



## Makhzan al Adviyeh and Pointing to the Scientific Names of Medicinal Plants for the First Time in a Persian Book

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### Abstract

Makhzan al-Adviyeh is a medicinal book on simple drugs written with eloquent and fluent prose in Persian by Mohammad Hossein Aghili Khorasani Shirazi in 12th AH century. This book is for sure one of the most comprehensive Persian books on medicinal simple drugs and is very much addressed by traditional medicine researchers. One of the interesting points about this book is the consideration of the scientific names of some of the herbs which are being noted in a Persian book for the first time by Aghili. In this paper, this subject has been addressed together with collecting and describing information regarding the herbs mentioned by their scientific names in the book of Makhzan al-Adviyeh.

**Keywords:** Aghili; Makhzan al adviyeh; Scientific name; Simple drugs; Medicinal plants

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## Introduction

Scientists, educators, researchers, scholars and educated people had always a constructive role in human societies from the very past and offered solutions and suggestions for the society's progress and prosperity. Some of them suffered a lot and some forced to immigrate from their home lands or even were killed because of their opinions and some others became wealthy but in any case, everybody praised them all for their significant role in humans' life.

In prior times, science was not so branched in various fields but there were some classifications in both theoretical and practical science. Among those, the health related ones especially medicine had a special position; although the prior scientists were exert in all kinds of sciences. Medicine was very important in prior times and Iranian physicians were shining stones at the darkness of medical science then. Thus, if we say that Abu Ali Sina, Mohammad Ibn Zakariya Razi and Seyed Esmail Jorjani were the giants of the world in their time, it is not bragging, but a real fact.

Aghili Khorasani has his own specific characteristics among the top Iranian medical scientists. Mohammad Hossein Aghili Khorasani who is sometimes mentioned as "Seyed Mohammad Hossein Khan", "Mir Mohammad Khan e Bahador", "Mohammad Hosein Ibn e Mohammad Hadi Aghili Alavi" and "Mohammad Hosein ibn e Mohammad Hadi Aghili Alavi Khorasani Shirazi" was Mohammad Hadi Alavi Khorasani's son. He was originally come from a grand physician's family in Shiraz but as he and his father were lived in Khorasan, they were known

as Khorasani. There is very limited information available about his father who was one of his teachers too. We only know about him based on what his son had occasionally pointed to in his books [1]. Mohammad Hashem Shirazi, known as Alavi Khan, one of the grand physicians of Aghili's family, was Mohammad Hossein Aghili's father's uncle and Aghili mentioned him in Makhzan al Adviyeh as Khal Valed Majeed [2]. There is no accurate information available about Mohammad Hossein Aghili's place of birth, his marriage, wife and children.

It seems that Aghili had no son and if he had, he has died in his childhood or, he did not follow his father's job which was his family carrier.

Knowing about Aghili's teachers is not very difficult because he lived in a family that all were grand physicians of their time including his father, Mohammad Hadi Aghili. Another teacher mentioned by Aghili was Mirza Mohammad Ali Hosseini. In Fact, He learned medicine from his father in his youth after finishing elementary education. Then he went to Mir Mohammad Ali Hosseini to complete his knowledge and there, became a master in medical science [2]. In the introduction of Makhzan al Adviyeh book, he had mentioned that in this regard:

"I, Mohammad Hossein am a son of Seyed Mohammad Hadi Aghili Alavi, and because most of my ancestors were physicians and scientists, I studied under my father's supervision and also Mr. Habib Allah (Mir Mohammad Ali Hosseini) from the age of youth [2].

"Aghili had mentioned a lot in Makhzan al Adviyeh in quote of his fathers' uncle, Alavi Khan. It does not seem that Aghili was an Alavi

Khan's direct student, because where he named his professors, the name of Alavi Khan is not mentioned. Also he mentioned Alavi Khan simple drugs book in the Makhzan al Adviyeh reference book. Thus, the quote of Alavi Khan in Makhzan al Adviyeh was from his simple drugs texts which we do not know whether was as a book or some notes received by Aghili.

Other than medicine, Aghili was also expert in other fields too such as Logics and Principles, theosophy, exegesis and poetry. Valuable books and literary works are registered from Aghili and some of them including Makhzan al Adviyeh, Gharabadin Kabir, Kholasat al Hekmah and Moalejat are available and some are noted in Aghili's own literary works but not available now, including Gharabadin saghir, a treatise regarding children's spleen, Phlebotomy and mineral sweat treatises and also a treatise regarding embryo and a book on children's pneumonia [1].

Makhzan al Adviyeh is a very valuable book regarding simple drugs which had been written with an eloquent prose in Persian. This book is one of the most important writings of Mohammad Hossein Aghili and based on his grand writers' words [2] started writing up to his professor's order in 1185 AH and so it has to be finished a few years later.

One of the points that make this book as one of the most valuable Persian book on simple drugs is that he used all his prior valuable and important references in his compiling. Aghili had mentioned these references in the introduction chapter of Makhzan al Adviyeh as Ibn Sina's "Ghanoon" and "Adviyeh Ghalbiyeh", Ibn

e Bitar's" Jame Almalighi", "Ma La Yasa lel Tabib Jahlohoo" known as "Jame Baghdadi" by Sheykh Yousof Baghdadi, Sheykh Davood Antaki's Tazkereh, known as "Tazkereye Oloalbab, "Ershad" by Sheykh Esmail ibn Heybat Allah, a translation of Aburayhan Biruni's "Tazkareh" known as "Soveydi", "Ekhtiyarat badiyee" by Haji Zeynaddin Attar", Tohfat Al-momenin" by Hakim Mir Mohammad Momen Tonekaboni and "Mofradat" by Navab Hakim Motamed al-Molook Seyed Alavikhan. "Das-toor al Ateba" known as "Ekhtiyarat e Ghase-mi "by Hakim Mohammad Ghasem known as Hendooshah famous as Fereshteh and finally Hakim Mir Mohammad Afzal's "Mojarabat e Afzali". Of course the compiler had mentioned other books too when it comes to simple drugs such as "Asrar al-Teb", "Bahr al-Javaheer", "Havi", "Hashayesh", "Kholasah al-Tajarob", "Resaleye Afyooniyeh", "Resaleye Zahbiyeh", "Resaleye Fadzahriyeh", "Shafa Alasgham", "Menhaj" and "Maghalate Seteh" [2]. The reason why Aghili did not mentioned these books in his list of references could be explained as he did not use them directly but an indirect quote from them in the mentioned references.

This book had written in fourteen chapters. The chapters of 1-13 are about some basics and principles regarding simple drugs. In the fourteenth chapter, simple drugs are mentioned in alphabetical order. In this chapter, there are 1721 monographs. Each monograph is dedicated to one simple drug and the name of corresponding simple drug different languages and accents, its nature, growth area (herbs), living area (animals), the mine location (Minerals),

temperament, medicinal properties and indications, dose, adverse events and correctives, as well as substitutes are mentioned. The languages of Greek, Roman, Arabic, Latin, Syriac, Hebrew and Indian and also the local languages of Shiraz, Mazandaran, Khorasan, Isfahan, Deylam and Turkish are some of the languages and dialects used to mention the herbs' names. Also the compiler had mentioned some of the priors' mistakes regarding simple drugs. For example, Aghili Khorasani wrote about camel's thorn: "It is a plant that makes manna in Khorasan and Baghdadi had mentioned that the name of the thorn is "Aghool" and it is a mistake if anyone think it is Ling". Or regarding the "*Horny poppy*", he said: "Some of the people thought mistake-fully that Mamysa's suppository is extracted from its plant and the reason of this mistake is the similarity of this one's leaves with the other one"[2].

One of the problems that we encounter for using the traditional medicinal plant is while it comes to their accurate recognition. Karl Lineh suggested principles to name living creatures in 1751 AD and innovate a scientific name for each one containing genus and species and so did a great job regarding the exact recognition of living creature especially the plants for humanity [3]. In the time of Makhzan al Adviyeh, (1185 AH equal to 1771-1772 AD) the scientific name had been innovated and Aghili Khorasani seems to be aware of that. The evidence of this claim is the scientific names of some of the plants mentioned in Makhzan al Adviyeh. Regarding the importance of Makhzan al Adviyeh, as the most comprehensive book in medical simple drugs and the first Persian book containing the scien-

tific names of simple drugs, this article is dedicated to this subject and pointed to the herbs mentioned by Aghili in Makhzan al Adviyeh by their scientific names.

## Methods

Plants that have been mentioned by their scientific names in Latin, English, French, Greek, Indian or Roman were collected from Makhzan al Adviyeh and then by comparing these names with the scientific names mentioned in credible references, the probable Aghili's intended scientific name of each plant was specified.

## Results

Below, the herbs that their probable scientific names are specified based on the Aghili's notes in Makhzan al Adviyeh. So, first the exact translations of Aghili's words in Makhzan al Adviyeh are noted and then the relevant scientific names are mentioned.

Oslogh: The Arabic name is "Fanjangosht" and also "Zookhamsat al Oragh" and "Zookhamsat ajnaheh" and in Greek is "Aghnis" means clean and pure because ascetics use it to cover their temples floors in their spring ceremonies as they think it reduces the libido and in Persian it is "Panjgosht" and in Indian "Sanbehalo" and in French, "Eskinan to" and in Latin, "Virtus" and its fruit is called "Hab al Faghad" and "Hab al Nasl" in Arabic. On the contrary, zangi camphor because it is boycotted the offspring in Persian is called "Felfel e Koochi" and in Shiraz they call it "Del Ashoob" and in Indian "Renica".

As Aghili mentioned, The Arabic name is "Fanjangosht" or in Persian "Panjangosht" and is used

as a libido reductant and contraceptive in traditional medicine. The Latin name is mentioned “Vitus” and is comparable with “Vitex” genus which is the Panjangosht’s genus.

Ashneh: Mir Abdolhamid had written in the marginal notes of “Tohfeh” that it is seen in the “Mofradat e Farangi” that in French they call it *Muscus Erbrum* and there is a sea kind twists to the coral branches, fish bones and other plants under the water and this Ashneh is narrower than that and is called *Muscus Marine*.

*Muscus erbrum* is pointing to the scientific name of *Muscus arboreus* [4] and *Muscus marine* is pointed to *Muscus marine* [5].

Aghaghia: It is the name of Gharz extract and Gharz is the fruit of Sanat which brought the Arabic gum and in Indian it is Kicar and its fruit is Kicarcars and in French, Acakia.

As mentioned, Acakia is the plant that the Arabic gum is extracted from. So the name of the plant is *Acacia arabica* and in this item it is pointed to the genus of *Acacia* under the name of Acakia [4,6].

Anjoreh: It is a Persian word and in Arabic it is Ghariz and in Daralmarz dialect is Karne and in Turkish, Kejit and in Indian, Antken and in Latin, Artic prime and in Gilan it is called Hertikeh. Artik prime is pointed to *Urtica prima* [7] which is in fact *Urtica piluifera* [8].

Baranjaf: In Greek it is “Artiyeh masiya” and in Arabic “Sevila” and in Persian “Bumadaran” and in Shiraz it is called “Bertasak”.

Artiyeh Masiya is regarded to *Artemisia* [4].

Boghlat al Hamgha: is an Arabic word and also in Arabic it is “Farfakh” , “Rajoloh” , “Hasib” , “Boghlat al linah” and “Boghlat al Zahra”

and in Persian it is “Khorfeh” and “Torak” and in Hebrew, “Arghim” and in French “Barghal Sali” and in Indian, “Kholfeh” and its small part is called “Lonia” and the reason why it is called “Hamgh” is that it grows in the dried rivers, valleys, rivers and wet areas and is not specified to an specific region and the plant is very soft, wet and mild.

As mentioned, Boghlat al Hamgha is the Arabic name of Khorfeh with the scientific name of *Portulaca oleracea* [8]. Borghal Sali which is mentioned as the French name of this herb is also pointed to the genus of *Portulaca*, because the French word is equal to *Pourcellaine portulaca*.

Chalapa: It is a new spice that can be found in a new land in a country called: “Chalapa” and their physicians have found its usefulness and brought it to the other countries and call it Jalab in English.

One of the interesting points regarding Aghili Khorasani is his attention to the new plants found in the other lands and there is no record in the prior books about them. One of these herbs is Chalapa with the English name of Jalab. Jalab points to Jalap which is the common name of *Ipomea purga* [9].

Jozal Masel: It is “Joz Masam” and “Joz Masa” and “Joz Mas” and “Marghad” and its tree is called “Marghad” and in Persian “Tatooleh”, in Indian “Dehtooreh”, in a language, Estermoniyeh and is the Arabic of Gooze Masel.

Dehtooreh and estermoniyeh are pointed to the scientific name of *Datura stramonium* [10].

Hasha: In Greek is “Tomes” and in Maghreb is known as “Setar al Hamir”, grows in Jerusalem

and its surroundings and stony areas.

Tomes points to the genus of *Thymus* [6].

Handaghougha: It is from the genus of *Lucerne* and has two kinds of desert and garden growing. The desert growing kind is called “Habagha” in Arabic, “*Lutus oghridus*” in Greek and “*Divasp-est e Sahraee*” in Persian. In Shiraz they call it “Andghooghoo”, in Latin “*Lutus Sekras*”, in Indian “Beskahpareh” and “Kode Perneh”, its garden growing kind is called “Zargh” in Arabic and lotus in Greek, in a language, “Tariflan”, in Latin, “*Teriflom Uratem*”, in Kastilan, “Terbul Remakeh”, in Indian, the name is the same as its desert growing, in Isfahan, they call it Shabdar and in Mazandaran, “Shervit”.

Lotus is pointed to the genus of *Lotus*. *Teriflom uratom* is in fact *Trifolium aureum* [11].

Khasi al Kalb: It is called Arkhas in Greek. Arkhas points to the genus of *Orchis* [4].

Dalb: In Persian it is “Chenar” and in French, “Beltanes”. Beltanes is pointed to the genus of *Platanus* [4].

Sonbol: The name means bunch, and in medicine it pointed to “Indian Sonbol”, “Sonbol al Tib”, “Sonbol al Asafir”, “Roman Sonbol” and “Sonbol Jebeli” and by its own, it means “Indian Sonbol”. Its Greek is “Nardin”; in Indian it is “Balchehr” and “Jetamasi” in Latin, “Narood” and the second type was named “Nardin & Italion” that meant those “Nardin” that found in Italy, and “Sonbol Roomi” is called “Nardin” and in French is called “Naroos”.

Jetamasi is pointed to *Nardostachys jatamans* [10].

Nardin and Italion are pointed to *Nardus italic* and the current equal herb is *Lavandula spica*.

Naroos is pointed to the genus of *Nardus* [4].

Soos: In Shiraz they call it “Mahak” and its root is called “Bikh Mahak”, in Isfahan they call it “Maro”, in Turkish “Shirin Ban”, in Indian “Molhati”, “Jithimed” and “Merti” and in French “Gliserizeh”. Gliserizeh is pointed to the genus of *Glycyrrhizia* [8].

Shahesfaram: It is the Arabic of Persian “Shasperm” which means “Soltan al Riyahin”, in Persian, “Nazboo” known as “Reyhan Motlagh”, in French “Esmim” and the kind that has a big leaves are “Esmim Magnom” means big leaves and the kind which has small leaves called “Esmim Barum” means small leaves and in Indian is “Telsi” and “Gheyre Telsi”.

Esmim points to the genus of *Ocimum*. Esmim magnum is *Ocimum magnum* and Esmim Barum is *Ocimum parvum* [12].

Shitraj: It is the Arabic word of Iranian “Chitrag” and it is also called “Chiteh” in Indian which it is mainly known by. Some people said that it is the Arabic of the Persian word “Shitreh” and in Arabic it is called “Mesvak al Rae”, “Khinoos”, “Faghoosh” and “Khamshah” and in Greek is called “Libdion” and “Lifdion”, in Berber “Asab” and in Persian, “Bikh Borandeh”.

Libdion and Lifdion point to the genus of *Lepidium* [6].

Sasli: “Sosla” and “Shasli” in Greek is “Artinoos Gala”. Artinoos gala is pointed to the genus of *Ornithogalum* [4].

Sabr: It is also called “Sabara”. It is an Arabic word and in Syriac is called “Alavi”. In Greek, “Fighera” and “Ilya”, in Roman “Ila”, in Indian “Ili”, “Alva”, “Ilva” and “Yol Siyah”, in Ben-

gal is called “Mesbar” and its tree is called “Sagara” in Syria and in Indian it is “Kahikvar”. Ilya, Iliya, Alva and Ilva are all point to the genus of Aloe [8].

Enab al Salab: It is called “Ghana”, “Zebragh”, “Salsan” and “Tolidon” and in Persian “Roobah Torbal” and “Roobah Toorak” which means fox grapes and the sugar of fox grapes, in Turkish is “Ghoosh Ouzi”, in Isfahan it is called “Tajrizi”, in Indian “Makoooh Makoy” and “Kak Majahi”, in Latin it is “Salatam”, in Berber, it is “Marabeleh” and in Kastilan “Azmoor”. Salatam points to the genus of Solanum [4].

Ghafes: In Latin it is “Ubtori”, in Berber “Agresomneh”, its plant is called “Hashishat al Ghafes”, “Shajarat al Baraghis” and Shokeh Mentaneh”.

Agresoomneh and Ubtori point to *Agrimonia eupatoria* [4,6].

Fojl: In Persian it is “Torob”, in Shiraz they call it “Tarbozeh”, in Syriac is “Faala”, in Roman it is “Dafion”, in Greek “Afatis” and “Ababus”, in Indian “Moli” and in French “Refals”. Refals is pointed to the genus of “Raphanus” [10].

Farasioun: In Greek it is called “Farasin” and “Berson”, in Latin “Madroptem”, in Arabic “Alghma” because it is bitter and they call every bitter thing “Algham”, in Persian, “Afnan Sar” and “Koorar” which means “Koras-e-Jebeli” which is “Gand naye Koochi” in Persian and it is possible that “Kroya” is a distortion of “Korar”. Madropitem is pointed to the genus of *Marrubium* [4].

Fotrasalion: It is a Greek word and in French it is called “Betrjali”. Betrjali is pointed to the genus of *Petroselinum* [4].

Fovah: In Arabic it is “Oroogh alsabeghin” and “Fovah alsabagh”, in Greek it is “Dodarlos”, in Persian, “Ronas”, “Rodak” and “Rodanak”, in Indian “Majiteh”, and in French “Robiyeh”. Faveh Saghir is called “Albism” in Latin and “Robiyeh Monavar” in Berber.

Rubieh is called to the genus of *Rubia*. Rubieh minor is pointed to *Rubia minor* which is a synonym to *Valantia taurica* [13].

Ghagholeh: In Greek it is “Ghetidavos”, in Syriac is called “Sharfion” and “Shoshma”, in French, “Kordeh Mom”, in Persian, “Hil”, in Arabic, “Hal” and in Indian “Alabchi”.

Kordeh Mom is pointed to “*Elletaria Cardamomum*” [4,8].

Gharsaneh: It is also called “Hafez al Nah”, in Syria it is called “Shokeh Ebrahim” and “Shajareh Ebrahim” and in French “Arinjim”. Arinjim is pointed to the genus of *Eryngium* [4].

Ghost: It is the Arabic of “Ghostas” in Greek and they said it is the Arabic of “Cat Hendi”, in Syriac “Ghoshna” and “Ghashna”, in Persian “Koshneh”, in French “Kest” and in Indian “Kateh”. Ghestas and Kest point to the genus of *Costus* [4].

Ghasab: In Syriac it is “Ghana”, in Greek is “Os-onbun” and “Ghalamen”, in Roman is “Falamaus”, in Persian “Ney”, in Turkish “Ghabish”, in Indian “Sarkandeh” and “Nel”, in French “Brond” and the very big one is called “Banes” in Indian and the medium size one, “Tarleh banes”. Brond is probably pointed to the genus of *Arundo* [4].

Gheysoum: In Greek is called, “Shosra”, in Roman “Artamasias” and “Etmisa”, in Persian “Beranjasf”, “Belanjasf”, “Booy Madaran” and

Bartrasak”, in Shiraz it is called, “Sarzardak” and in “Indian” Gandna” and “ Gandmar”.

Ertamasia is pointed to the genus of Artemisia [4].

Kakonj: is the Arabic word of Persian “Kakeneh” and among the people who lived in Fars, it is known as “Aroosak e Pase Pardeh”. In Shiraz it is called “Kachooman”, in Greek “Usfadnon”, in Syriac “Khomri Merja”, in Roman, “Esghidolium”, in Arabic “Jozal Mazj” and “Hab al Lahv”, in Indian “Rajpootkeh” and “Benpoonkeh” and in Latin “Halileh Kaym”. Halileh Kaym points to *Physalis halicacabum* and is equal to *Physalis al kekengi* [14].

Karafs: It is said that it is the Arabic word of Persian “Karasb”, in Greek, it is “Odasalion”, in Syriac “Kerasha”, in Roman “Batrakhion”, in Indian “Ajmood”, in French, “Celery” and in Latin “Seldhery”. Celery is the common name of *Apium graveolens* [15].

Carvia: It is the Arabic version of the Latin word “craviya” or the Syriac word of “Ceravi”, in Greek “Azhamyon”, in Syriac “Ceravi”, in Roman “Fadroni”, in Arabic “Taghdeh”, “Taghrad” and “Comone Roomi” and some people call it “Cerenbad”, “Gharnefad”, and in Persian “Cerviyeh”, “Zireh Roomi” and “Shah Zireh” and Disghoridos called it “Gharva”. Cravia and Cravi point to the scientific name of *Carum carvi* or its common name, Caraway [4].

Loz: In Persian it is “Badam”, and in French “Angdaleh”. Angdaleh points to the genus of *Amygdalus* [8].

Lesan al Sour: In Persian it is” Gav Zaban” , in Greek “Fo”, and in Latin “Beklorem”, in another language “Yaraajam” and in Indian “Sankaho-

li”. Probably it points to the genus of “Buglossum”. The scientific name of the wild Gavzaban is “*Bugglossum officinalis*” and the nowadays its equivalent is *Anchusa italica* [4, 8].

Louf: In Persian it is called “Fil Goush” and in French, “Konklos” and also “Serbentin” which means like a snake. Konklos points to the genus of *Dracunculus* [4].

Marmazad: In Persian it is “Marv Azad” and in French “Estakis”. It points to the genus of “Stachys”.

Mayae Sayeleh: Also “Labani” and in Indian it is called “Selhares”, its tree is called “Estarlikeh” in French which means soft and “Mayaeh” is derivative of the word “Mayaan”. Estralikeh points to the genus of “Styrax” [6].

Narjil: It is the Arabic word of Indian “Naril”; because in India they call the fresh one “Naril” and the dried one “Kahopreh”, in French “Cocres Andigris” and in Arabic “Joz Hendi”. Cocres points to the genus of *Cocos* [4].

Helion: It is a Roman name and in Arabic it is “Khasb Alhayeh”, in Persian, “Marchoobeh” and the Maghreb people call it “Esferaj”, in French, “Separk”, in Indian “Nakron” and they called the “Heliun Dashti”, “Asba aghoos”. As mentioned, Helion is the Roman name of the Marchoobeh with the scientific name of *Asparagus officinalis*. Separk and Asba Aghoos are pointed to the genus of *Asparagus* [8,10].

Estrotim: In French it is “Kondos”. Estrotim points to the *Gypsophilla struthium* [4].

Ramto: It is French and the tree of “Avsaj”. Probably it points to the genus of *Rhamnus* because the scientific name of Avsaj is *Lycium afrum* which is equal to *Rhamnus infectoria* [4].

Soosan: It has two kinds. Desert and garden growing and both are white and livid. Its garden growing is called “Irbdi domistinka” in Latin, its desert growing is called “Irbdi salomtica”, the other kind of desert growing is called “Ibdi Salomtica” and the other kind of desert growing is called “Vetal Tera Irbdi Salotinka”, in French its garden growing is called Iris Domnesika, its desert growing is Iris Selvister” and they called the yellow desert growing Soosan, “Tamrkabis” Iris Domnesika points to the *Iris domestica* and Iris Selosir points to *Iris sylvetris* [16].

### Discussion and conclusion

In this article, the plants that had been mentioned by Aghili Khorasani in Makhzan al Adviyeh by their scientific names are extracted and studied. It seems that Aghili had not obtained these names from any specific book, but he heard these names from one or some people; because his written names are not accurately compatible with the scientific or common names. Considering the great care shown by Aghili Khorasani in evaluation of the names of each plant in different regions, he studied almost all of his prior books and credible resources to write the Makhzan al Adviyeh, and the fact that the scientific name of the plants had been innovated before the time of Aghili, perhaps he did not have any access to a book or a resource in this regard. If he had such an access, maybe he could mention the exact scientific names of most of these plants. Maybe this could be a result of lack of communications then or possibly Aghili Khorasani was not good at English or Latin to be able to use the written resources in those languages. As Aghili Khao-

rasani had lived in India for a short duration, maybe he heard from the Indian scientists about the scientific names.

This has to be considered that the mentioned names in Makhzan al Adviyeh are not necessarily taken from the scientific names of the herbs but in some cases these names were the local name of that plant and then chosen to be used to make its scientific name. For example, Aghili was said regarding Kakonj that it is called Halileh Kaim in Latin. He means *Halicacabum* which means “bad poison” in Latin and so the scientific name of the herb is specified as *Physalis halicacabum* [14].

However, none of the above mentioned inaccuracies would lessen the value of this great Iranian scientist and we dare to claim that if Aghili had not left these valuable books behind, the revival of Iranian traditional medicine and pharmacy seemed to be very difficult.

### Conflict of Interests

None.

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