sheikhs and Writings:

Ibn Hammadouche studied in the city of Algiers under Sheikh Muhammad ibn Maimun, author of “Al-Tuhfa al-Mardiyya”, who taught him certain issues and historical, scientific, literary, and jurisprudential books, in addition to Sahih al-Bukhari, which is considered among the principal books of hadith in the Maghreb for reading and completion⁹. This is what he mentioned in his

travelogue, stating: "My first day beginning with our sheikh Ibn Maimun in his house, after reciting the introduction, was a direct recitation of the issues of Ibn Hujja on literature, and it was Monday, the twentieth of May. On Sunday, the nineteenth of Jumada al-Akhirah, corresponding to the seventh of July, I began with our sheikh Ibn Maimun the recitation of the poem of Malik ibn al-Murahhal, the versification of Tha'lab's "Fasih" on language... On Sunday, the eleventh of Rajab, corresponding to the eighteenth of July, we began reciting Sahih al-Bukhari in the Great Mosque, and we stopped at the Book of Ablution." ¹⁰

Ibn Hammadouche studied under scholars of his country, as well as scholars from Morocco, Tunisia, and the Mashriq. He also contemporaneously met scholars and men of letters such as Ahmed ibn Ammar, author of "Nahlat al-Habib", the Mufti poet Ibn Ali, Abdelrahman al-Sharif, Ahmed al-Zarruq al-Buni, and several other muftis and influential figures such as Muhammad ibn Hussein, Hajj Muhyi al-Din al-Zarruq, Abdelrahman al-Murtada, Muhammad al-Misissini, Muhammad ibn Abdel Salam al-Bannani al-Fasi who authorised him to read in Morocco, Ahmed al-Warzazi al-Titwani, Ahmed al-Sara'iri, Ahmed ibn al-Mubarak, and others ¹¹. He was also keen to learn everything related to his personal inclinations, including taking medical knowledge from Abdelwahhab

Adrraq ¹², and he learned about and examined all the herbs in his country. ¹³

Although Ibn Hammadouche studied according to the method of his era, his interest was particularly focused on scientific books. This made his writings predominantly scientific in nature, rather than jurisprudential or literary, which was common among the scholars of his time. Among his writings in this field, we mention:

1. A work on astronomy (in which he mentioned seven dates he learned altogether).
2. A work on the astrolabe and the quadrant (al-rub' al-muqantarat).
3. A work on the bow (arc) for solar observation.
4. A work on the sundial (al-rukhamah al-dhiliyya) using calculation.
5. A work on the shape of the globe.
6. A work on the science of navigation (knowing maritime routes).
7. "Al-Jawhar al-Maknun" (The Hidden Jewel) (on medicine).
8. "Bughyat al-Adib min 'Ilm al-Ta'kib" (also known as "Fath al-Mujib fi 'Ilm al-Ta'kib") (on cube root/geometry)?
9. A work on the science of al-Buniya (the bomb).
10. "Ta'dil al-Mizaj bi Saba Qawanin al-'Ilaj" (Moderation of Temperament According to Seven Principles of Treatment).
11. A work on the plague. ¹⁴

And a collection of poetry (diwan), although the poetic examples mentioned in “Lisan al-Maqal” do not indicate the author’s mastery, as they are metrically broken at times and grammatically at others. However, Ibn Hammadouche mentioned that he had a diwan built on ghazal (love poetry) and praise of the Prophet Muhammad (PBUH), which is lost ¹⁵, in addition to his travelogue known as “Lisan al-Maqal fi al-Naba’ ‘an al-Nasab wa al-Hasab wa al-Hal”. This travelogue contains many topics, including political, economic, social, and unrelated scientific subjects, which the reader notices while browsing its chapter titles. It is also considered an important source for the life of the author himself and part of the Algerian scientific and literary heritage of the 18th century AD, along with the book “Kashf al-Rumuz fi Bayan al-Ashaab” ¹⁶, which is the subject of our study and will be discussed later in detail with an analysis of its contents.

3. His Scientific Experiments and Death:

Regarding the experiments conducted by Ibn Hammadouche, we find them recorded both in his travelogue and his dictionary. These experiments demonstrate his readiness and desire to learn and gain knowledge through observation, without being content with just reading. Hardly does he mention any of his aforementioned works without mentioning that he conducted an experiment related to it, such as drawing a map, assembling things, or throwing a bomb. In doing so, he attempts to test everything he learned from his sheikhs. An

example of this is his treating himself with quinquina (cinchona bark) after being afflicted with a fever ¹⁷. Ibn Hammadouche referred to this in his book “Lisan al-Maqal”, saying: "Then illness prevented me. I had been afflicted with a severe fever, and I could not read until God inspired me to buy three eighths of quinquina. I bought it for six weighed coins. When the fever took hold of me and its chill intensified on the morning of Saturday, the seventh of Rabi‘ al-Awwal, I ground the first eighth and drank it in a coffee cup of beans. When it settled in my stomach, all my limbs stopped twitching except one vein in my right hand which continued to twitch slightly. When I drank the second eighth, it stopped from every limb. Then I drank the third eighth, and I had no pain left from it ".¹⁸

He also recounts with some pride his preparation of a paste he called 'Ma‘jun al-Salah' (Paste of Righteousness), in addition to preparing a mastic drink ¹⁹. In this regard, he says: "On Thursday, the twentieth of Jumada al-Thaniya, corresponding to the nineteenth of July, I prepared a paste on the pattern of the philosophers' paste, but I had not preceded him (?) and I named it Ma‘jun al-Salah Ma‘jun al-Wahid (Paste of Righteousness, the Unique Paste), because its weight units are all one. On the twenty-seventh, I cooked the mastic drink ²⁰, which is among the most excellent drinks. I took it from Sheikh Sidi al-Hajj Abdelwahhab Adrraq, who took it from his sheikhs, from Sheikh Muhammad al-Sanusi in the

commentary on the hadith (The stomach is the house of disease, abstinence is the head of the remedy, and the origin of every disease is a cold) narrated from the Prophet (PBUH). This drink equals wine in its benefits ".²¹

He also describes to us his interest in other sciences besides medicine. He attempted to make a map related to sea winds, mentioning that this matter is very simple. What matters here is the multiplicity of his scientific cognitions, as his experiments were not limited to one field without another. Among his scientific experiments arising from his personal observations is that experiment related to making a hollow glass vessel to determine the difference between types of water and to know the heavier from the lighter. He concluded that sea water is considered among the lightest waters compared to others. We also find his interest in the science of al-Buniya (the bomb) and how to throw it, and he had a work on that. He mentioned in his travelogue how he learned to throw it with the infidel Hassan, near Bab al-Jazeera (Gate of the Island). Ibn Hammadouche was precise in his description of the weights, sizes, and lengths involved.²²

Ibn Hammadouche mentioned this in his travelogue, saying: "On Friday, I saw the water balance made of glass... Sea water is the lightest of waters, it reaches the top of the hollow, and those dots at its bottom have in them like fine lead shot... Until Monday, the last day of it, we went out to Bab al-Jazeera.

The infidel Hassan threw one bomb in the morning, its height forty-three, and the fuse was loaded with four pounds of gunpowder, so the fuse split, and it did not return and did not hit the target."²³

From the above, it becomes clear that Sheikh Abdelrazak Ibn Hammadouche had multiple scientific inclinations. His observations and experiments were not limited to learning about herbs and their benefits only but extended to various rational sciences, from astronomy, astrolabe, mathematics, navigation, and so on. Although most of his writings are considered lost, his travelogue and medical dictionary point to his aforementioned interests and experiments²⁴. As for his death, researchers of Ibn Hammadouche state that he lived to reach ninety years or more²⁵, in the Mashriq according to some historians in 1197 AH. However, a tomb near the city of Sidi Bel Abbes in a village called Sidi Hammadouche is attributed to him²⁶. Some mentioned that his death was in 1205 AH – 1791 AD, at the age of ninety-six²⁷, others mentioned his death was in 1200 AH – 1786 AD in Egypt, where he was buried²⁸ Abu al-Qasim Saadallah indicates that we have no knowledge of the date or place of his death.²⁹

b. Reading and Analysis of the Most Important Contents of the Manuscript “Kashf al-Rumuz fi Bayan al-Ashaab”:

The book “Kashf al-Rumuz” is considered one of the most prominent works written by Sheikh

Abdelrazak Ibn Hammadouche al-Jazairi in the field of traditional medicine and botanical knowledge during the Ottoman period. This work takes the form of a comprehensive dictionary covering herbs and drugs, along with some animals and minerals, focusing on explaining their therapeutic properties and medical benefits. Thus, the book is not merely a descriptive compilation but represents a scientific effort aiming to organize the medical knowledge current in his era within a clear methodological framework to serve practitioners and those interested in this field.

In compiling this dictionary, Ibn Hammadouche followed the approach of previous scholars who contributed to building the Arab medical heritage, influenced by prominent models such as Ibn al-Baytar's "Al-Jami' li-Mufradat al-Aghdhiya wa al-Adwiya" (The Comprehensive Book of Simple Food and Drugs) and Al-Wazir al-Ghassani's "Hadiqat al-Azhar fi Mahiyyat al-'Ushb wa al-'Aqqar" (The Garden of Flowers on the Nature of Herbs and Drugs). This influence is evident in the method of presenting the materials, employing a lexicographical arrangement and precise description of the entries, linking them to their therapeutic uses, reflecting the continuity of scientific traditions in medical authorship, while adding his own touches derived from his experience and diverse knowledge.

A notable aspect of this work is that the book "Kashf al-Rumuz" does not appear explicitly

by this name among Ibn Hammadouche's works mentioned in his travelogue, which opens the door for interpretation regarding its nature and position within his scientific project. This ambiguity is reinforced by the hypothesis that it is part of a larger work, likely representing the fourth section of the book "Al-Jawhar al-Maknun fi Bahr al-Qanun" (The Hidden Jewel in the Sea of the Canon). This calls for reconsidering the classification of this manuscript and understanding it in its broader context, as a link within an integrated knowledge structure reflecting the development of medical thought in Ottoman Algeria.³⁰

Perhaps the widespread public acceptance of herbal medicine was a decisive factor in the common circulation of the fourth part of "Al-Jawhar al-Maknun" independently. Some copyists even proceeded to separate it from the other parts. Over time, and with the frequent copying and circulation of this part among those interested, its presence as an independent work became dominant, leading to the forgetting of its original connection to the parent book. It began to circulate under the independent title "Kashf al-Rumuz" without reference to its overall structure.

This dissemination contributed to the multiplicity of copies of the fourth part, which were found in several regions, including Algeria and the Far Maghreb (Morocco), in addition to copies preserved in Parisian libraries. In contrast, the complete book "Al-

Jawhar al-Maknun” remains largely lost, and no precise information is available about it except through what Ibn Hammadouche himself recorded in the second part of his travelogue entitled “Lisan al-Maqal”, which increases the difficulty of reconstructing this work and understanding its full structure.

The opinion that “Kashf al-Rumuz” originally represents the fourth section of “Al-Jawhar al-Maknun” is based on an important textual piece of evidence: Ibn Hammadouche’s statement when talking about his book, where he mentioned that he divided it into four parts and allocated the fourth part to explaining terms and Arabising them. This description aligns significantly with the nature of the book “Kashf al-Rumuz”, which is based on interpreting terminology and explaining its connotations, reinforcing the hypothesis of its belonging to that broader scientific project ³¹.

Ibn Hammadouche confirmed this conception in his book “Lisan al-Maqal”, where he provides a direct description of his scientific project entitled “Al-Jawhar al-Maknun”, explaining the circumstances of its composition and its general structure. He says: "On Monday, the first day of Dhu al-Hijjah, I began composing “Al-Jawhar al-Maknun min Bahr al-Qanun”, an excellent composition on medicine..." This statement reveals the author’s awareness of the importance of his work and his keenness to present an integrated medical work based on solid scientific foundations, keeping pace with the needs of his

era in the field of therapy and medical knowledge.

Then, Ibn Hammadouche clarifies the division of this work into four books. He allocated the first book to poisons, poisonous creatures, and methods of treating them. In the second book, he dealt with antidotes and similar therapeutic compounds, in addition to some necessary pastes. As for the third book, he devoted it to diseases, arranged according to the table of Hunayn ibn Ishaq, including causes, signs, and treatment methods, indicating his influence by the classical medical school and his keenness for the systematic organisation of medical knowledge.

This text gains particular importance as Ibn Hammadouche declares his intention to allocate the fourth book to "solving the terms of simple drugs and Arabizing them as much as possible," a description that largely matches the nature of the book “Kashf al-Rumuz”, which is based on explaining terminology and interpreting the names of herbs and drugs. Thus, this passage constitutes strong textual evidence supporting the view that “Kashf al-Rumuz” is not originally an independent work but rather the natural extension of the fourth section of the “Al-Jawhar al-Maknun” project ³².

Based on what Ibn Hammadouche stated in “Lisan al-Maqal”, it is clear that the fourth book of “Al-Jawhar al-Maknun” was dedicated to "solving the terms of simple drugs and

Arabising them," which clearly aligns with the content of "Kashf al-Rumuz", which is fundamentally based on Arabising the names of herbs, drugs, and minerals, explaining their properties and medical benefits. Thus, this book appears not to be limited to the linguistic aspect only but also combines lexicographical explanation and therapeutic description, giving it an almost encyclopaedic character combining language and medicine simultaneously.

Kashf al-Rumuz is distinguished by its organized lexicographical structure, as its material is arranged alphabetically, facilitating reference to its entries and its use as a practical medical reference. This manuscript received notable attention from researchers and Orientalists, transitioning from a manuscript text to a printed work circulated in both Arabic and French, reflecting its scientific value and continuous presence in medical and historical studies.

In this context, the Orientalist Lucien Leclerc translated the book in 1874 AD, two years before the publication of his famous "Histoire de la médecine arabe", indicating the importance of the text in Western medical studies at the time. Researcher Gabriel Colin also studied its content and translated it within the framework of his doctoral thesis at the University of Algiers in 1905 AD, contributing to its introduction into modern academic research on the Arab medical heritage in Algeria. On the Arab level, Ahmed bin Murad

al-Turki published it in 1321 AH / 1903 AD at the al-Tha'alibiyya Press in Algiers, a step that contributed to reviving this scientific heritage and making it available to readers and researchers. It was later reprinted by Dar al-Kutub al-'Ilmiyya in Beirut in 1996 AD, confirming continued interest in this manuscript and its consideration as an important source in the history of traditional medicine and botanical knowledge in Ottoman Algeria.³³

It is worth noting that Ibn Hammadouche relied on various medical sources in his book "Kashf al-Rumuz fi Bayan al-Ashaab", such as Dawud al-Antaki's "Al-Tadhkira" (The Memorandum), Ibn al-Baytar's "Al-Jami'", as well as Ibn Sina's "Al-Qanun fi al-Tibb" (The Canon of Medicine). His primary reliance appears to be on Ibn Sina's book, which is clearly evident in the general title of the work. He provided an introduction to his medical dictionary with a discussion on medicines, knowing them, and how to handle them, mentioning the appropriate circumstances for that, whether the drug was an herb, animal, mineral, or otherwise. He did not prolong the introduction beyond one page entitled "Taking/Using Medicines"³⁴. He said: "Praise be to God... The fourth station on knowing the actions of the powers of simple drugs. We say that drugs have general actions, specific actions, and actions resembling general ones, such as heating, cooling, attracting, repelling, healing, cauterising, and the like. Specific

actions are like benefit for cancer, benefit for haemorrhoids, benefit for jaundice, and the like. Actions resembling general ones are like causing diarrhoea, causing harm, and the like .³⁵

In his book “Kashf al-Rumuz”, Ibn Hammadouche followed a scientific methodology based on observation and experimentation, influenced in this by the major medical schools and their luminaries, which led him to avoid practices not based on scientific foundations such as sorcery and superstitions that were widespread in some therapeutic environments at the time. It can be noted from his texts that he did not include wine among therapeutic substances, reflecting a clear critical tendency towards some prevalent medical practices and, at the same time, affirming a more rational approach in the selection of drugs and methods of their use.

In this context, Ibn Hammadouche is considered a meticulous physician and an intellectual open to the achievements of earlier scholars, as he was not content with mere transmission but sought scrutiny and foundation. This is evident in his use of a comparative method in presenting information, where he mentions the local name for each medicinal substance and then compares it with what is found among Egyptian, Syrian, or other physicians, demonstrating his awareness of the importance of the geographical diversity of medical

knowledge and his attempt to unify it within a single scientific framework.

Among the most prominent features of the methodology of “Kashf al-Rumuz” are its simplicity and clarity. The author adopts in his presentation organized steps: beginning by identifying and accurately describing the drug, then moving on to mention its different names, then its therapeutic properties and various uses, concluding by specifying the appropriate quantities for each drug according to the weights known in his era, reflecting precision in scientific control and a concern for safe usage .³⁶

This systematic organization contributed to making the book easy to handle and benefit from among practitioners of traditional medicine, as it provided a clear practical reference that could be consulted in treating various diseases. Thus, “Kashf al-Rumuz” contributed to consolidating popular medical knowledge and had a tangible role in supporting therapeutic practices in society, reflecting its scientific and practical value simultaneously.()

Leclerc praised the importance of “Kashf al-Rumuz”, stating that Ibn Hammadouche did not rely on superstition in his composition, that his dictionary contains new additions in the field of medicine, and that he is one of the last representatives of Arab-Islamic medicine. Colin also praised it and considered “Kashf al-

Rumuz” an indispensable source for any physician of that era.³⁷

Conclusion:

At the conclusion of this research paper, it can be said that Sheikh Abdelrazak Ibn Hammadouche al-Jazairi was known for his love of knowledge and his diligence in seeking it. He studied under great scholars and jurists and held a number of religious positions reflecting his scholarly and social standing. He left behind an important legacy of writings in various fields, based on precise observation and sound scientific experimentation. Some of these writings have been edited by researchers and historians, while another part remains lost or not yet revealed.

Foremost among these writings is the book “Kashf al-Rumuz fi Bayan al-Ashaab”, which is considered among the most prominent of his scientific output that has come down to us, due to its containing advice, guidance, and precise observations, in addition to various classifications of drugs and herbs and their methods of use. This book is considered an important addition to the scientific heritage of Algeria during the Ottoman era, reflecting cumulative medical knowledge and practical

experience in the field of herbal and drug therapy.

The study of manuscripts from Ottoman Algeria also highlights the scientific and intellectual level achieved by the educated elite of that period. The book “Kashf al-Rumuz fi Bayan al-Ashaab” is a clear example of this intellectual richness, as it combines medical knowledge and practical experience in treating diseases using plants and drugs. This manuscript stands as a living witness to the contribution of Algerian scholars of the Ottoman era, foremost among them Ibn Hammadouche, in the development of medical and pharmaceutical sciences through the documentation of plant names, properties, and methods of use according to a precise and organized methodology.

In light of this, this work emerges as an important part of the manuscript heritage, which constitutes a primary source for studying the history of sciences in Algeria during the Ottoman era. This makes preserving and studying it a scientific and cultural necessity, in order to safeguard civilizational memory and highlight the contributions of Algerian scholars to the course of human knowledge.

Unveiling the Symbols in the
Statement on Herbs

by Sheikh Sheikh Abdelrazak Ibn
Hammadouche Al-Jazairi

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~ supervision of



الكتاب الرابع في الأفعال وما انتهى به من شئ من أفعالها

الحمد لله قال في الجملة لا ولي من الكتاب الثالث من القافون في ان تقدم هنا ما لا بد منه في قال المعلقة الرابعة في تعرف افعال فروعها ودسة في معرفة نغول ان اللادوية افعالها كلية واجعلها من ثبوت واجعلها تشبه الكلية واما افعال الكلية هي مثل التنفس والشم والخرق والندب مع الخادم والتفريح وما اشبه هذه واما افعال الخبز فبينة مثل الصبغة في التي كان والصبغة في الصواصيص والصبغة في البرقان وما اشبه ذلك واما افعال التي تشبه الكلية فمثل افعالها وادارها وما اشبه ذلك في هذه وان كانت من ثبوت افعالها افعالها اعضاء مخصوصة في ذات مخصوصة ما لها تشبه الكلية كما انها افعالها في امور يعم نفعها وضررها مع انه ينعزل عنها اليد كالماء في العز وخرقها تدكره هنا افعالها الكلية والتشبهها بالكلية فاما افعال الكلية فبينة ما هي اوائل ومنها ما هي ثوان واما افعالها افعالها في التي يد والتنفس والترطيب والتجفيف واما الثوان فبينة ما هي هذه افعالها بعينها لكنها مفردة او مقابلة بحد زيادة او نقصان مثل افعالها في مثل العجوة ومثل افعالها في البهوت فانها بعينها تشبهات في افعالها لكنها مفردة او مقابلة ومنها ما هي افعال اخرى ولكنها صلا درة عنده مثل التخمير والختم والخرق والزاوي والتفتيح والتفتيح وما

ح

في ما يغا في باردة بايسة
في ما سلغا في حور عينون في حور العين وحقيرتها في افعالها

في حرق الشاء

في شوم في حار بايس في الثالثة وهو صعان برة ويستاء في البيرة هو الكراش والبيستاء في لجلل النعج وضاء في يفرح الخلد واكلم في نفع من تغيب ويدير الكمش ويخرج المشمة ويصدع ويضرب البصر وهو جيد للمبرود بين واعمال ابلغ في العلو غير بلح في الحلق مطبوخا وينفع من افعالها ومن ومع الصدر ويخرج العلق من الحلق ويخرج التدود وفيه الهلا والمصلحة في رجوع الحمى ويغير شهوة اجاره فاجمع من نغوش الحما وناك وكذا من عضة الكلب الكلوب اذ اخذ به في بعض الكتب ان الشوم تولد الحكمة وخرق الاخلال في تولد الصواصيص والخرق في خصوصية الفرح بين والصيف ويصلح الكلب في حاد هلق ويصلح البصر ويصلح الكلب في حاد هلق منه ما حلوز السنة في ما نشاء في ابلاد الحارة في شوم الحمية في وهو الشوم التي في مسخن يفرح للاد ودمه ماء في ابلتاع واخرى وهو في من الشوم بعيد من الكراش وهو في باي الكلب الكلوب ويقتطع العكش بلغم وسلس البول في فطير في يقطع لبر في ضعات ومن في افعالها واصلا في سلفه في ماء وحمح وكب في يدهن عنصروا في مرة في بدل البيرة في البيستاء والعكس في في باردة وكب ردة في المعدة والشا في يضعف العصب وقيل ان وضع في الابر في قطع في نفع من افعالها بدل في باي في البيض في فكلب في حار بايس في تحليل شحمه في يسكر في جمع في اذن في فطورا

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¹²He is the physician and man of letters Abu Muhammad Abdelwahhab ibn Ahmad Adrraq (with a "fatha" on the hamza and "dāl", a "shadda" on the "rā" followed by an "alif" then a "qāf"). This is the surname of his family, by which they were known. Several physicians emerged from this family, originally from Fez. The subject of this biography is the greatest of them in stature and the most famous in name; the leadership of medicine in his time ended with him. He also reached a high standing in the profession, and kings held him in veneration. Besides his knowledge of medicine, he was a well-versed man of letters, a proficient grammarian, and a jurist. Among his writings on medicine are a didactic poem ("arjuzah") on [something], another on the love of the Franks (which is the well-known syphilitic disease), and other works. He died, may God have mercy on him, in 1159 AH. See: Kennoun, A. (n.d.). "Maghrebi Genius in Arabic Literature" (Vol. 1). n.p., n.d., p. 290.

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