



THERAPEUTIC METHODS USED IN "LITTLE MEDICINE LAW".

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Abstract: This article presents an analysis of the therapeutic methods used in the work of the Minor Canon of Medicine and their effect on the human body. A comparative analysis is made with today's modern medical knowledge.

Key words: Small medical law, therapeutic methods, medicine, Eastern medicine, Ibn Sina, Ibn Mandawaih, Abu Bakr ar-Razi

The author of the work mainly uses three methods for treating diseases: treatment with food; treatment with medicine, and the third is manual labor. The treatment of the Muslim East in the Middle Ages was based on the humoral theory. Any changes that occurred in the human body were evaluated from the point of view of this theory. The work "The Minor Law of Medicine", attributed to Ibn Sina and proven by our research to be Ibn Mandawaih, consists of 10 articles, and the theoretical and practical rules in it are based on the humoral theory. The "Minor Law of Medicine", intended for the public and those who are not familiar with medicine, describes about 60 symptoms of diseases and methods of treatment.

The initial approach to treatment according to the humoral theory involves establishing a regimen to normalize and balance the disease and the external factors that affect it (such as air, water, and food). If this is not enough, other means, such as natural remedies, are recommended. Any treatment prescribed by a doctor is an external means that helps to normalize the patient's mood and restore the function of the organ.

Various therapeutic methods used in the treatment of disease in the "Legend of Medicine". The first of these is treatment with food (*ilaj bi al-giza*). Through this method, a certain diet was recommended to the patient. In the Muslim East, food and drinks were considered to have hot and cold properties and to have healing properties for the human body. Even the patient A person who cannot recommend proper nutrition is not considered a physician. Abu Bakr al-Razi said that a true physician treats the patient with food [3:56]. The food was chosen according to the person's condition, climate, and season. In addition, this method was simple and suitable for everyone. Therefore, doctors paid special attention to this method of treatment. Even in the "Lesser Medical Law", food therapy was chosen as the main means of treatment. The second is drug treatment (*ilaj bi al-dawo*) or pharmacotherapy. This method is widely used in the work, and about 100 drugs from various plant, mineral and animal sources are used. They are recommended to be applied to the patient in the form of decoctions, ointments, suppositories, tablets and perfumes. The third is manual work, that is, work done by hand (*ilaj bi-l-yad*), which includes bloodletting (*fasd*), bloodletting (*hijamat*), enemas (*huqna*), vomiting, nasal inhalation and other methods.

"Lesser Canon of Medicine" describe the diagnosis and treatment of about 60 diseases of the body from head to toe. Various methods were used to treat headaches, earaches, stomach weakness, skin diseases, and fevers. The most important of these methods was treatment with food. Ibn Mandawaih considered the correct determination of food for the patient as part of treatment. Ibn Sina also considered the reasons for choosing the quantity and quality of food



and that these two aspects were a means of preserving the patient's strength and reducing the severity of the disease [2:170].

In general, all medical scholars considered it important to determine the cause of a disease before treating it. Ibn Sina said about this: "Disease is cured by its opposite, and health is preserved in a similar way. Usually, we treat the disease, not the symptoms of the disease, if the symptoms are not very dangerous" [5:333]. The work also uses a method close to this principle. The cause and symptoms of each disease are explained, the appropriate treatment is prescribed, and a specific diet is recommended for the patient. Ibn Mandawaih does not go into excessive details here. He explains the matter briefly and concisely. For example, "a hot headache can be caused by blood. The symptom is: the face becomes red, the veins are full, and the veins are pulsating. The treatment is: blood is taken from the veins and *cupping* is performed. The diet is: egg yolk, spinach, and vinegar" [4:63].

In the treatment of some mental illnesses, the author chooses proper nutrition as the first method. "If sadness, insomnia, and weight loss occur due to love, the lover may be suffering from madness. At this time, his body should be soaked in various soups. *Huzaf* and *jado* are fed as soup. They are taken to the bath every day. Violet oil is scented. [This is [the measures are for the treatment of the lover's] body" [4:74,75]. Another measure for correcting this disease is the use of psychological treatment methods: admonition and intimidation. "Love disease itself is considered a mental disease. The patient is treated with sermons and strong intimidation. His mind is occupied with important things. Stories about love cure those who are in love" [4:75]. In ancient Khorezm, similar diseases, for example, those suffering from was-was disease, were treated with this method [1:111].

The author treats some diseases by prescribing a diet for the patient only. In the first chapter of the tenth article, he recommended treating "one-day fever" in this way: "Fever is treated with drinks and juices prepared in cold water. If it is new, [it is treated] with food. Know that skipping meals does not increase the severity of the fever. Limit yourself to drinking cold drinks and juices. If the fever rises and it is feared that it will subside, give a small amount of cooling soup with a little sugar and bread soaked in a little sweet and sour pomegranate juice" [4: 75].

The author sometimes includes bread as a medicine and recommends it for the treatment of certain diseases. For example, when a patient with hot meningitis regains consciousness, he orders a meal with *apostle's* bread and *table* sugar [4:72]. He recommends honey bread for paralysis, facial paralysis, twitching and tremors. For example, "Honey water prepared from aromatic drugs [is drunk] and honey bread is made until these patients calm down" [4:75]. "...Furthermore, in *zahir* (rectal torsion).... "He eats raisins, walnuts, and mustard paste with bread" [4:91]. Of course, these recommendations are useful for ordinary patients.

The work uses simple and complex medicines in the form of decoctions, ointments, pills, and other forms for medicinal treatment.

Latif (mild) in food and medicine, *Ghaliz* (dense), *jamid* (solid), *sayil* (liquid), *lazij* (sticky), *hushk* (dry), bitter, sweet, and aromatic are found.

The patient was prescribed medicine from simple to complex. Two or more methods were chosen to treat one disease. The author recommended the following treatment for a cold headache caused by shopping: "Raisins, cucumbers, *fennel seeds*, and pure sesame oil [are given] to a decoction of Indian black cumin. Rosemary and chamomile oil are dripped into the



nose. A decoction of chamomile is poured on the patient's head. He also consumes soft *falulaj* made from butter, yolk, and brown sugar. In addition, he eats chickpeas and *zirboz*" [4:71]. In the treatment of one diseased organ, the same prescription is suggested for diseases caused by the same cause and treated with the help of the adjacent organs: "The treatment for cold headache caused by rotten phlegm is as follows: *Iyoraj* habi (tablet) and *shabyor* habi are taken. A mountain basil leaf is boiled in sesame oil and dripped into the nose. Smells fragrances. Sparrows and sparrows eat the [meat] of the *sparrow*. The same method is used to treat *ringworm*. The medicine is dripped from the nostril to the affected side. Dizziness is also treated in the same way [4:72].

Ibn Mandawaih uses one method for treating some diseases, and several for others. For unburned bile, i.e., cold bile, he recommends the following: "A hot-natured aromatic water is poured into the head. Sesame oil or calf bone oil is inhaled (applied) into the nose. Sheep milk is poured onto the head. The patient is given a decoction of black halala, cucumber, *fennel*, and *sesame oil*. A cooked chicken is fed with water and salt, and a soft *faluz*a made from butter and honey. He is taken to the bathroom, and if he is single, he is married off" [4:73].

In the "Little Law of Medicine" the symptoms and causes of the disease are mentioned, and then the remedies are prescribed. But this principle was not followed in the treatment of some diseases. A direct remedy is recommended: "For chapped lips this salve is useful: melt pure duck fat, white wax, violet oil, melt and cool. Then it is placed in a mortar, and then ground *katyro* like *antimony* and some starch and wheat flour are sprinkled on it, then it is mixed and used" [4:80].

In some places, he mentioned the method and quantities of the recommended decoctions. For example: "one of the causes of *colic disease* is the *intestines* due to cold, sticky phlegm appears, causing pain in the intestines. Or it appears from thick, distended intestines, causing pain in them... ten *dirhams* each of *parsley root* and *fennel root bark* ¹parsley seeds, fennel seeds, and caraway seeds Take two *dirhams* of each, boil it in a few *ratls* ²of water until one *ratl* remains. Remove one-third of it from the water. Add seven *dirhams* of crushed cucumber and ten *dirhams* of *fennel*. Add three *dirhams* of sesame oil and drink it hot." [4:93].

of anal disease requires special attention from the physician. The fourth chapter of the sixth article is devoted to this disease. The author describes the cause of the disease and then the methods of treatment. Although the disease is severe, with bleeding from the patient's anus, the author suggests a simple treatment method: "If the patient has *persistent and large amounts of blood from the anus*, give the patient amber pills or lily pills. If there is no fever, give frankincense, oven-baked mutton legs, and soup" [4:100].

Although the "Lesser Medical Law" recommends certain medicines for the treatment of diseases, it does not provide rules for treating them. The "Lesser Medical Law" outlines three rules for treating with medicines: determining the nature of the medicine, choosing the dosage, and choosing the time of consumption and the route of its administration.

Another treatment method used in the work is manual labor, that is, work done by hand (*ilaj bi-l-yad*). While the author uses food and medicine to treat some diseases, in some cases he uses manual labor as the first treatment method. Then he recommends medicine and food. For example, he says "about earaches": "If the face is red and hot along with the earache, the pulse

¹ *Dirham* – unit of weight; 1 dirham – 2.975 gr., Law, V., P. 339.

²Ra(i)tl – a unit of weight; 1 ratl – 340 grams (Law, V., P. 339).



is pounding, the urine is red and the head is heavy, It is treated by taking blood from the *vein* of the patient's aching side . A decoction of yellow halila and a decoction of tarrak are used to cleanse the inside. If this remedy does not work, the decoction is drunk again and [cleansed]. Rose oil boiled in vinegar is dripped into the ear. [The patient] is fed a diet of soups made from lentils and mung beans, vinegar, salt, and almond oil” [4:77,78].

The author also uses the same method in treating spleen disease: “If there are signs of fever along with spleen pain, if the urine is colored, and if the pulse is large, take blood from *the iliac vein* and the left axillary vein” [4: 95].

In treatment, cleansing the body of various wastes is an important method. For example, the term *tanqiya* is used to cleanse the entire body, *while istifaq* is used to cleanse the intestines of wastes. There are diseases that require only cleansing methods in their treatment. The first and second chapters of the sixth article are devoted to “stomach weakness” and “nausea”: “... Then a soup made of red beans, white salt, and chives is given; a little sesame oil is drizzled on top. Then [the patient] should drink this mixture until the stomach is cleansed and vomit” [4:104]. “If nausea occurs after eating, the remedy is to vomit the food that was eaten and then give [the patient] water” [4:88].

The ninth article is devoted to diseases of the skin and outside the body, the causes, symptoms, diagnosis and treatment methods of 15 diseases are presented. Our analysis showed that in the treatment of this type of diseases, the author mainly recommended cleansing the body. For example: "If there is an increase in dandruff and split ends, the patient's body and head are first cleansed as we have said [above]" [4:104].

In some cases, a diet is prescribed after the body is cleansed. “ The treatment of *Quba* and *Sa'fa* ... begins with taking blood from a vein, cleansing the body with boiled amil, and correcting the diet. Then, the medicine is taken from the pulp of the yellow amil seed, the powder of kabuli and chuchukmiya, and mixed with oil and wax, and applied to the [wounded] place. Light meals are given” [4: 105].

Since cleansing the body was an important method, the work devoted separate chapters to the methods of bloodletting (*fasd*), bloodletting under the skin (*hijamah*), excision and ejaculatory procedures, and vomiting [4: 110, 111].

Fevers that are common among the people are listed in the tenth article of the work [4: 111]. There are many types of this disease, and the physician is required to find its types with great care. The author lists seven types of fevers. He prescribes simple medicines, dietetic food, and cleansing of the body as the general methods used in their treatment.

The "Small Law of Medicine" lists fresh air, food and drink, movement and rest, sleep and wakefulness, nutrition, physical exercise, and a healthy mental state as additions to the above treatment methods.

In conclusion, it can be said that in the "Small Law of Medicine" methods of treating the patient were used, which were carried out using food, medicine, and manual labor. Through these methods, the author followed the methods of humoral theory and used the way of treating the patient according to his illness. Sometimes the right food in the treatment of the disease in the first place, sometimes medicine and sometimes cleansing the body. Excess waste that causes disease The removal of waste from the body was considered an important method used to restore or maintain health. It explained when to use methods of cleansing the body, how to treat it with medicines, and how to use emetics. The author recommended cleansing, the use of drying medicines, and the observance of a diet associated with drying the wound in the



treatment of skin diseases, wounds, and injuries. Of course, the simplicity and convenience of the above treatment methods, as well as the use of simple, fast-acting medicines, caused the work to spread to all strata of society.

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