

**O‘ZBEKISTON RESPUBLIKASI FANLAR AKADEMIYASI
ABU RAYHON BERUNIY NOMIDAGI SHARQSHUNOSLIK
INSTITUTI HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.02/30.12.2019. Tar.44.01 RAQAMLI ILMIY KENGASH**

**ABU RAYHON BERUNIY NOMIDAGI SHARQSHUNOSLIK
INSTITUTI**

IBRAGIMOV FAXRIDDIN NUSRATOVICH

**“KICHIK TIB QONUNI” ASARINING ATRIBUTSIYASI VA UNING
TIB TARIXIDAGI O‘RNI**

**07.00.02 – Fan va texnologiyalar tarixi
07.00.08 – Tarixshunoslik, manbashunoslik va tarixiy tadqiqot usullari**

**TARIX FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)
DISSERTATSIYASI
AVTOREFERATI**

Falsafa doktori (Phd) dissertatsiyasi avtoreferati mundarijasi

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Оглавление автореферата диссертации доктора философии (PhD)

Ibragimov Faxriddin Nusratovich

“Kichik tib qonuni” asarining atributsiyasi va uning tib tarixidagi o‘rni.....3

Ibragimov Fakhriddin Nusratovich

Attribution of the “Small Canon of Medicine” and its place in the history of medicine.....33

Ибрагимов Фахриддин Нусратович

Атрибуция “Маленького канона” и его место в истории медицины63

E’lon qilingan ishlar ro‘uxati

List of published works
Список опубликованных работ.....67

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KIRISH (falsafa doktori (Phd) dissertatsiyasi annotatsiyasi)

Mavzuning dolzarbligi va zarurati. Jahon ilm-fani va madaniyati yuksalishida Markaziy Osiyo olimlarining boy ilmiy merosi katta ahamiyatga ega. Shu yurtdan yetishib chiqqan Abu Ali ibn Sino (980-1037)ning yozib qoldirgan asarlari ham alohida o‘rin tutadi. Alloma hayotligidayoq uning asarlariga qiziqish katta bo‘lib, ular ko‘plab nusxalarda ko‘chirilgan. Hatto “Tib qonunlari” asari bir necha asrlar davomida Sharq va G‘arbdagi oliy o‘quv yurtlarida darslik sifatida o‘qitilgan.

O‘rta asrlarda musulmon Sharqi va Yevropada apokriflar, ya’ni mashhur olimlarga nisbat berilgan asarlar tarqalgan. Buning bir nechta sabablari bo‘lib, shulardan asosiysi yozilayotgan yoki ko‘p hollarda, ko‘chirilayotgan asarning keng tarqalishini ta’minlash, unga e’tiborni tortish va xaridorgir qilish bo‘lgan. Apokrif asarlari yuzdan ortiq bo‘lgan allomalardan biri Abu Ali ibn Sinodir. Bunday asarlarning ba’zilari alloma mavqeini tushirsa, bir xillari uning yangi asari sifatida ilmiy merosini boyitishga xizmat qiladi. Shundan kelib chiqib, Ibn Sino muallifligidagi asarlarini aniqlash uchun ularning haqiqiyliigi to‘g‘risida tadqiqotlar olib borish zarur. Bu esa allomaning sof g‘oya va qarashlarini aniqlashga yo‘l ochadi. Ibn Sinoga yozilgan apokriflar masalasini o‘rganish bo‘yicha ilmiy izlanishlar jahonning AQSh, Buyuk Britaniya, Ispaniya, Kanada, Misr, Rossiya va Eron mamlakatlarida olib borilmoqda. Lekin bu tadqiqotlar Ibn Sinoning tibbiy asarlaridan boshqa kitoblariga yo‘naltirilgan. O‘zbekistonda allomaning tibbiy asarlari o‘zbek va rus tillariga ilmiy-izohli tarjima qilingan bo‘lsa-da, uning apokrif asarlari tadqiq etilmagan. Tibbiy mazmundagi apokriflar qatoriga “Kichik tib qonuni” asari ham kiradi. Shu nuqtai nazardan, uni Ibn Sinoning tibbiy asarlari bilan qiyoslab o‘rganish orqali uning muallifini aniqlashga zarurat sezilmoqda. “Kichik tib qonuni” tuzilishi va mazmuniga ko‘ra o‘rta asr tabobati haqida tasavvur beradigan asardir. Shuning uchun uning muallifi kim bo‘lishidan qat’iy nazar, uni tib bo‘yicha ilmiy asar sifatida tadqiq etish maqsadga muvofiq. Shuningdek, dunyodagi tabobat tarixi bilan shug‘ullanuvchi olimlar o‘rtasida ko‘pgina bahs va munozaralarga sabab bo‘layotganligi bu asarni tadqiq qilish zaruriyatini yanada oshiradi.

Yangi O‘zbekistonda shu zaminda tavallud topgan buyuk alloma va mutafakkirlarning merosini o‘rganish, ularni jahon faniga qo‘shgan hissasini ko‘rsatib berish ishiga katta ahamiyat berilmoqda. Bundan tashqari, mutaxassis kadrlarni tayyorlash, qadimiy yozma manbalar fondiga ega bo‘lgan tashkilotlar faoliyatini takomillashtirish, ularda saqlanayotgan qo‘lyozma asarlarni tarjima va tadqiq etish bo‘yicha qator ishlar amalga oshirildi. Shu jihatdan Ibn Sinoga nisbat berilgan “Kichik tib qonuni”ning dunyo fonlarida saqlanayotgan nusxalarini aniqlash, ularni manbashunoslik va fan tarixi jihatidan tadqiq etish va mualliflik masalasini hal etish yurtimizda bu borada olib borilayotgan tadqiqotlarning izchil davomiyligini ta’minlaydi.

Allomalar ilmiy merosini xolisona o‘rganish vazifasi davlat rahbarining qarorlarida ham o‘z aksini topgan. Jumladan, 2017-yil 24-maydagi “Qadimiy

yozma manbalarni saqlash, tadqiq va targ'ib qilish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida"gi PQ-2595-sonli, 2022-yil 10-fevraldagi "Qadimiy yozma manbalarni saqlash va tadqiq etish tizimini takomillashtirishga doir qo'shimcha chora-tadbirlar to'g'risida"gi PQ-126-sonli va 2020-yil 10-apreldagi "O'zbekiston Respublikasida xalq tabobatini rivojlantirishga doir qo'shimcha chora-tadbirlar to'g'risida"gi PQ-4668-sonli qarorlarida belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya ishi muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga bog'liqligi. Mazkur dissertatsiya respublika fan va texnologiyalar rivojlanishining "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishiga muvofiq amalga oshirilgan.

Muammoning o'rganilganlik darajasi. "Kichik tib qonuni" asari atributsiyasi masalasi bugungi kunga qadar faqatgina zamonaviy katalog va ayrim maqolalarda qisman yoritilgan bo'lib, dunyo miqyosida hali kompleks tarzda o'rganilmagan.

Muammoning o'rganilganlik darajasi bo'yicha adabiyotlar quyidagi uch guruhga ajratildi.

Birinchi guruhga "Kichik tib qonuni" asarining muallifi Ibn Sino, deb ko'rsatilgan ilmiy adabiyotlarni kiritish mumkin. Ikkinchisini Ibn Sino muallifligi shubha ostiga olingan nashrlar tashkil etadi. Uchinchi guruh asar muallifi Abu Ali ibn Mandavayh, deb berilgan ilmiy adabiyotlardan iborat.

Birinchi guruhga kiruvchi ilmiy adabiyotlarni ham ikkiga ajratish mumkin. Birinchisi kataloglardagi ma'lumotlar bo'lsa, ikkinchisi asarning nashrlaridir. Ushbu adabiyotlarda asar uslubi va mazmunini to'la o'rganmasdan, birgina qo'lyozmalarda kelgan nomga tayanib, "Kichik tib qonuni"ning muallifi Ibn Sino, deb xulosa qilingan. Jumladan, R. Sheshen "Kichik tib qonuni" ni o'zi tuzgan katalogida Ibn Sino asari sifatida "*al-Qonun al- asg'ar*" ("O'ta kichik qonun") nomida qayd etgan¹. Lekin u mazkur asar atributsiyasi ustida maxsus tadqiqot olib bormagan va faqat kotibning qo'lyozma nomidagi ism zikriga asoslangan². "Kichik tib qonuni"ning birinchi nashri misrlik olim Ahmad Farid al-Mazidi tomonidan "*al-Qonun as-sag'ir fi-t-tibb*" ("Tabobatga oid kichik qonun") nomi ostida amalga oshirilgan³. Misrdagi ikkita qo'lyozmadan foydalanilgan ushbu nashrda asar muallifi sifatida Ibn Sino ko'rsatilgan.

Turkiyalik tabobat tarixi olimi, professor Qodirjon Keskinbora "Kichik tib qonuni" asari qo'lyozmasining faksimile va turkcha tarjimasini⁴ shuningdek,

¹ Şeşen, Ramazan. Türkiye kütüphaneleri İslâmî tıp yazmaları kataloğu: Arapça, Türkçe ve Farsça / editör: Ekmeleddin İhsanoğlu. İslam Tarih, Sanat ve Kültür Araştırma Merkezi. – İstanbul:1984. – S.73.

² Ramazon Sheshen bilan qilingan suhbadan. Istanbul. 26.02.2020 yil.

³ Abu Ali ibn Sino. *al-Qonun as-sag'ir fi-t-tibb*. Nashrga tayyorlovchi: al-Mazidi, Ahmad Farid – Bayrut: darul kutub al-ilmiyya. 2003. – 104 s.

⁴ Ibn Sina'nın Küçük Tıp Kanunu. Çevirmen Keskinbora Kadircan. – İstanbul: Bahçeşehir üniversitesi yayınları. 2013, 2015. – 173+54 s.

inglizcha⁵ tarjimasini chop qilgan. Bunda Qodirjon uni Ibn Sinoning yangi topilgan asari sifatida e'lon qilgan. Yuqoridagi nashrlarda asar muallifini aniqlash ustida maxsus tadqiqot olib borilgan bo'lsa-da, ular bir manbaning muomalaga kiritilishi jihatidan ahamiyatga ega.

Ikkinchi guruhga kiruvchi ilmiy adabiyotlarda "Kichik tib qonuni" asarining muallifi noma'lum yoki Ibn Sino ekanligi shubha ostiga olingan. Jumladan, misrlik olim Jorj Qanavatiy uni muallifi noma'lum asarlar qatorida sanaydi⁶. Eronlik tadqiqotchi Yahyo Mahdaviy esa "Kichik tib qonuni"ni Ibn Sinoga nisbat berilgan asarlar qatoriga kiritgan⁷.

2021 yil Toshkentda "Kichik tib qonuni" asari "Ibn Sinoga nisbat berilgan "Kichik tib qonuni"" nomida arab tilidan o'zbek tiliga ilmiy izohli tarjima qilinib, nashr etilgan⁸. Mazkur nashrda "Kichik tib qonuni" ikki muallif: faylasuf va tabib sifatida Sharq va G'arbda mashhur bo'lgan Abu Ali ibn Sino va isfahonlik tabib Abu Ali ibn Mandavayhga nisbat berilganligi va asar muallifi Ibn Mandavayh ekanligi isbotlangan.

Misrlik olim al-Mazidi nashri asosida "Kichik tib qonuni" Ibn Sinoga nisbat berilgan asar sifatida "*Qonuni kuchek mansub ba shayxurrais Abu Ali Husayn ibn Abdullo Puri Sino*" ("Shayxurrais Abu Ali Husayn ibn Abdullo ibn Sinoga mansub "Kichik tib qonuni") nomida fors tiliga tarjima va nashr qilingan⁹. Asar Al-Mazidi nashrida "Ibn Sinoning Kichik tib qonuni" nomida kelgan bo'lsa-da, tarjimon tomonidan Ibn Sinoga nisbat berilgan asar sifatida e'lon qilingan. Asarning mazmuni va uslubi Ibn Sinoga mos kelmaganligi bunga sabab bo'lgan.

Bir qator tadqiqotchilar tomonidan "Kichik tib qonuni" muallifini aniqlash masalasi ustida ilmiy izlanishlar olib borilgan. Germaniyalik olim Rafaela Viyt "Ibn Sinoga nisbat berilgan Kichik tib qonuni" nomli maqolasida bu asarning Ibn Sino yozganligiga shubha bildirgan¹⁰.

Uchinchi guruhdagi ilmiy adabiyotlarda "Kichik tib qonuni" muallifi sifatida Ibn Mandavayh ko'rsatilgan. Jumladan, misrlik olim Ahmad Abdulboqiy Husayn ushbu asarni Ibn Mandavayh nomi bilan tanilgan isfahonlik tabib Ahmad ibn Abdurrahmon al-Isfahoniy (vaf.410/1019)ning "*al-Kifoya fi-t-tibb*" ("Tabobatda yetarli kitob") asari nomida chop etgan¹¹.

⁵ Ibn Sina, The Little Qanun of Ibn Sina, ed. Keskinbora Kadircan Hidir, – Berlin: Peter Lang GmbH, Internationale Verlag der Wissenschaften, 2020. – 218 p.

⁶ Anawati G. Essai de bibliographie Avicennienne. – Le Caire: al-Maaref, 1950. – P.140.

⁷ Mahdavi Yahya, Bibliographie d'Ibn Sina. – Tehran: Imp. Bank Melli Iran, 1954. – P.259.

⁸ Ibn Sinoga nisbat berilgan Kichik tib qonuni. Arab tilidan tarjima, tanqidiy matn va ko'rsatkichlar mualliflari Abduhalimov B., Ibragimov. F. –Toshkent: Fan, 2021. – 187 s.

⁹ *Qonuni kuchek mansub ba shayxurrais Abu Ali Husayn ibn Abdullo Puri Sino*. Bargardon Livoiy Shokir. – Tehron: 1388/2009. – 108 s.

¹⁰ Veit Raphaela. The Smaller Canon of Medicine (al-Qanun al-sagir fil-tibb) Ascribed to Avicenna. Philosophy and Medicine in the Formative Period of Islam //. – London: Warburg Institute Colloquia № 31, 2017. P.269 – 280.

¹¹ Ibn Mandavayh. *al-Kifoya fi-t-tibb*. Nashrga tayyorlovchi: Abdulboqiy Ahmad Husayn – Amman: Noor Publishing. 2017 – 127 s.

Eronlik tadqiqotchilar tomonidan ham “Kichik tib qonuni” muallifini aniqlash xususida maqola e’lon qilingan¹². Maqola mualliflari o’rta asr bibliografik ma’lumotlari hamda “Kichik tib qonuni”ning Eron va Irlandiyaning Chester Bitti kutubxonasidagi qo’lyozma nusxalari asosida mazkur asarning muallifi Ibn Mandavayh, degan xulosaga kelganlar. Lekin ishda “Kichik tib qonuni”ning boshqa qo’lyozmalari, xususan, asar Ibn Sinoga nisbat berilgan nusxalar jalb etilmagan¹³. Boshqa eronlik tadqiqotchilarning maqolasida¹⁴ ham “Kichik tib qonuni” asari va uning tuzilishi haqida so’z yuritilgan bo’lsa-da, tadqiqotga asarning barcha qo’lyozmalari jalb qilinmagan. Bundan tashqari, tadqiqotda ayrim noto’g’ri xulosalarga ham kelingan. Jumladan, doktor Muhammad Sadrning nusxasini qadimiy va u melodiy 1113 yil 25 noyabrda ko’chirilgan, deb ko’rsatilgan¹⁵. Ammo kolofondagi ma’lumotga ko’ra, nusxa 857/1453 yili kitobat qilingan.

Tadqiqotchilar yuqoridagi nashrlarida imkon doirasida qo’lga kiritgan manbalardan foydalanganlar. Vaholanki, asarning atributsiyasini aniqlashda uning nusxalarini to’plash, o’rganish, shuningdek, uning matnini Ibn Sino tibbiy asarlari bilan solishtirish talab etiladi.

Dissertatsiyada qo’lyozmalar, tarjima va tadqiqotlardagi ma’lumotlar, ularda yo’l qo’yilgan uslubiy va semantik kamchiliklar tahlil qilingan. Bundan tashqari, mavzu bilan nazariy jihatdan yaqin manba va adabiyotlar ham o’rganilgan¹⁶.

Tadqiqotning dissertatsiya bajarilgan ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog’liqligi: dissertatsiya O’zbekiston Respublikasi Fanlar akademiyasi Abu Rayhon Beruniy nomidagi Sharqshunoslik institutining “Sharq xalqlari fani va madaniyati” bo’limining ilmiy tadqiqot mavzulari hamda AM-PZ-2019062035: “O’zR FA Abu Rayhon Beruniy nomidagi

¹² Shekoofeh Sharififar, Marvast Mohammad Ali Salmani, Aghda Reza Afkhami, Tafazoli Vahid. The Book 'Al-Qanon al-Saghir' in the Science of Medicine and its Author!// Journal of Medical History. – Tehran: 2022. 14(47): 30

¹³ “Kichik tib qonuni” asari qo’lyozmalarining umumiy soni hozirgacha 13 tani tashkil etdi. Dissertatsiyaning ikkinchi bobining birinchi paragrafidagi ular haqida batafsil ma’lumot berilgan.

¹⁴ Ghasemi H, Sharififar Sh, Azari H, Sharififar Sh. The Structure and Content Analysis of ‘Al-Qanon al-Saghir’: A Descriptive Analysis. Res Hist Med. 2023; 12(3): 229 –242.

¹⁵ O’sha joyda. – B.233.

¹⁶ Каримов У.И. Неизвестное сочинение ар-Рази “Книга тайны тайн”.– Ташкент: Фан, 1957; Ҳикматуллаев Ҳ. Ибн Синонинг “Юрак дорилари рисоласи. – Тошкент: Фан, 1966; O’sha muallif. Абу Бакр Розий ва унинг шогирди ёзиб қолдирган касалликлар тарихи. – Тошкент: Фан, 1974; Абу Али ибн Синонинг соғлиқни сақлашга доир рисолалари. Таржимон Талабов Э. – Тошкент: Фан, 1978; Абу Али ибн Сино. Шеърлар ва тиббий дoston/ Тузувчи-таржимон Ирисов А. – Тошкент: Фан. 1981; Каримов У.И. “Словар медицинских терминов” Абу Мансура ал-Кумри. // Материали по истории и истории науки. – Ташкент: Фан, 1991; Ҳасанов М, Каримова С. Навоий даври табобати. – Тошкент: Медисина, 1991; Абу Али ибн Сино. Тиббий ўғитлар. Тузувчилар Каримов У.И., Каримова С.У. – Тошкент: Меҳнат, 1991; Ҳикматуллаев Ҳ. Шарқ табобати. – Тошкент: Мерос, 1994; Ullmann Manfred. Islamic Medicine. Edinburg University Press.1997. Каримова С.У. IX–XI аср кимё ва доришнослик фанлари тараққиётида Марказий Осиё олимларининг ўрни. — Тошкент: 2002; Before and after Avicenna: Proceedings of the First Conference of the Avicenna Study group. Edited by Reisman David C. with the assistance of al-Rahin, Ahmed H. Brill, Leiden • Boston. 2003; Interpreting Avicenna: Science and Philosophy in Medieval Islam. Proceedings of the Second Conference of the Avicenna Study Group. Edited by McGinnis Jon with the assistance of Reisman David C. Brill, Leiden – Boston, 2004; Pormann Peter E., Savage - Smith, Emilie. Medieval Islamic Medicine. The American University in Cairo Press. – Cairo, 2007; Avicenna and his legacy . A Golden Age of Science and Philosophy. Edited by Langermann, Y. Tzvi. – Belgium: Brepols Publishers n.v., Turnhout, 2009.

Sharqshunoslik instituti qo‘lyozmalar fondi manbalarini raqamlashtirish va ilmiy nashr qilish” nomli loyiha bilan bog‘liq.

Tadqiqot maqsadi. “Kichik tib qonuni” muallifini hamda asarning tib tarixidagi o‘rnini aniqlashdan iborat.

Tadqiqotning vazifalari qilib quyidagilar belgilangan:

- Ibn Sino “Tib qonunlari”ga yozilgan qisqartmalarni aniqlash va ularni tasniflash;
- Asarning qo‘lyozma nusxalarini yig‘ish va ularning manbashunoslik tahlilini amalga oshirish hamda o‘ziga xos jihatlarni ko‘rsatish;
- “Kichik tib qonuni” bilan bog‘liq tadqiqotlardagi chalkashliklarga oydinlik kiritish va asarning muallifi muammosini hal etish;
- Ibn Mandavayhning “Kichik tib qonuni” asari haqida to‘liq ma’lumot berish;
- Asardagi tabobat masalalarini tahlil qilish, ularni Ibn Sinoning “Tib qonunlari” va boshqa tibbiy asarlari bilan qiyoslash hamda asarning tibbiy manba sifatidagi ahamiyatini ko‘rsatish.

Tadqiqotning ob’yekti: o‘rta asrlarda “Qisqartma”, “Qonuncha” va “Kichik tib qonuni” shaklida yozilgan tibbiy manbalar.

Tadqiqot predmetini “Kichik tib qonuni” asari atributsiyasi va uning tibbiy manba sifatidagi ahamiyati tashkil qiladi.

Tadqiqot usullari: tadqiqotda tarixiylik, xronologik, muammoviy, qiyosiy-mantiqiy tahlil va analiz-sintez usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

O‘rta asrlarda Ibn Sinoning “Tib qonunlari”ga o‘nta “Qisqartma” va “Qonuncha”lar yozilgani, bu turdagi asarlar “Tib qonunlari”ning barcha yoki ayrim qismlariga tuzilgani, ularning O‘zbekiston, Iroq, Turkiya, Eron, Suriya va Misr kabi mamlakatlar hududida XI–XXI asrlar oralig‘ida yozilganligi aniqlangan. Bu esa “Tib qonunlari”ning katta ilmiy va amaliy ahamiyatga ega asar bo‘lib, mazkur hududlardagi tabobat ilmining rivojiga ta’sir qilganligini ko‘rsatadi.

Tadqiqotlar natijasida mazkur “Kichik tib qonuni”asarning muallifi kunyasi Abu Ali bo‘lgan Abdurrahmon ibn Mandavayh ekanligi isbotlangan. Uning tanilgan tabib bo‘lgani 50 ga yaqin asar yozib, ulardan tabobatga oid 18 tasi yetib kelgani, tabobat tarixida ko‘z tabibi va yunon tabibi Galen (vaf. 216) asarlarining sharhlovchisi sifatida o‘z o‘rniga ega bo‘lganligi manbalar asosida ochib berilgan.

“Kichik tib qonuni”ning qo‘lyozmalaridagi qayd va muhrlarni o‘rganish orqali bu asar mazmuniga ko‘ra foydalanishga qulay, amaliy qo‘llanma shaklida yozilganligi, unga qiziqish yuqori bo‘lgani, ya’ni undan nafaqat oddiy xalq, balki jamiyatning turli tabaqalari: sultonlar, mashhur kitobdorlar, falakiyot sohasi vakillari va tabiblar foydalanganligi dalillangan.

Ibn Sinoning “Tib qonunlari” va Ibn Mandavayhning “Kichik tib qonuni”ni solishtirish natijasida tomir urishi, peshobdan dalil olish kabi tashxis usullarida, shuningdek, ovqatlanish tartibi, qo‘llangan dorilar va organizmni tozalash yo‘llari kabi terapevtik vositalarda farq borligi isbotlangan.

Tadqiqotning amaliy natijalari. “Kichik tib qonuni”ga oid dunyoning turli mamlakatlaridagi qo‘lyozmalar hamda ilmiy tadqiqotlar jamlanib, yaxlit ma’lumotlar bazasi shakllantirildi.

“Kichik tib qonuni”ning Shokir Livoiy tomonidan amalga oshirilgan forscha tarjimai, Qodirjon Keskinboraning turk va ingliz tillariga qilgan tarjimalarida va nashrlarida yo‘l qo‘yilgan uslubiy, imloviy va semantik xatolar tuzatildi.

“Kichik tib qonuni”ning Turkiyaning Sulaymoniya, Isparta, Boyazid kutubxonalari, Irlandiyaning Chester Bitti kutubxonasi, Ispaniyaning Eskorial, Misrning Arab qo‘lyozmalari instituti va Erondagi Doktor Muhammad Sadarning shaxsiy fondlaridagi qo‘lyozmalari to‘planib, asarning tanqidiy matni nashr qilindi. Natijada, tabobat tarixiga oid yangi bir manba ilmiy muomalaga kiritildi.

Tadqiqot natijalarining ishonchliligi. O‘rta asrlarning bibliografik manbalari hisoblangan Ibn al-Qiftiy (1172–1248)ning “*Tarix al-hukamo*”, Ibn Abi Usaybi‘a (1203–1270)ning “*Uyun al-anbo fi tabaqot al-atibbo*”, Salohiddin as-Sofadiyning (1296–1363) “*al-Vofiy bi-l-vafoiyot*”, Kotib Chalabiy (1609–1657)ning “*Kashf az-zunun ‘an asomi-l-kutub va-l- funun*”, Ismoil Pasha al-Bag‘dodiy (vaf.1920)ning “*Izoh al-maknun*” va boshqa manbalardan foydalanilgan. Bulardan tashqari, mavzuga aloqador tabobat tarixiga oid zamonaviy nashrlar va tadqiqotlardan foydalanish jarayonida tushunish qiyin bo‘lgan so‘zlar ma’nosini va dorishunoslikka oid istilohlarni aniqlashda turli lug‘atlardan istifoda etildi. Shuningdek, tadqiqot natijalari vakolatli tashkilotlar tomonidan tasdiqlangan.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tarixiy manbashunoslik va fan tarixi sohalarida tan olingan ilmiy yondashuv va usullar asosida “Kichik tib qonuni”ning 13 ta qo‘lyozmasi o‘rganilgan va ularga doir yangi ma’lumotlar taqdim etilgan.

Ibn Sino ilmiy merosining kam o‘rganilgan apokriflar muammosidagi bir masala o‘z yechimini topgan.

Mavzuga oid arab, fors, ibroniy va turkiy tillardagi qo‘lyozma manbalar va kataloglar asosida Ibn Sino apokrif asarlarining soni yuzdan ortiqligi aniqlangan.

Dissertatsiya natijalaridan “Musulmon Sharqi tabobati tarixi”, “Markaziy Osiyoda ilm-fan tarixi” kabi to‘plam, darslik va o‘quv qo‘llanmalarni yaratishda hamda Markaziy Osiyo allomalariga bag‘ishlangan o‘quv kurslarida foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi. Tadqiqot jarayonida qo‘lga kiritilgan natijalar asosida:

o‘rta asrlarda Ibn Sinoning “Tib qonunlari”ga o‘nta “Qisqartma” va “Qonuncha”lar yozilganligi, bu turdagi asarlar “Tib qonunlari”ning barcha yoki ayrim qismlariga tuzilgan bo‘lib, ularning O‘zbekiston, Iroq, Turkiya, Eron, Suriya va Misr kabi mamlakatlar hududida yaratilganligi haqidagi xulosalar Imom Buxoriy xalqaro ilmiy-tadqiqot markazi tomonidan buyurtma asosida tayyorlangan “O‘rta asr sharq allomalari va mutafakkirlari ensiklopediyasi” nomli kitob mazmuniga singdirilgan. (Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 2023-yil 15 dekabr №02/556 ma’lumotnomasi). Bu esa Ibn Sinoning “Tib qonunlari” mazkur hududlardagi tabobat

rivojiga ta'sir qilgani va bu ta'sir asarga turli davrlarda yozilgan "Qisqartma" va "Qonuncha"larda aks etganini ko'rsatadi.

"Kichik tib qonuni" muallifi Ibn Sino, deb ko'rsatilgan nashr va tadqiqotlar tahlil qilinib, ularning xulosalari noto'g'ri ekanligi, mazkur asarning muallifi kunyasi Abu Ali bo'lgan Abdurrahmon ibn Mandavayh ekanligi, "Kichik tib qonuni"ning qo'lyozmalaridagi qayd va muhrlarni o'rganish orqali bu asar mazmuniga ko'ra foydalanishga qulay, amaliy qo'llanma shaklida yozilganligi, unga qiziqish yuqori bo'lgani, ya'ni undan nafaqat oddiy xalq, balki jamiyatning turli tabaqalari foydalanganligi, Ibn Sinoning "Tib qonunlari" va Ibn Mandavayhning "Kichik tib qonuni"ni solishtirish natijasida ayrim tashxis va terapevtik usullarda farq borligi haqidagi xulosalar O'zbekiston Milliy Teleradiokompaniyasi "O'zbekiston tarixi" telekanalining "Xalq mulki" ko'rsatuvida e'lon qilingan. (O'zbekiston Milliy Teleradiokompaniyasi "O'zbekiston teleradiokanali" DUKning 2021-yil 05 oktyabrdagi № 02-Yo-2444-son ma'lumotnomasi). Natijada bugunga qadar faqat Ibn Sino qalamiga mansub asarlarga emas, balki unga nisbat berilganlari ham borligi va tadqiqot natijasida ularning soni bittaga kamaygani, shu bilan birga bu asar tibbiy manba sifatida ham ahamiyatga ega ekanligi haqida xabar berilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 6 ta, jumladan, 2 ta xorijiy va 4 ta xalqaro ilmiy konferensiyalarida aprobatsiyadan o'tgan.

Tadqiqot natijalarining e'lon qilinishi. Dissertatsiya mavzusi bo'yicha jami 20 ta ilmiy ish chop etilgan, shu jumladan, 2 ta manba nashri, 1 ta katalog, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish uchun tavsiya etilgan ilmiy nashrlarda 2 ta va xorijiy jurnallarda 1 ta maqola e'lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uchta bob, xulosa, foydalanilgan adabiyot va manbalar ro'yxati hamda ilovalardan iborat. Dissertatsiyaning tadqiqot qismi 122 betni tashkil qiladi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan bo'lib, tadqiqotning maqsad va vazifalari, ob'yekti va predmeti aniqlangan. Tadqiqotning O'zbekiston Respublikasi fan va texnologiyalar rivojlanishining utuvor yo'nalishlariga muvofiqligi ko'rsatilgan. Tadqiqotning ilmiy yangiligi va amaliy natijalari bayon qilingan. Olingan natijalar asosida ishning nazariy va amaliy ahamiyati ochib berilgan. Tadqiqotning amaliyotga joriy qilinishi, aprobatsiyasi, natijalari, e'lon qilingan nashlar va dissertatsiyaning tarkibiy tuzilishi bo'yicha ma'lumotlar berilgan.

Dissertatsiyaning "**Kichik tib qonuni**" va uning o'rganilish tarixi" deb nomlangan birinchi bobining "*Musulmon Sharqi tabobatida "Qisqartma" va "Qonuncha" lar yozish amaliyoti*" nomli birinchi paragrafida "*al-Qonun fi-t-tibb*" ("Tib qonunlari") asari mashhur asar bo'lgani, besh kitobdan tuzilgan bu ensiklopediyaning hajmi kundalik amaliyotda ishlatish uchun kattalik qilgani sababli undan foydalanishni qulaylashtirish maqsadida XI asrdan unga qisqartmalar yozish an'anasi boshlanganligi to'g'risidagi ma'lumotlar tahlil qilingan. Muhammad ibn al-Iloqiy (vaf. 1068), Abulxayr ibn Masihiy al-

Arqiziyaqun (vaf.1193), Ibn Raqiqa (vaf.1237), Abdulhodiy al-Jiloniy (vaf.1243), Abdulvohid al-Labudiy.(vaf. 1271), Ibn an-Nafis (vaf. 1288), Faxriddin Xo‘jandiy (XIII asr), Umar al-Chag‘miniy (XIV asr), Dovud ibn Umar Antokiy (vaf. 1599), Hakim Muhammad Sodiqlarning “Tib qonunlari”ga yozgan “Qisqartma” va “Qonuncha”lari haqida ma’lumotlar xronologik tartibda berilgan. “Tib qonunlari”ning birinchi kitobi tabobat ilmining nazariy va amaliy asoslariga bag‘ishlanib, “Kulliyot”deb nomlangan. Davolovchi tabiblardan ushbu “Kulliyot” qismini bilish talab etilgan. Shu sababli “Qisqartmalar” asosan birinchi kitobga tuzilgan.

Al-Iloqiy “Tib qonunlari”ning birinchi kitobiga “*al-Fusul al-Iloqiyya fi kulliyot at-tibb*” (“Tib kulliyotidan olingan al-Iloqiy fasllari”)¹⁷ hamda uchinchi va to‘rtinchi kitobiga “*Muolajot al-Iloqiy*” (“Iloqiyning davolash [usullari]”) nomli qisqartmalar tuzgan¹⁸. Birinchisi tabobat ilmining nazariy asoslari, hamda amaliy tabobatning umumiy masalalari haqida bo‘lib, al-Iloqiyning boshqa asarlaridan mashhur bo‘lgan¹⁹.

Abulxayr ibn Masihiy al-Arqiziyaqun “Qonun”ning birinchi kitobi – kulliyotini qisqartirib, “*Kitob al-iqtidob*” (“Muxtasar kitob”) nomli asar yozgan va yana ushbu qisqartmani qisqartirib, “*Muxtasar intihob al-iqtidob*” (“Muxtasardan tanlab olingan qisqartma”) nomli risola yozgan²⁰.

O‘tmishda fanning turli sohalariga oid asarlarni nazmda yozish ham keng an’anaga ega edi. Shu boisdan nasriy tabobat bilan bir qatorda nazmiy tabobat paydo bo‘ldi. She’rni nasrga qaraganda esda saqlab qolish oson bo‘lgani uchun ko‘proq darslik sifatida yozilgan risolalar shu tarzda tuzilgan. Shu nuqtai nazardan “Tib qonunlari”ning birinchi kitobiga nazmda tuzilgan “Qisqartmalar”ni ham kuzatish mumkin. Ana shunday nazmiy qisqartma tuzgan mualliflardan biri Ibn Raqiqa edi. U ko‘z tabibi va jarroh sifatida tanilgan, o‘zining “*Lutf ac-soil va tuhaf al-masoil*” (“So‘rovchining lutfi va sovg‘a qilingan masalalar”) asarida Hunayn ibn Ishaq (808 –873)ning “*Kitob al-masoil*” va Ibn Sino “*Kulliyot*”ining ayrim qismlarini aruzning rajaz bahrida nazmgga solgan²¹.

Keyingi davrlarda al-Jiloniy va al-Labudiy tomonidan “*Kulliyot*” ga tuzilgan “Qisqartma”lari ham keng tarqalgan. Abdulhodiy Al-Jiloniy “Qonun”ning birinchi kitobiga qisqartma tuzib, uni “*Ixtisor kulliyot al-Qonun*” (“Qonunning birinchi kitobi qisqartmasi”) deb nomlagan²². Abdulvohid al-Labudiy tomonidan “Tib qonunlari”ning birinchi kitobiga yozilgan qisqartma “*Ixtisor kulliyot al-Qonun*” (“Qonun kulliyoti qisqartmasi”) deb nomlangan.

“Tib qonunlari”ning birinchi kitobidan tashqari barcha qismini qamrab olgan “Qisqartma” lar ham bo‘lgan. Ibn an-Nafisning qisqartmasini ana shunday asarlar

¹⁷ Zillur Rahman Sayed. Commentators and translators of Ibn Sina’s Canon of Medicine, translated from the Urdu by Zakariya Virk. –Aligarh: Muslim Educational Press, 2014. P. 36–37.

¹⁸ O‘sha joyda. B. 36–37.

¹⁹ Hoji Xalifa o‘zining *Kashf az-zunun* asarida “Iloqiy qisqartmasi”ga yozilgan sharhlarning ro‘yxatini keltirgan. Qarang: Haji Khalfah. *Kashf al-Zunun ‘an Asami al-Kutub wa al-Funun*. – London: 1865. Vol. II. P.1266.

²⁰ Zillur Rahman Sayed. Commentators and translators of Ibn Sina’s Canon of Medicine, translated from the Urdu by Zakariya Virk. – Aligarh: Muslim Educational Press, 2014. P. 44–45.

²¹ al-Safadi, Halil b. Aybak al-Safadi. *Kitab al-Wafi bi-l-wafayat*. – Beirut: *Dar ihya’ al-turas al-‘arabi*, 1962. vol.XIX. – P. 208.

²² Ibn Abi Usaybi‘a. *‘Uyun al-anba’ fi tabaqat al-atibba*. – Beirut: *Dar maktaba al-hayat*, 2012. – P. 647

qatoriga kiritish mumkin. Ibn an-Nafis (1207 – 1288) Damashqda tugʻilib, Qohirada yashab ijod qilgan, Ibn Sino ilmiy merosini ommalashtirib, uni musulmon Sharqi madrasalariga darslik sifatida olib kirgan²³. Uning arab tilida yozilgan “*Muʼjaz al-Qonun*” (“Qonun qisqartmasi”) asari “Tib qonunlari”ning anatomiyadan tashqari barchi qismlarini oʻz ichiga olgan qisqartma boʻlib, Ibn an-Nafisning mashhur asarlaridan hisoblanadi. “*Muʼjaz al-Qonun*”ning koʻp nusxalari bizgacha yetib kelgan²⁴.

“Qisqartma”lar keng geografik hududda yozilgan. Jumladan, Markaziy Osiyo hududidan ham ikki muallif “Qisqartma”ma yozgan. Birinchisi Faxriddin Xoʻjandiy (XIII asr) “Qonun”ni “*Tanqih xalq al-maknun*” (“Yashirin narsalarni tuzatish”) nomi ostida qisqartirgan. Keyinchalik bu qisqartmasiga qoʻshimchalar qilib, uni “*at-Talvih ila asror al-tanqih*” (“Tanqih sirlariga qoʻshimcha”) deb nomlagan²⁵.

Ikkinchisi Sharafiddin Mahmud ibn Muhammad ibn Umar al-Chagʻminiydir. U XIV asrda yashagan xorazmlik tabib olimlardan biri boʻlib, Koʻhna Urganch yaqinidagi Chagʻmin qishlogʻida tugʻilgan. Uning nomi tabobat tarixida “*Qonuncha fi-tibb*” (“Tabobatda oid qonuncha”) asari bilan maʼlum²⁶. Bu muallif haqida manbalarda maʼlumotlar kam saqlangan. Chagʻminiyning bu asari tadqiqotchilar tomonidan yetarlicha oʻrganilmagan. Bundan tashqari, zamonaviy oʻzbek tiliga ham tarjima qilinmagan. “*Qonuncha fi-tibb*” tabobatning nazariya va amaliyotini oʻz ichiga olgan boʻlib, oʻn maqoladan iborat.

“Tib qonunlari”ga qisqartma yozgan mualliflardan yana biri Shayx Dovud ibn Umar Antokiydir. U Kichik Osiyoning Onadoʻli hududlarida va Damashq shaharlariga sayohat qilib, oxirida Misrda yashab qolgan. “*Zohiriya*” madrasasida dars berish bilan birgalikda Qohiradagi “*al-Bimoriston*”da tabiblik qilgan. U “Tib qonunlari”ni qisqartirib, “*Muxtasar al-Qonun*” (“Qonun qisqartmasi”) asarini yozgan.

Hakim Muhammad Sodiq nomli tabib ham “Qonun”ning birinchi kitobini qisqartirib, “*Iyjoz al-Qonun*” (“Ixcham Qonun”) nomli qisqartma tuzgan²⁷.

Oʻzbek olimlari tomonidan ham “Tib qonunlari”ning besh kitobidan qiziqarli boʻlimlar tanlab olinib, rus tilida bir jildli qisqartma tuzilgan²⁸. Bundan tashqari, 1992–1993 yillarda Toshkentda “Qonun”dan ayrim qismlar tanlab olinib, uch jildli saylanma ham nashr etilgan. 1991 va 2014 yillarda Toshkentda salomatlikni saqlash va inson tugʻilgan kunidan umrining oxirigacha amal qilishi lozim boʻlgan tadbirlar xususidagi oʻgʻitlar va oʻquvchida tabobat haqida tasavvur uygʻotish

²³ Endress, Gerhard, Reading Avicenna in the Madrasa. Intellectual Genealogies and Chains of Transmission of Philosophy and the Science in the Islamic East // Arabic Theology, Arabic Philosophy. – P. 371–422.

²⁴ Qarang: Şeşen, Ramazan. Türkiye kütüphaneleri İslâmî tıp yazmaları kataloğu : Arapça, Türkçe ve Farsça / editör: Ekmeleddin İhsanoğlu. İslam Tarih, Sanat ve Kültür Araştırma Merkezi. – İstanbul: 1984. – S.95–97.

²⁵ Haji Khalfah. *Kashf al-Zunun ‘an Asami al-Kutub wa al-Funun*. – London: 1865. Vol 1. – P.341.

²⁶ Taniqli fan tarixchisi, tarix fanlari doktori Mahmudjon Hasanov bu asarni Chagʻminiy Ibn Sino “Tib qonunlari”dan emas, balki boshqa tibbiy asarlardan tanlab olib tuzgan, degan fikrdalar. Bunga asos qilib, Chagʻminiyning ..”men bu kitobni “mutaqaddimun”, yaʼni qadimgi olimlarning kitoblaridan saylab oldim”, degan fikrini dalil qilib keltiradilar.

²⁷ Oʻsha joyda. – B. 121.

²⁸ Abu Ali ibn Sina. Kanon vrachebnoy nauki, izbranniye razdeli./ Sostaviteli: Karimov U. I., Xurshut Enver. – Tashkent: Fan, 1985. – 768 s.

maqsadida birinchi kitobdagi tabobatning nazariy asoslariga bag‘ishlangan ayrim boblari jamlanib, “Tibbiy o‘gitlar” nomli risola nashr etilgan²⁹.

“Tib qonunlari”ga qisqartmalar tuzish hozirgi asrimizda ham davom etmoqda. Anqaradagi Yildirim Boyazid Universiteti Tib fakulteti professori Umar Anlar (Ömer Anlar) “Tib qonunlari”ning barcha qismlarini qisqartirib, bir kitob holiga keltirgan³⁰.

“*Kichik tib qonuni*” asarining tarkibiy tuzilishi” nomli ikkinchi paragrafda asarning tarkibiy tuzilishi ochib berilgan³¹. “Kichik tib qonuni” asari tabobat ilmining nazariy va amaliy qoidalarini ixcham shaklda bayon qiluvchi asardir.

Kitob kirish qism, 10 maqola va 105 bobdan iborat.

Birinchi maqola yetti bobdan iborat bo‘lib, ularda insonning yaratilishi, tana tuzilishi, tib ilmining qismlari, tomir urishi va siydikdan dalil olish hamda tanani chiqindilardan tozalash haqida so‘z boradi.

Ikkinchi maqola dorivorlar, ovqat va ichimliklar, kiyimlar va ularning quvvatlari haqida bo‘lib, yigirma bobdan iborat.

Uchinchi maqola o‘n bobdan tashkil topgan va sog‘likni saqlash, homiladorlik tadbiri hamda bola tarbiyasiga bag‘ishlangan.

To‘rtinchi maqolaning o‘n sakkiz bobida boshdan ko‘krak sohasigacha bo‘lgan kasalliklarni tashxislash va ularni davolash usullari bayon qilingan.

Beshinchi maqola tomoq kasalliklari haqida bo‘lib, to‘rt bobda yo‘tal, tumov, zotiljam, ko‘ksoy, xafaqon kasalliklariga tashxis qo‘yish va davolash usullari hamda qon tuflash haqida so‘z yuritiladi.

Oltinchi maqola qorin sohasida paydo bo‘luvchi kasalliklar va ovqat hazm qilish a‘zolari haqida bo‘lib, o‘n to‘rt bobga bo‘lingan.

Yettinchi maqola tanosil a‘zolari haqida, yetti bobni o‘z ichiga oladi.

Sakkizinchi maqola bir bobdan iborat bo‘lib, niqris, quymich asabi va bo‘g‘im og‘riqlarini tashxislash va davolashga bag‘ishlangan.

To‘qqizinchi maqola teri yuzasida paydo bo‘luvchi kasalliklar, tomirdan qon olish va hijoma xususida bo‘lib, o‘n olti bobdan iborat.

O‘ninchi maqolaning yetti bobida isitmalar bayon qilingan³².

O‘n maqola va 105 bobdan iborat bu asar o‘zining qisqa va mazmunan boyligi tufayli o‘rta asrlarda oddiy o‘quvchi va amaliyotchi tabiblar tomonidan keng foydalanib kelingan.

“*Asarning o‘rganilish tarixi*” nomli uchinchi paragrafda mavzuning tarixshunosligi masalalari ko‘rib chiqilib, ilmiy adabiyotlar uch guruhga bo‘lib o‘rganilgan.

Birinchi guruhga “Kichik tib qonuni” asari muallifi Ibn Sino, deb ko‘rsatuvchi ilmiy adabiyotlar kiritilgan. Bu asosan “Kichik tib qonuni”ning arab tilidagi nashri, faksimilesi, turk va ingliz tillaridagi tarjimalaridir.

²⁹ Abu Ali ibn Sino. “Tibbiy o‘gitlar”./ Tuzuvchilar: Karimov U, Karimova S. – Toshkent: Fan, 1991. –191 b.

³⁰ Ibn-i Sina. el-Kanun fi’t Tibb. Çevirmen: Anlar Ömer. – Ankara. 2019. – 572 s.

³¹ Asarning tarkibiy tuzilishini yoritishda quyidagi nashrga tayanilgan: “Ibn Sinoga nisbat berilgan Kichik tib qonuni”. Arab tilidan tarjima, tanqidiy matn va ko‘rsatkichlar mualliflari Abduhalimov B., Ibragimov. F. – Toshkent: Fan, 2021. – 188 b.

³² al-Mazidining 2003 yildagi Bayrutdagi nashrida o‘ninchi maqola 6 bobdan iborat.

“Kichik tib qonuni”ning birinchi nashri 2003 yilda misrlik tadqiqotchi Abulhasan Ahmad Farid al-Mazidi tomonidan amalga oshirilgan³³. Al-Mazidi “Kichik tib qonuni”ni tadqiq va nashr qilishda Qohiradagi Arab qo‘lyozmalari institutidagi ikkita qo‘lyozmadan foydalangan. Birini “ح” (*ha*) va ikkinchisini “ع” (*ayn*) nusxa deb nomlagan. U, birinchi navbatda, asarning qo‘lyozma muqovasida “*Muxtasar al-qonun*” deb yozilgan va to‘liq hisoblangan “*ha*” nusxadan nasx xatida ko‘chirgan. So‘ngra buni “*ayn*” nusxa bilan solishtirgan. Masalan, keyingi nusxa oldingisidan tushunarli xatda sakkizinchi hijriy yili qadimiy andalusiy xatida ko‘chirilgan, hajmi yigirma varaqdan iborat. Al-Mazidi ushbu ikki nusxani solishtirib, asarning tanqidiy matnini tayyorlagan. Uni o‘quvchiga tanitish maqsadida kitobga muqaddima yozib, unda asar muallifining³⁴ tarjimai holi va yozgan asarlarining ro‘yxatini bergan.

Al-Mazidi fikricha, Ibn Sino “Kichik tib qonuni” asarini o‘sha davrdagi amirlardan birining tabobat qoidalarini o‘zida qisqacha jamlagan, ortiqcha cho‘zishdan xoli bo‘lgan bir kitob yozish talabiga binoan yozgan³⁵. Ammo al-Mazidi bu fikrni qaysi manbaga tayanib aytganini keltirmagan. Faqatgina uni nashr uchun foydalangan qo‘lyozmalardan olgan bo‘lishi mumkin, deb faraz qilish mumkin.

Prof. Q. Keskinbora “Kichik tib qonuni” asarini o‘rganish va uni ilmiy muomalaga olib kirish borasida katta ishlarni amalga oshirgan. U “Kichik tib qonuni” asari faksimilesi va turkcha tarjimasini 2013 yilda, qayta turkcha va inglizchaga tarjimasini esa 2015 yilda chop qilgan³⁶. Q. Keskinbora 2020 yilda bu asarni ingliz tilida ham nashr etgan³⁷. Tarjimon turkcha va inglizcha tarjimada kamchiliklarga yo‘l qo‘ygan bo‘lsa-da, asarning umumiy mazmunini aks ettirishga erishgan.

Ikkinchi guruh “Kichik tib qonuni” Ibn Sinoga nisbat berilgan asar sifatida amalga oshirilgan nashrlarni tashkil etadi.

Ibn Sino mashhur shaxs bo‘lganligidan, o‘z davridan hozirga qadar uning asarlariga katta qiziqish bilan qaraladi. Ayniqsa, uning yangi asari topilsa va nashr qilinsa, boshqa yurtdagi tadqiqotchilar bu asarni o‘z tillarida o‘qishni istaydilar. Shu maqsadda yuqoridagi al-Mazidi nashri asosida eronlik olim Shokir Livoiy uni fors tiliga tarjima qilgan³⁸. E’tiborli jihati shundaki, ham tarjimonda, ham muharrirda Ibn Sino mazkur asar muallifi ekanligiga shubha uyg‘ongan. Ular “Kichik tib qonuni” matnini Ibn Sinoning “Tib qonunlari” bilan solishtirib, bu ikki asar o‘rtasida uslubiy va matn jihatidan mos kelmaydigan o‘rinlar mavjudligini

³³ Ibn Sino. *al-Qonun as-Sag‘ir fi-t-tib*. . al-Mazidi, Abulhasan Ahmad Farid.. – Bayrut– Livan:*Dar al- kutub al- ilmiyya*. 2003. – 104 s.

³⁴ Al-Mazidi asar muallifini Ibn Sino deb biladi. U o‘z nashrida asar nomini *al- Qonun as- Sag‘ir fi-t-tibb* (“Kichik tib qonuni”) shaklida bergan.

³⁵ Ibn Sino. *al-Qonun as-Sag‘ir fi-t-tib* . Nashr qiluvchi: al-Mazidi, Abu-l-Hasan Ahmad Farid.. – Bayrut – Livan.:*Dar al- kutub al- ilmiyya*. – B.4

³⁶ Ibn Sina’nın Küçük Tıp Kanunu. Çevirmen Keskinbora Kadircan..– Istanbul: Bahçeşehir üniversitesi yayınları. 2013, 2015. – 173+54 s.

³⁷ Ibn Sīnā. *The Small Qanun of Ibn Sina*. Ed. Keskinbora Kadircan Hidir. – Berlin: Peter Lang GmbH, Internationale Verlag der Wissenschaften, 2020. – 218 p.

³⁸ *Qonun as-Sag‘ir mansub ba shayxurrais Abu Ali Husayn ibn Abdulloh Puri Sino*. Bargardon Livoi Shokir. – Tehron: 1388/2008. – 108 s.

ta'kidlab o'tganlar. Al-Mazidi nashrida asar muallifi sifatida Ibn Sino ko'rsatilgan bo'lsa-da, forscha tarjimada asar uslubi Ibn Sinonikiga o'xshamaganligi sababli u "Ibn Sinoga nisbat berilgan asar", ya'ni "*al-Qonun as-sag'ir mansub ba shayxurrais Abu Ali Husayn ibn Abdulloh Puri Sino*", deb nomlangan. "Ibn Sinoga nisbat berilgan "Kichik tib qonuni" asari arab tilidan o'zbek tiliga ham ilmiy izohli tarjima qilingan³⁹. Tarjimaning annotatsiya qismida "Kichik tib qonuni" asari ikki muallif: faylasuf va tabib sifatida Sharq va G'arbda mashhur bo'lgan buxorolik Abu Ali ibn Sino (980-1037) va isfahonlik tabib Abu Ali ibn Mandavayhga (vaf.1019) nisbat berilganligi va asar muallifi Ibn Mandavayh deb aniqlanganligi keltirilgan.

Asar o'rta asr tabobatining ayrim nazariy va amaliy masalalariga bag'ishlangan bo'lib, sodda va ravon tilda yozilgan va bizgacha o'ndan ortiq nusxalarda yetib kelgan. Tarjima uning yettita qo'lyozmasi asosida tayyorlangan tanqidiy matn bo'yicha amalga oshirilgan.

"Kichik tib qonuni" va uning atributsiyasi borasida ba'zi tadqiqotlar ham e'lon qilingan. Germaniyalik olim Rafaela Viyt (Raphaela Veit) "Ibn Sinoga nisbat berilgan Kichik tib qonuni" nomli maqola e'lon qilgan⁴⁰. Muallif maqolasida "Kichik tib qonuni"ni Ibn Sinoning "Tib qonunlari"ga mazmun jihatidan aynan mos kelmasligini aytadi. Bundan tashqari, asarni Mahmud Chag'iniyning "*Qonuncha*", Ibn an-Nafisning "*Mo'jaz al-Qonun*"ni bilan solishtirib, "Kichik tib qonuni"dagi nazariy mavzular yuqoridagi asarlardagilarga qisman o'xshasa-da, bu boshqa risola ekanligini ta'kidlagan.

Uchinchi guruh esa "Kichik tib qonuni" muallifi Ibn Mandavayh, deb ko'rsatuvchi ilmiy adabiyotlardan iborat.

"Kichik tib qonuni"ning Tehronda nashr qilingan faksimilesida muallif Ibn Mandavayh deb ko'rsatilgan⁴¹. Ushbu nashr doktor Muhammad Sadrning shaxsiy kolleksiyasidagi nusxa asosida chop qilingan. Doktor Muhammad Mahdiy Isfahoniy asarga "Ibn Mandavayh Isfahoniy va uning "*Kifoya*" kitobi" nomli muxtasar kirish so'zi yozgan. Muhammad Mahdiy kirish so'zida asar muallifi haqida o'rta asr manbalarida berilgan ma'lumotlarni keltirgan. Jumladan, Nizomiy Aruziy Samarqandiy "*Chahor maqola*" ("To'rt maqola") asarining to'rtinchi maqolasida Ibn Mandavayhning "*al-Kifoya*" nomli asari borligini aytgan.

2019 yilda misrlik olim Abdulboqiy Husayn tomonidan "*al-Kifoya*" isfahonlik tabib Ibn Mandavayh asari sifatida Ummonda chop etilgan⁴². Abdulboqiy Husayn bu asarni 2021 yilda ham aynan shu nomda qayta nashr etgan⁴³. Noshir asarga katta tadqiqot yozgan. Jumladan, Sulton Adududdavlaning (vaf.983) Bag'dodda zakovatli xalifa sifatida olib borgan siyosiy-ijtimoiy faoliyati,

³⁹ Ibn Sinoga nisbat berilgan "Kichik tib qonuni" / Arab tilidagi tanqidiy matn tuzuvchi, tarjimon va ko'rsatkichlar mualliflari Abduhalimov B., Ibragimov F. – Toshkent. 2021. (Bundan keyin "Kichik tib qonuni" tarzda beriladi.)

⁴⁰ Veit Raphaela. The Smaller Canon of Medicine (al-Qanun al-sagir fil-tibb) Ascribed to Avicenna. Philosophy and Medicine in the Formative Period of Islam // . – London: Warburg Institute Colloquia № 31, 2017. – P.269-280.

⁴¹ Ibn Mandavayh. *al-Kafi fi-t-tibb* – Tehron, *Donishgohi ulumi pezeslki* 1386/2008. – 127 s.

⁴² Ibn Mandavayh. *al-Kafi fi-t-tibb*. Abdulboqiy Ahmad Husayn. *al-Kifaya fi-t-tibb*. Ummon: Noor Publishing.2019. . – 127 s.

⁴³ Ibn Mandavayh. *al-Kafi fi-t-tibb*. Abdulboqiy Ahmad Husayn. – Ummon. *Dar vard al-urduniyya lil nashri val tavzi*, 2021. . – 127 s.

ilm ahliga ko'rsatgan g'amxo'rliqi, o'z nomida kasalxonasi ochishi "*al-Bimoriston al-Adudiy*" ("Adudiy kasalxonasi") va undagi yigirma to'rtta eng sara tabib haqida batafsil ma'lumot bergan. Noshir Ibn Mandavayhning ham shu tabiblarning ichida faoliyat olib borib, Ibn Sino, Hamza ibn al-Hasan al-Isfahoniy, Abulhasan ibn Sa'd kabi tabiblar bilan tibbiy mavzuda yozishmalar olib borganligini qayd etgan. Ibn Abi Usaybi'aning "Ibn Mandavayh hoziq tabib, Galen asarlarining sharhlovchisi" degan so'zlarini keltirgan⁴⁴. Ibn Mandavayh yozgan asarlarning soni qirqa borishini yozgan⁴⁵ Isfahon shahrining geografik joylashuvi, u yerda tabobatning rivoj topishi va Bag'dod bilan tibbiy aloqalari haqida keng ma'lumotlar bergan.

Eronlik tadqiqotchilar tomonidan ham "Kichik tib qonuni" muallifini aniqlash borasida maqola e'lon qilingan⁴⁶. Mualliflar o'rta asr bio-bibliografik asarlaridagi ma'lumotlarga tayangan holda, erondagi doktor Muhammad Sadrning shaxsiy kolleksiyasi va Irlandiyaning Chester Bitti kutubxonasida saqlanuvchi №3676 raqamli qo'lyozmalardagi ma'lumotlar bo'yicha "Kichik tib qonuni"ning muallifi Ibn Mandavayh, deb biladilar. Maqolada al-Mazidi nashri va asarning Shokir Livoiy tomonidan qilingan forscha nashri haqida ham so'z yuritilgan. Maqola mualliflari "Kichik tib qonuni" Ibn Sinoniki emas, balki Ibn Mandavayhnikini ekanligini bir tomonlama isbotlashga urinishgan. Tadqiqotda "Kichik tib qonuni"ning boshqa qo'lyozmalari jalb etilmagan va ilgari e'lon qilingan nashr va tadqiqotlar haqida ma'lumotlar yo'q. Bundan tashqari, maqolada chuqur ilmiy tahlil yetishmaydi.

Boshqa eronlik tadqiqotchilarning maqolasida ham "Kichik tib qonuni" asari va uning tuzilishi haqida so'z yuritilgan⁴⁷. Maqolaga asarning barcha qo'lyozmalari jalb qilinmaganligi sababli ayrim noto'g'ri xulosalarga kelingan. Jumladan, maqolada doktor Muhammad Sadrning nusxasini qadimiy va u melodiy 1113 yil 25 noyabrda ko'chirilgan deb, ko'rsatilgan⁴⁸. Vaholanki, ushbu nusxa kolofonidagi ma'lumotga ko'ra, u 857/1453 yil ko'chirilgan⁴⁹. Maqola mualliflari asarning kirish qismida "Kichik tib qonuni" *shayx* buyurtmasi asosida yozilgan, deb keltirganlar⁵⁰. Biroq asarning barcha nusxalarida bu ma'lumot uchramaydi. Faqatgina asarning doktor Muhammad Sadr nusxasi kolofonidan keyin muallif ushbu asarni *shayxga* ma'qul bo'lishini Yaratgandan so'raganligi to'g'risida ma'lumot mavjud. Bundan tashqari, ular doktor Muhammad Sadrning nusxasini qadimiy va u Ibn Mandavayhga nisbat berilgan deganlar. Aslida doktor Muhammad Sadr qo'lyozmasi asosida amalga oshirilgan faksimile kolofonidagi

⁴⁴ Ibn Mandavayh. *al-Kafi fi-t-tibb*. Ahmad Abdulboqiy Husayn, Amman, *Dar vard al-urduniyya lil nashri val tavzi*, 2021. – B.4.

⁴⁵ O'sha joyda. – B. 29.

⁴⁶ Shekoofeh Sharififar, Marvast Mohammad Ali Salmani, Aghda Reza Afkhami, Tafazoli Vahid. The Book 'Al-Qanon al-Saghir' in the Science of Medicine and its Author!// *Journal of Medical History*. – Tehran: 2022. 14(47): 30. – 8 p

⁴⁷ Ghasemi H, Sharififar Sh, Azari H, Sharififar Sh. The Structure and Content Analysis of *Al-Qanon al-Saghir*: A Descriptive Analysis. *Res Hist Med*. 2023; 12(3): 229 – 242.

⁴⁸ O'sha joyda. – B.233.

⁴⁹ Ibn Mandavayh. *al-Kafi fi-t-tibb*. Donishgohi ulumi pezeshkiye Eron. Tehron, 1386/2008. – S. 148.

⁵⁰ Ghasemi H, Sharififar Sh, Azari H, Sharififar Sh. The Structure and Content Analysis of '*Al-Qanon al-saghir*': A Descriptive Analysis. *Res Hist Med*. 2023; 12(3). – P 232.

ma'lumotga ko'ra, asar 857/1453 yili ko'chirilgan⁵¹, uning qadimiy nusxasi esa Ibn Sinoga nisbat beriladi va bu qo'lyozma Muhammad ibn Abi al-Majd ash-Shirvoniy tomonidan 670/1271 yil Marog'ada ko'chirilgan. U hozirda Sulaymoniya kutubxonasi, Rais ul-kuttob kolleksiyasida № 000103 raqamda saqlanadi.

“Kichik tib qonuni” asarining manbashunoslik tahlili nomli ikkinchi bobning *“Asar qo'lyozmalarining qiyosiy tahlili”* deb atalgangan birinchi paragrafida “Kichik tib qonuni” ning Turkiya, Irlandiya, Ispaniya, Misr va Eron mamlakatlaridagi qo'lyozmalari tahlil qilingan. Ular ikki guruh, ya'ni biri muallif sifatida Ibn Sino ko'rsatilgan qo'lyozmalar, ikkinchisi muallif sifatida Ibn Mandavayh ko'rsatilgan qo'lyozmalarga ajratilib o'rganilgan.

“Kichik tib qonuni” qo'lyozmalarining lokalizatsiyasi keng geografik hududda tarqalgan. Turkiya Respublikasi kutubxonalari qo'lyozmalari qadimiyligi, to'liqligi va ziynatlanganligi bilan boshqa mamlakat fondlaridagi nusxalardan ajralib turadi. “Kichik tib qonuni” nomi qo'lyozmalarda *“al-Qonun al-asg'ar”*, *“Muxtasar al-Qonun”*, *“al-Qonun as-sag'ir”*, *“Kitob al-kofi[al-kifoya] fi-t-tibb”*, *“Kitob al-qonun as-sag'ir fi-t-tibb”* va *“Muxtasar fi usuli-t-tibb”* kabi turlicha uchrasa-da, ularning mazmuni va tuzilishi bitta asar ekanligi ma'lum bo'ldi. Bundan tashqari, ular ikki muallif – Ibn Sino va Ibn Mandavayhga nisbat berilgan. “Kichik tib qonuni”ning qadimiy nusxasi XIII asr oxirida ko'chirilgan bo'lib, u Ibn Sinoga, XVII asrga mansub keyin ko'chirilgan qo'lyozmada muallif sifatida Ibn Mandavayh ko'rsatilgan. Muallifi Ibn Sino, deb ko'rsatilgan nusxalar 10 tani, Ibn Mandavayh yozganligini tasdiqlovchi nusxalar 3 tani tashkil etadi.

“Kichik tib qonuni”ning 103 raqamli Sulaymoniya kutubxonasining Rais ul-kuttob kolleksiyasidagi qo'lyozma boshqalaridan qadimiydir. Qo'lyozmadagi qayd bo'yicha asar nomi *“al-Qonun al-asg'ar ta'lif ash-shayx ur-ra'is Abi Ali ibni Sino”* (“Eng kichik qonun” muallifi shayxurrais Abu Ali ibn Sinodir”) tarzida berilgan. Varaqlarda original foliatsiya mavjud. Keyinchalik arab raqamlari bilan paginatsiya qo'yilgan. 1a varaqda Aflotunning falsafiy qarashlaridan parcha va majmuada kelgan asarlarning mundarijasi berilgan. 77b, 79a, 81b, 83b, 87a, 95b varaqlardagi hoshiyalarda tuzatish va sharhlar bor.

Asar Muhammad ibn Abi al-Majd ash-Shirvoniy nomli kotib tomonidan 670/1271 yilda Marog'ada ko'chirilgan. Qo'lyozma turli davrlarda e'tiborli kishilar qo'lida saqlangan. Unga qo'yilgan egalik qaydlari va vaqf qiluvchilarning muhrlari buni tasdiqlaydi. Qo'lyozmaning 1a va 75a varaqlarida kitob egalari va vaqf qiluvchilarning qaydlari mavjud. 1a varaqda *rais ul-kuttob* lavozimida ishlagan Mustafo ibn Muhammad (1689 – 1749)ning egalik qaydi va vaqf muhri bosilgan.

Qaydning matni quyidagicha:

هذا الله المالك الاحد عند عبده مصطفى بن محمد

Tarjimasi: Bu – al-Molik, al-Ahad Allohning [mulki]. Kitob banda Mustafo ibn Muhammad qo'lidir.

Muhrda quyidagi jumla yozilgan:

الله حسبي بسم الله الرحمن الرحيم وقف هذا الكتاب مصطفى رئيس الكتاب السابق لوجه الله الخالق وسلمه

⁵¹ Ibn Mandavayh. *al-Kafi fi-t-tibb. Donishgo'hi ulumi pezeshkiye Iron*. Tehran, 1386/2008. – S 148.

للمتولي وحكم بصحته حاكم الشرع الشريف وشرط الاستفاضة منه لأولاده فتمّ فتمّ وبعدهم يعمل به كما في الوقفية إلى قيام الساعة وأجزى الله من اشتراه وباعه سنة 1154 هـ

Tarjimasi: “Alloh menga kifoya qiladi. Mehribon va rahimli Alloh nomi bilan boshlayman. Bu kitobni sobiq *rais ul-kuttob* Mustafo Yaratuvchi Alloh yo‘lida vaqf qildi va uni mutavalliga topshirdi. Sharif shariat bo‘yicha hukm chiqaruvchi ushbu vaqfning to‘g‘riligiga hukm chiqardi. Vaqf qiluvchi kitobdan bolalari foydalanishini shart qilib qo‘ydi. Tugadi, tugadi. Ulardan keyin qiyomatgacha vaqfiyaga amal qilinganidek, amal qilinadi. Alloh uni sotib olgan va sotgan kishining jazosini bersin 1154/1741-42”.

Rais ul-kuttob Mustafo ibn Muhammad Kastamonuda tug‘ilib, Istanbulda vafot etgan. U vazir va elchilik vazifalarida ishlagan. 1142/1729-30 yilda Sulton Mahmud I ni taxtga o‘tirganligi to‘g‘risidagi xabarni yetkazish uchun Avstriyaga, Karl VI huzuriga elchi sifatida yuborilgan⁵².

Shuningdek, ushbu varaqda Abu Bakr ibn Rustam ibn Ahmad ibn Mahmud ash-Shirvoniy (vaf. 1135/1722-23)ning ham kitobga egalik qaydi mavjud. Qaydning matni quyidagicha:

الله حسبي من كتب ابي بكر بن رستم بن احمد بن محمود الشرواني

Tarjimasi: “Alloh menga kifoya qiladi, Abu Bakr ibn Rustam ibn Ahmad ibn Mahmud ash-Shirvoniy kitoblaridan”.

Boyazid davlat kutubxonasi, 4123 raqamli qo‘lyozma “Kichik tib qonuni”ning mazkur kutubxonada saqlanadigan ikki nusxasining biridir. Qadimiy va boshqa nusxa bilan solishtirilganligi jihatidan ahamiyatlidir. Qo‘lyozma to‘liq, tushib qolgan joylari yo‘q. Lekin yaxshi sharoitda saqlanmaganidan uning ayrim varaqlarini qurt yegan. Matn qora siyohda; sarlavha, bob va fasllar qizil siyohda; Xat turi nasx; 64 varaq (1b-64a); satrlar qatori 13. Poygirlar mavjud. Varaqlarda original foliatsiya mavjud. 9ab, 10ab, 11a, 12a, 13ab, 15a, 45ab, 47a, 50a, 51ab, 52a, 56b, 64a varaqlarda matn cheti va satrlar orasida noma‘lum shaxs tomonidan murakkab so‘z va iboralar sharhlangan.

Qo‘lyozma Muhammad ibn Ahmad ibn Muhammad ibn Yusuf al-Sh(S)anduvayliy⁵³ tomonidan 793 yil sha‘bon oyining 21 kuni (1391 yil 31 iyul) ko‘chirilgan.

Ushbu nusxaning boshlagishi oldingisidan farq qilib, quyidagicha quyidagicha boshlangan:

الحمد لله الذي جعل الحمد زينة كل قول ولم يحسن وان برع ولا تم كلام وان بلغ الا بافتتاحه وتقديمه .. امامه صلى الله عليه وسلم اما بعد : فان الرغبة في العلم من الرشاد الذي يهدي الله له من يشا من عباده

Tarjimasi: “Hamd aytishni barcha so‘zlarning ziynati qilgan Allohga maqtovlar bo‘lsin. Har qanday baland so‘z go‘zal bo‘lmaydi va har qanday balog‘at bilan aytilgan gap hamd bilan boshlanmasa va undan oldin hamd kelmasa, to‘liq bo‘lmaydi. Allohning payg‘ambari Muhammad (s.a.v)ga duo va salom

⁵² <https://islamansiklopedisi.org.tr/reisulkuttob>.

⁵³ Sheshen Ramazon o‘z katalogida kotib ismiga “Yavuz” ismini ham qo‘shgan. Qarang: Şeşen, Ramazan. Türkiye kütüphaneleri İslâmî tıp yazmaları katalogu. Takdim: Ekmeleddin İhsanoğlu. – İstanbul: İslam Tarih, Sanat ve Kültürünü Araştırma Vakfı (İSAR), 1997. – S.73.

bo‘lsin. Bundan so‘ng: ilm olishga istak to‘g‘ri yo‘l bo‘lib, Alloh taolo xohlagan bandasini unga hidoyat qiladi”.

Tugashi:

وقد يعجز مهرة الاطباء عن هذه الحمى, فكيف من ليس بطبيب, والوجه في ذلك ان يلجأ الامر فيه الى الطبيب ان شاء الله تعالى

Tarjimasi: “Bu xil isitmani davolashda mohir tabiblar ham o‘jiz qoladi. Tabib bo‘lmagan qanday [davolasin]. Buning yo‘li, Alloh taolo hohlasi, ishni tabibga topshirishdir”.

Qo‘lyozmaning 1a varag‘ida asar nomi “*Kitobun fihi Muxtasar al-Qonun va yu‘rafu bi al-Qonun as-sag‘ir allafahu Abu Ali al-Husayn Ibn Sīnā lil xalifa*” (“Kitobda “Kichik tib qonuni” nomi bilan tanilgan “*Muxtasar Qonun*” bor. Uni Abu Ali Husayn ibn Sino xalifa uchun yozgan”) degan yozuv bor.

1a varaqda fors tilida ازتالیفات ابن سینا ست قانونجه “*Qonuncha.... az ta‘lifoti Ibn Sino*” – ““*Qonuncha*”..... Ibn Sino asarlaridan” degan jumla qizil siyohda yozilgan. Aftidan ushbu jumlaning qizil siyohda alohida yozib ko‘rsatilishiga qaraganda, asar muallifi masalasi qo‘lyozmaning ko‘chirilgan davri (XIV-asr)da ham munozarali bo‘lgan ko‘rinadi.

“Kichik tib qonuni”ning nomi qo‘lyozmalarda turlicha uchrasa-da, ularning mazmuni va tuzilishi bir asar ekanligi ma‘lum bo‘ldi.

“*Asar muallifi atributsiyasi*” nomli ikkinchi paragraf “Kichik tib qonuni” asarining muallifini aniqlashga bag‘ishlangan.

O‘rta asrlarda musulmon Sharqida ham, Yevropada ham mashhur olimlarga nisbat berilgan apokriflar yozilgan. Buning bir nechta sabablari bo‘lib, shulardan asosiysi yozilayotgan yoki ko‘p hollarda ko‘chirilayotgan asarning keng tarqalishini ta‘minlash, unga e‘tiborni tortish, shu jumladan, xaridorgiriligini ta‘minlash maqsad qilingan. Ba‘zida muallif ismining bir qismi, masalan, kunyasi yoki nisbasi bir xil bo‘lsa, ko‘chiruvchi uni o‘zi yaxshi bilgan mashhur olimga ataylab yoki agar, asar mavzusidan yiroq bo‘lsa, bilmasdan nisbat bergan. Yana bir holat – bir asar turli nomda har xil mualliflarga tegishli bo‘lgani va aksincha, bir asar turli nom ostida “ko‘payib” bir muallifniki tarzida uchrashi ham kuzatiladi.

Ibn Sino asarlari haqida ham yuqoridagilarni aytish mumkin. Lekin shu o‘rinda buyuk faylasuf va tabib hayotligidayoq asarlarining yoqilishi va o‘g‘irlanishiga qaramasdan, ular boshqa mashhur faylasuflarnikiga qaraganda ko‘p sonda yetib kelganini ham ta‘kidlash joiz⁵⁴.

Shu bilan birga, Ibn Sinoning hayotlik davridayoq yirik olim sifatida mashhur bo‘lgani keyingi davrlarda uning nomi bilan psevdovtograf va apokriflarning paydo bo‘lishiga ham olib keldi. Shundan kelib chiqib, uning haqiqiy asarlarini aniqlash uchun, avvalo, qo‘lyozmalarining transmissiyasini o‘rganish zarur. Bu esa Ibn Sino vafotidan keyingi uch-to‘rt asr mobaynidagi Islom dunyosi intellektual tarixi bilan bog‘liq⁵⁵.

⁵⁴ Alper, Ömer Mahir, Ibn Sina. – Istanbul: ISAM,2010. – S. 24.

⁵⁵ Gutas “Agenda” 53, which is to be consulted for details on the subject.

2003-yilda “Kichik tib qonuni”ning birinchi nashrini amalga oshirgan misrlik olim Abulhasan Ahmad Farid al-Mazidi ⁵⁶ va 2013, 2015- yillarda asar faksimilesini turk va ingliz tillaridagi tarjimasi bilan nashr qilgan professor Qodirjon Keskinbora ⁵⁷ kitob muallifini Ibn Sino, deb biladilar. 2020- yilda Keskinbora “Kichik tib qonuni”ning inglizcha tarjimasini Berlinda yana bir bor nashr etdi ⁵⁸. Al-Mazidi “Kichik tib qonuni” muallifi Ibn Sino ekanligini aytib, “Ibn Sino bu asarni o‘z davridagi amirlarning biri uchun yozgan”, deydi, ammo bu ma’lumotni qayerdan olganini keltirmagan. U Arab qo‘lyozmalari institutidagi muallifi Ibn Sino ekanligi ko‘rsatilgan ikki qo‘lyozmadan foydalangan. Bundan tashqari, al-Mazidi nashri asosida eronlik sinoshunos olim, doktor Shokir Livoiy asarni arab tilidan fors tiliga tarjima qilgan. Doktor Husayn Rizoizoda unga muharrirlik qilgan ⁵⁹. E’tiborli jihati shundaki, ham tarjimonda, ham muharrirda Ibn Sino mazkur asar muallifi ekanligi shubha uyg‘otgan. Shuningdek, “Kichik tib qonuni” matnini Ibn Sinoning “Tib qonunlari” bilan solishtirib, bu ikki asar o‘rtasida uslubiy va mazmun jihatidan mos kelmaydigan o‘rinlar mavjudligini ta’kidlab o‘tadilar.

Tadqiqot natijalari “Kichik tib qonuni”ning Turkiya, Misr, Irlandiya, Eron va Ispaniya kutubxonalarida 13 ta nusxasi borligini ko‘rsatdi. Shularning 10 tasida Ibn Sino, 3 tasida esa Ibn Mandavayh muallif sifatida ko‘rsatilgan. Ibn Sinoga nisbat berilgan “Kichik tib qonuni” va Ibn Mandavayhning “*al-Kofiy*” asari nomlari har xil bo‘lsa-da, ularning mundariyasi va mazmuni bitta asar ekanligi ma’lum bo‘ldi.

Garchi “Kichik tib qonuni” qo‘lyozmalarinig aksariyatida muallif sifatida Ibn Sino ko‘rsatilgan bo‘lsa-da, bu yetarli asosga ega emas. Faqatgina turkiyalik olim Ramazan Sheshen bu asar nomini “*al-Qonun al-asg‘ar*” li *Ibni Sino*” (“Ibn Sinoning eng kichik qonuni”) shaklida berib, uni Ibn Sino yozgan asarlar qatoriga kiritgan ⁶⁰. Lekin Sheshen mazkur asar atributsiyasi ustida maxsus tadqiqot olib bormagan va faqat kotibning qo‘lyozma nomida bergan ism zikriga asoslangan ⁶¹. Ibn Sinoning tarjimai holi va yozgan asarlari haqida ma’lumot beruvchi dastlabki manba Abdulvohid al-Juzjoniyy tomonidan yozilgan olimning “Tarjimai holi” va boshqa o‘rta asr bio-bibliografik manbalarida Ibn Sinoning “Kichik tib qonuni” yoki shunga yaqin nomdagi asari borligi haqida ma’lumot uchramaydi. Ibn Sino asarlari katalogini tuzgan misrlik olim J. Qanavatiy esa bu kitobni olimga nisbat berilgan anonim asarlar qatoriga qo‘shgan ⁶². Shu bilan birga, Ibn Mandavayhning shunday asar yozgani va u yana boshqa nomlar bilan ham tanilganini tasdiqlovchi ma’lumotlar bor. Ularning ayrimlari haqida to‘xtalib o‘tamiz.

⁵⁶ Abu Ali ibn Sino. *al-Qonun as-Sag‘ir fi-t-tib*. Nashr qiluvchi: al-Mazidi, Abu-l-Hasan Ahmad Farid. – Bayrut–Livan: *Dar al- kutub al-ilmiya*. 2003. –104 s.

⁵⁷ Ibn Sino’nin Küçük Tıp Kanunu. Çevirmen Keskinbora Kadircan.– İstanbul: Bahçeşehir üniversitesi yayınları. 2013, 2015. – 173+54 s

⁵⁸ The Small Canon of Medicine, Translator: Keskinbora Kadircan. Peter Lang GmbH, Internationale Verlag der Wissenschaften. – Berlin: 2020. – 218 p.

⁵⁹ *Qonuni kuchek mansub ba Ibn Sino*. Bargardon: Livoi Shokir. – Tehron: 1388/2009. – 108 s.

⁶⁰ Şeşen, Ramazan. Türkiye kütüphaneleri İslâmî tıp yazmaları kataloğu: Arapça, Türkçe ve Farsça / editör: Ekmeleddin İhsanoğlu. İslam Tarih, Sanat ve Kültür Araştırma Merkezi. – İstanbul: 1984. – S.73.

⁶¹ Ramazon Sheshen bilan qilingan suhbadan. İstanbul. 26.02.2020 yil.

⁶² Anawati G. Essai de bibliographie Avicennienne. – Le Caire 1950.

Bn Mandavayh va uning “al-Kifoya fi-t-tibb” nomli asari haqidagi ma’lumotni arab tarixchisi, adibi va davlat arbobi Jamoluddin Abulhasan Ali ibn Yusuf Ibrohim ibn Abdulvohid ash-Shayboniy al-Qiftiy (1172 – 1248) o‘zining “Tarixi hukamo” (“Hakimlar tarixi”) nomli kitobida keltirgan⁶³.

Qadimgi va islom davri tabiblari hayoti va faoliyati haqidagi ishonchli manba hisoblangan Ibn Abi Usaybi’aning (1203–1269) “*Uyun al- anbo‘ fi tabaqot il-atibbo*” (“Tabiblar toifasi haqida xabarlar manbai”) nomli kitobida Ibn Mandavayhning “*Kitob nihoyat al-ixtisor fi-t-tibb*” (“Ixtisam tib kitobi”), “*Kitob al-kofiy fi-t-tibb*” (“Yetarli tib kitobi”) yoki “*al-Qonun as-sag‘ir*” (“Kichik [tib] qonuni”) nomli asarlari borligi qayd etilgan⁶⁴.

Keyingi davr bibliograflaridan Salohiddin Xalil ibn Oybek as-Safadiy (1296–1363) o‘zining 30 jildlik “al-Vofiy bi-l-vafoyot” (“Vafot qilganlarga vafo qiluvchi”) nomli biografik asarida⁶⁵, shuningdek, mashhur turk olimi Hoji Xalifa (1609 –1657) “Kashf az-zunun” (“Shubhalarning ochilishi”) nomli kitobida⁶⁶ hamda Ismoil Pasha al-Bag‘dodiy (vaf.1920) “Izoh al-maknun fi zayli ‘ala kashf az-zunun” asarida⁶⁷. Ibn Abi Usaybi’a ma’lumotlarini tasdiqlab, takrorlaydilar.

“Kichik tib qonuni” Ibn Sino tomonidan yozilmaganini asarning “Tib qonunlari” bilan muqoyasasi ham tasdiqladi. Bu ikki asar o‘rtasidagi farqlar ularning yozilish uslubi va mazmunida mavjud. Bu ixtiloflar tibning nazariy masalalari, jumladan, inson anatomiyasi, tabobat ilmining taqsimlanishi, “mizoj” va “quvvat” tushunchalarining definitiviyasida, shuningdek, tabobat amaliyoti bilan bog‘liq diagnostika, ayrim terapevtik usullar va dorishunoslikka tegishli bo‘lgan o‘rinlarda aniqlandi. Quyida qiyosiy tahlil natijalaridan ayrim misollar keltirildi.

Anatomiya bo‘yicha. “Tib qonunlari”da yuzni shakllantiruvchi suyak va ular o‘rtasidagi choklar soni 18 ta deyilgan, lekin ularning nomlari yozilmagan⁶⁸, “Kichik tib qonuni”da yuqori jag‘ning o‘zi 18 ta suyakdan iboratligi ko‘rsatilgan⁶⁹.

Ibn Sino “Tib qonunlari” da ko‘krak qafasi 12 ta ko‘krak umurtqasi, 7 ta juft chin qovurg‘a, 2 ta o‘mrov suyagi va to‘sh suyagidan tuzilganligini bayon qilgan⁷⁰. “Kichik tib qonuni”da ko‘krak qafasi 7 suyakdan tuzilgan, deb berilgan⁷¹.

“Tib qonunlari”da bel umurtqalari soni 5 ta deb aytilgan⁷². “Kichik tib qonuni”da bel 17 ta umurtqa suyagi va 24 ta qovurg‘adan tuzilgan deyilgan⁷³.

Bundan ko‘rinadiki, “Kichik tib qonuni”dagi tavsif “Tib qonunlari”dagiga mos emas. Shuningdek, “Kichik tib qonuni”da keltirilgan “bel 17 ta umurtqa

⁶³ Ibn al- Qifti. *Tarih al-hukama*, Institute for the history of Arabic-Islamic Science at the Johann Wolfgang Goethe University. – Frankfurt am Main:1999. – P 438.

⁶⁴ <https://scholarlyeditions.brill.com/reader/urn:cts:arabicLit:0668IbnAbiUsaibia.Tabaqatalatibba.lhom-ed-araI:11.16?q=%D8%A7%D9%84%D9%83%D8%A7%D9%81%D9%89&qk=form>

⁶⁵ al- Safadiy, Salohiddin. *al- Vofiy bi-l-vafoyot*. – Bayrut:2007, Dor ihyo al-turos al-arabiy. Jild:VII. – B.35 –36.

⁶⁶ Hoji Xalifa. *Kashf az-Zunun*. – Bayrut: 1999, Dor ihyo al-turos al-arabiy, II, – B. 574.

⁶⁷ al-Bag‘dodiy, Ismoil Basha. *Izohal-maknun fi zayli ala kashf az-zunun*. – Bayrut: 2006, *Dar ihyo al-turos al-arabiy*. 2: – B. 259

⁶⁸ Abu Ali ibn Sino. “Tib qonunlari”. Birinchi kitob / Arabchadan tarjima qiluvchilar: Rasulev A., Mirzayev S., Karimov U., Murodov A – Toshkent: Fan, 1983, B.47 –50. (bundan keyin “Qonun”).

⁶⁹ Kichik tib qonuni. – B. 9.

⁷⁰ Qonun I. – B.47 – 50

⁷¹ Kichik tib qonuni. – B. 9.

⁷² Qonun I. B. – 47–50.

⁷³ Kichik tib qonuni. – B. 9.

suyagi va 24 ta qovurgʻadan tuzilgan” jumlasini anatomiya nuqtai nazaridan ham toʻgʻri emas, zero, belda qovurgʻalar yoʻq.

2. Tabobat ilmining taqsimlanishi xususida: Ikkala kitobda ham tabobat nazariy va amaliy qismlarga boʻlingan. Nazariy qism tabobatning tabiiy manbalari, tabobatning zaruriy manbalari hamda kasalliklar sabablari, turlari va belgilarini oʻz ichiga oladi.

Tabobatning tabiiy manbalari “Tib qonunlari”da 7 ta: unsurlar, mizoj, xiltlar, aʼzolar, ruh, quvvatlar va feʼllardir. “Kichik tib qonuni”da esa sanalgan 7 taga yana 4 ta: yoshlar, ranglar, yogʻlar va jinsiy farqlar qoʻshilgan⁷⁴.

Nazariy qismga kiruvchi “tabobatning zaruriy narsalari” ham ikkala manbada bor. Faqat ular Ibn Sinoning “Urjuza fi-t-tibb” asarida hamda “Kichik tib qonuni”da shunday nomda, “Tib qonunlari”da esa “taʼsir qiluvchi sabablar” jonzotlarning yashashi uchun zaruriy omil ekani bayon etilgan⁷⁵ va 6 turga boʻlingan: havo va unga aloqador narsalar, ovqat va ichimlik suvi, boʻshalish va toʻxtalish, jismoniy harakat, uyqu va uygʻoqlik, nafsoniy harakat va osoyishtalik⁷⁶. “Kichik tib qonuni”da bular 7 ta boʻlib, “nafsoniy harakat va osoyishtalik” “ruhiy holatlar” deb nomlangan va 7-si qilib “hammom” qoʻshilgan⁷⁷.

Agar qiyoslanayotgan ikki asar Ibn Sino qalamiga mansub boʻlganida, tabobatning taqsimlanishidagi zaruriy va tabiiy manbalar tarkibi “Kichik tib qonuni”da ham olimning boshqa tibbiy asarlaridagidek boʻlar edi.

3. Mizoj haqida. “Tib qonunlari”da maʼlum bir unsur, aʼzo, isteʼmol mahsulotlari, yoki dorining tabiatini ifodalashda “*mizoj*” soʻzi ishlatilgan, chunki “*mizoj*” – tabiat va haroratdan tashkil topgan boʻlib, taʼsir qilish va taʼsirni qabul qilish xossalari namoyon qiladigan sifatdir. Biroq “Kichik tib qonuni”da shu holatlarda mizoj soʻzining oʻrniga quvvat ishlatilgan. Masalan, olovning quvvati issiq-quruq; havoning quvvati issiq-hoʻl, suvning quvvati sovuq-hoʻl, tuproqning quvvati sovuq-quruqdir⁷⁸.

Xuddi shuningdek, “Kichik tib qonuni”ning “Ovqatlar, ichimliklar va ulardan keyingilarning quvvatlari haqida” deb nomlangan ikkinchi maqolasida ham turli isteʼmol mahsulotlarining mizoj turlari va darajalari quvvatlar sifatida taʼriflangan. Lekin “Tib qonunlari”dagi quvvatning taʼrifi prinsipial jihatdan farq qiladi. Ibn Sino quvvatlar va ulardan paydo boʻladigan taʼsirlarning jinslarini uchga: nafsoniy quvvat, tabiiy quvvat va hayvoniy (yaʼni hayotiy) quvvatga ajratadi. Nafsoniy quvvatning oʻrni, taʼsiri va paydo boʻlish yerini bosh miya, tabiiy quvvatlarnikini jigar va moyaklar, hayotiy quvvatning manbaini esa yurak, deb koʻrsatadi⁷⁹.

4. Diagnostika masalalari. Oʻrta asrlar tabobatida tomir urishidan va siydikdan dalil olish tashxislashning muhim tadbirlardan biri boʻlgan. Chunki siydikni tahlil qilish birlamchi jigar, taloq, xiltlar, tomirlar va oʻtar yoʻllar faoliyati,

⁷⁴ Oʻsha joyda. – B. 15–17.

⁷⁵ Abu Ali ibn Sino. Urjuza yoki 1326 bayt tibbiy oʻgit. – Toshkent: Ibn Sino, 1999. – B. 30-35.

⁷⁶ Qonun I. – B. 7.

⁷⁷ Kichik tib qonuni. – B. 17.

⁷⁸ Oʻsha joyda. – B. 34.

⁷⁹ Qonun I. – B. 126–140.

shuningdek, ikkilamchi siydik ajratuvchi a'zolar: buyrak, siydik yo'li, qovuqning faoliyatini o'rganishga xizmat qilgan.

Ibn Sino "Tib qonunlari"da siydikdan olinadigan 7 ta dalilning biri sifatida uning rangini qayd etadi va ularni 5 turga ajratadi: sariq, yashil, qora, oq va qizil. Bularni navlariga ajratib tushuntiradi⁸⁰.

"Kichik tib qonuni"da siydikning 6 xil rangi zikr qilingan: oq, sariq, olovrang, och qirmizi, to'q qirmizi va qora⁸¹. Siydik ranglaridagi farq ulardan olinadigan dalillarning ham farqlanishini, ya'ni boshqa-boshqa kasalliklarga ishora berishini anglatadi.

5. Kasalliklarni davolash (terapiya) masalalarida ham ikki asar orasidagi farqlarni ko'rish mumkin. Qon sababli paydo bo'lgan issiq bosh og'rig'ini davolashda Ibn Sino bilakdagi qiyfol tomiridan qon olishga shoshilish zarurligini aytadi: "Agar bilakdagi qiyfol tomiridan qon olish kifoya qilmay, og'riq o'z holida qolaversa, shuningdek, tomirlarning hammasi irg'ib chiqsa, burunning har ikki tomonidagi va peshonadagi tomirdan qon olinadi, chunki burun va peshona tomiri shunday bir tomirki, undan qon olinsa, bosh og'riqlari, ko'pincha tagidan yo'q bo'ladi"⁸².

"Kichik tib qonuni"da shu holatda ko'riladigan chora aniq emas: "Issiq bosh og'rig'i qondan paydo bo'lganda, tomirdan qon olinadi va "hijomat" qilinadi". Muallif tananing qaysi tomiridan qon olish va qayerdan "hijomat" qilishni aytmagan⁸³.

Bundan tashqari, "Kichik tib qonuni" va "Tib qonunlari"da arteriya va vena tomirlari nomining atalishida ham ayrim farqlar mavjud. "Kichik tib qonuni"da inson tanasining alohida qismlarini tushuntirish uchun arteriya va vena tomirlarini *al-'uruq an-navobiz* va *al-'uruq g'ayr-an-navobiz* va *al-'uruq al-zavorib* va *g'ayr zavorib* so'zlari ishlatilgan⁸⁴. Biroq "Tib qonunlari"da esa bu nomlar *al-'uruq al-zavorib* va *al-'uruq al-savokin* terminlari orqali berilgan⁸⁵.

Tabobat ilmining nazariy va amaliy masalalari qisqa bayon etilgan ushbu asar ikki muallifga tegishli bo'lsa-da, qo'lyozmadagi qaydlarda Ibn Sino uning muallifi sifatida ko'rsatilganligiga qaramay, Ibn Sinoning tibbiy asarlari va "Kichik tib qonuni" tahlili buning ishonchli emasligini ko'rsatdi. Chunki uni qayd etgan kishilar asar matnini tahlil qilmaganlar. O'n uchta qo'lyozmaning o'ntasitasida "Kichik tib qonuni" asari muallifi Ibn Sino ko'rsatilib, hatto ba'zi nusxalarda Ibn Sino yozganligi alohida qizil siyohda yozilgan bo'lsa-da, bu yetarli dalil hisoblanmaydi.

Yuqorida aytilganlar asosida "Kichik tib qonuni" asari Ibn Sinoning zamondoshi, kunyasi Abu Ali bo'lgan tabib Ahmad ibn Abdurrahmon ibn Mandavayh qalamiga mansub, deyish mumkin.

⁸⁰ O'sha joyda – B. 269 – 277.

⁸¹ Kichik tib qonuni. – B. 20.

⁸² Qonun III (1). – B. 63.

⁸³ Kichik tib qonuni. – B. 43.

⁸⁴ O'sha joyda. – B. 120.

⁸⁵ Qonun 2- kitob. – B. 56.

“Kichik tib qonuni”da terminlarning qo‘llanilishi nomli ikkinchi paragrafda asarda qo‘llanilgan terminlar tahlil qilingan. “Kichik tib qonuni”da ishlatilgan tushuncha va terminlar asosan arabchadir. Ayrimlari kelib chiqishi jihatidan yunon, suryoniy, fors va hind (asosan o‘simlik nomlari) tillariga borib taqaladi. Umuman, VIII–IX asr boshlarida Bag‘dodda aniq va tabiiy fanlar, jumladan, tabobatga oid asarlar yunon va suryoniy tilidan arab tiliga tarjima qilina boshlangan. Tarjima jarayonida yunoncha, suryoniycha terminlar tibbiy asarlarga o‘tgan. Musulmon Sharqi olimlari vaqt o‘tishi bilan arab tilining ichki qonun-qoidalari va sharq tillariga tayanib, yunoncha va suryoniycha terminlarning muqobilini ishlab chiqqanlar. “Kichik tib qonuni”da ham yunoncha va suryoniycha terminlar kamchilikni tashkil etadi. Asar hajm jihatidan kichik, ammo undagi terminlarning qamrovi keng. Unda 150 dan ortiq termin va tushunchalar ishlatilgan. Ularning barchasi – tibbiy terminlar yoki tabobat ilmi bilan bog‘liq. Semantik ma’no jihatidan ularni to‘rt guruhga bo‘lish mumkin: a) umumiy terminlar; b) inson tana a‘zolarining nomlari; v) dorivor o‘simliklar va dori vositalarini tayyorlash uchun ishlatiladigan moddalarning nomlari; g) kasalliklar nomlari.

Umumiy terminlar. Ushbu guruhga kiruvchi terminlar ko‘pincha tib ilmining nazariy masalalari yoki falsafa kabi fanning boshqa sohasi bilan bog‘liq mushtarak terminlarni tashkil qiladi.

At-Tib (الطب) – “tabobat”. “Orttirish va kamaytirish orqali inson tanasini davolashni maqsad qiluvchi ishdir”. “Tabiiy hikmatning juz’iy qismlaridan biridir. Maqsadi – inson tana a‘zolarining tuzilishi va holatini kasallik va salomatlik jihatidan o‘rganadi, kasallikni davolash va salomatlikni saqlash uchun uning sabablari va belgilarini aniqlaydi”⁸⁶.

“*At-Tabib*” (الطبيب) – “Tabib” – Tanani davolovchi kishi⁸⁷. “Har bir tabib inson tana holatini yaxshi bilishi, uning o‘zgarishi va orqaga qaytishi bilan bog‘liq nozik jihatlardan xabardor bo‘lishi lozim”⁸⁸.

Inson tana a‘zolari nomlari. Bu qismdagi nomlar: yunoncha va suryoniycha va sof arabchadan yasalgan yangi terminlarni uchratishimiz mumkin. Masalan, “jiraha” (جراحة) – jarrohlik, “tashrih” (تشریح) – anatomiya shular jumlasidan. Inson tana a‘zolari (anatomiya) nomini ifodalashda qabul qilingan “tashrih” termini ham asarda shu ma’noda ishlatilgan. Muallif inson tana a‘zolarini 25rab va murakkabga ajratgan. 12 ta 25rab va 17 ta murakkab a‘zo nomlarini keltirgan. Suyaklar, asab (nerv), boyloqlar, paylar, mushaklar, arteriya, vena, yog‘, parda, teri, tuk va tirnoqni 25rab a‘zolarga, bosh miya, ko‘z, til, quloq, yurak, o‘pka (ko‘krak qafasi bilan) va qorin bo‘shlig‘I o‘rtasidagi pardadiafragma, me‘da, ichaklar, jigar, o‘t qopi, taloq, buyrak, qovuq, moyaklar, erkaklik olati, ayol bachadoni kabi a‘zolari esa murakkabga ajratgan⁸⁹.

“Kichik tib qonuni”ning birinchi maqola uchinchi bobi murakkab a‘zo hisoblangan ko‘z anatomiyasiga bag‘ishlangan. Murakkab a‘zo bo‘lgan ko‘z 25rab

⁸⁶ Ibn Sino. *Tis‘a rasoil fi-l-hikma va-t-tabiiyyot*. – al-Qohira: *Dar al-arab al-bustaniy*. – B.110.

⁸⁷ Shirzad M., Irannajad Sh., Nirumand M., Ardakoniyy. Mo‘jam al-mustalahot at-tibbiya (arabiy, porsiy, inglisiy). – Tehron. 2004. – B. 56.

⁸⁸ Kichik tib qonuni. – B.22.

⁸⁹ Kichik tib qonuni. – B.24–34

parda va uch suyuqlikdan tarkib topgan. Koʻzning tuzilishi oʻquvchiga tushunarli boʻlishi uchun uni moddiy jism va narsalarga oʻxshatib tushuntirilgan. Masalan, qorin pardasiga oʻxshaganligi uchun *“al-tabaqa-al-mashimiyya”* – yoʻldosh parda; toʻrga oʻxshaganligi uchun *“al-tabaqa al-shabakiyya”* – toʻrsimon qavat; oʻrgimchak ini toʻriga oʻxshashanligi uchun *“al-tabaqa al-ankabutiyya”* – oʻrgimchak toʻri pardasi deb nomlangan⁹⁰.

Ayrim inson tana aʼzolarini nomlashda aʼzo bajargan vazifa va uning shaklidan kelib chiqilgan. Masalan, ichak enining uzunligi *“oʻn ikki barmoq”* boʻlganligi uchun uni *“al-maiʼ al-isna ashariy”* – *“oʻn ikki barmoqli ichak”*, ovqat turib qolmay, oʻtib ketuvchi ichakni *“al-maiʼ al-soim”* – *“roʻzador ichak”*, chiqish yoʻli (ogʻzi) yoʻqligi uchun *“al-maʼi al-aʼvar”* – *“koʻr ichak”* deb atalgan⁹¹.

Kasalliklar nomlari. Kitobning toʻrtinchi maqolasidan oʻninchi maqolasigacha boshdan tovongacha boʻladigan kasallik nomlari, sabab va belgilari haqida soʻz boradi. Ularning koʻpchiligi yunon, suryoniy, fors va hind tillaridan arabiylashtirilgan. Arab tilining ichki qoidalari asosida yasalgan sof arabcha nomlar ham koʻpchilikni tashkil etadi. Masalan, faʼlun (فعل) qolipida yasalgan kasallik nomlari: *“al-Bahaq”* (البهق) – terining oqarishi (vitiligo); *“al-Ramad”* (الرمد) – koʻzning yalligʻlanishi; *“al-Jarab”* (الجرب) – qichima: *“fuʼalun”* (فعال) qolipida yasalgan kasallik nomlari: *“as-Suda”* (الصداع) – qattiq bosh ogʻrigʻi; *“al-Zukom”* (الزكام) – tumov; *“al-Duvor”* (الدوار) – bosh aylanishi; *“al-Juzom”* (الجدام) – teridagi qora dogʻlar va boshqalar.

Arab tilida joy va asbob-uskuna nomlari *“mafʼalun”* (مفعول) yoki *“mifʼalun”* (ميفعل) qolipida yasaladi. Inson aʼzosi sifatida qaralgan *“maqʼad”* – orqa teshik ham shu qolipda yasalgan. *“Maqʼad”* da ogʻriq, loʻqqilash va ich qotish boʻlsa, buning sababi – shu joyda paydo boʻlgan issiq shishdir⁹². *“Fuaʼlun”* (فُعَال) yoki *“fiʼalun”* (فِعَال) qolipida yasalgan nomlar: *“al-Qulo”* (القلاع). *“Qulo”* – *“ogʻiz chaqasi”*, stomatit. Masalan, Chaqalar qizil boʻlsa, boʻyin chuqurchasidan hijoma qilinadi, tut sharbati, xom uzum sharbati va rovoch sharbati bilan ogʻiz chayiladi⁹³.

Dorivor oʻsimliklar va dori vositalarini tayyorlash uchun ishlatiladigan moddalarning nomlari. Bu guruhda ham turli tillar: yunoncha, suryoniycha va forschadan arabchaga oʻzlashgan terminlar haqida soʻz yuritiladi. Asarda maʼlum fikr va nazariyani isbotlash uchun yunon tabiblariga murojaat qilinadi. Bundan tashqari, mazkur tabiblar ismlari bilan ishlatilgan dori nomlari ham mavjud. Masalan, Jolinus (Galen) maʼjuni, Rufus iyoraji,⁹⁴ va boshqalar.

Asarda fors tilidan oʻtgan terminlar koʻpchilikni tashkil qilib, ular kasallik va dorivor moddalarning nomlarida uchraydi. Masalan, *“Al-Anjudon”* va *“al-hiltit”* (الأنجدان والحلتيت) – sassiq kavrak, boldirgʻon va uning yelimi, *“angudon”* soʻzidan olingan⁹⁵ *“Al-Tarxun”* – sherolchin. Botanik nomi: *Artemisia dracunculus* L,

⁹⁰ Oʻsha joyda. – B.29–30.

⁹¹ Oʻsha joyda. – B.31–32.

⁹² Oʻsha joyda – B.100.

⁹³ Oʻsha joyda. – B.81.

⁹⁴ Rufus iyoraji – qadimgi rim tabibi Rufusga (I-II asrlar) nisbat berilgan iyoraj, yaʼni surgi dori. Qarang: Qonun, V. B. 65–68.

⁹⁵ Qonun, II, №22; Saydana, № 107.

forscha “*tarxun*” soʻzidan arablashgan. U, oʻz navbatida, yunoncha “*drakon*” dan yasalgan. “*Al-Sumoq*”– *Rum ismalogʻi*. “*Sarmaj*” soʻzidan arabchalashgan ⁹⁶.

“Kichik tib qonuni” da ayrim arabcha terminlar oʻzbek tilida aynan arabcha soʻzning soʻzma-soʻz tarjima varianti sifatida qabul qilingan boʻlsa, ayrimlari arabcha emas, balki forscha soʻzning tarjimasini sifatida oʻtgan. Masalan, “*inab as-saʻlab*” (عنب الثعلب)⁹⁷ soʻzi oʻzbekchaga soʻzma-soʻz tarjima qilinganda “*tulkiuzum*” maʼnosini anglatadi, ammo oʻzbek tiliga fors tilining taʼsiri natijasida bu soʻzning forscha “*sag-i angur*” yaʼni “*ituzum*”⁹⁸ nomi qabul qilingan.

“Kichik tib qonuni” da tibbiy terminlar rang-barang berilgan. Ular etimologik jihatidan yunon, suryoniy, fors tiliga mansub boʻlsa-da, arab tilining lugʻat boyligiga aylangan. Yunoncha terminlar inson tana aʼzolariga oid soʻzlarda ishlatilsa, dorishunoslikka oidlarining aksariyati fors-tojik tiliga tegishli boʻlganligini koʻrish mumkin.

“**“Kichik tib qonuni”dagi tabobat masalalari**” deb nomlangan uchinchi bobning “*Asardagi tashxis usullari*” nomli birinchi paragrafida kasallikka tashxis qoʻyish usullaridan tomir urishini aniqlash va peshobdan dalil olish berilgan. Musulmon Sharqi tabobatida tomir urishi va peshobdan tashxis qoʻyish asosiy usullar deb qaralgan. Hatto bu tashxis usulining ahamiyati yuqoriligidan Ibn Sino “*Risolai ragshenosi*” (“Tomir urishi haqida risola”) nomli asar ham yozgan⁹⁹.

“Kichik tib qonuni” oʻquvchilarning keng ommasiga moʻjallangan risola boʻlganligi uchun tomir urishining nazariy asoslari va unga sabab boʻluvchi omillar, shuningdek, uning barcha turlari haqida toʻliq maʼlumot berilmagan. Asardagi birinchi maqolaning beshinchi, oltinchi va yettinchi boblarida tomir urishi, peshob orqali tashxis qoʻyish va tananing boshqa chiqindilari toʻgʻrisida qisqacha maʼlumot uchraydi ¹⁰⁰.

Muallif mavzuga kirishdan oldin tomir urishi nimaligi toʻgʻrisida toʻxtalib oʻtgan. “Barcha arteriyalarning tomir urishi yurak urishiga mos ravishda bir xildir. Shuning uchun birining tomir urishi orqali barchasi hamda yurak tomirining urishi haqida bilimga ega boʻlish mumkin”¹⁰¹. Xuddi shu taʼrif “Tib qonunlari”dagiga mos keladi. Faqat unda tomir urishining nima sababdan yuzaga kelishi aytilgan. “.....tomir urishi yurak va arteriyalarning muqobil kengayish va qisqarish shaklini oladigan harakati, nafas orqali olingan havoning boshqarilishiga duch keladi”¹⁰².

Ibn Mandavayh tomir urishining holatlari va uning inson tanasidagi oʻzgarishlari haqida toʻxtalgan. Ammo kam oʻrinlarda tomir urishining oʻzgarishi qanday kasallikka dalolat qilishini aytgan. Masalan, “Agar xafaqon badan toʻlishligi va qattiq tomir urishi bilan boʻlsa, oʻng tomondagi bosiliq tomiridan qon ol”¹⁰³.

⁹⁶ as- Sayyid Adi Sher., *Alfoz al-forsiyaya al-muarraba. Dar al- arab al-bustoniyy*. – al- Qohira: 1998. – S. 90.

⁹⁷ *Solanum nigrum* L.

⁹⁸ Kichik tib qonuni. – B.95.

⁹⁹ Ibn Sino. *Risolayi ragshenosi*. – Qum: 2018.

¹⁰⁰ Kichik tib qonuni. – B.37.

¹⁰¹ Oʻsha joyda. – B.37.

¹⁰² Qonun I. –B. 75

¹⁰³ Oʻsha joyda. –B.85.

“Kichik tib qonuni”da tomir urishi orqali qanday kasalliklar aniqlaganiga tavsif berilmaganligi uning tabobatdan xabari bo‘lmaganlar uchun ham mo‘ljallanganligidan, deyish mumkin. Jumladan, muallif tomir urishi nima, uni shakllantiruvchi komponentlar: hayotiy ruh, qon, tabiiy tana harorati, ruh idishlari, ularni haratlantiruvchi omil – hayotiy quvvatlarning bajaradigan vazifasidan kelib chiqib, tomir urishining holatlarini bayon qilmagan.

Peshobdan tashxis qo‘yish. Gumoral nazariyaga asoslagan musulmon Sharqi tabobatida peshobni fizik tekshiruvdan o‘tkazish nafaqat urologik kasalliklarni, balki boshqa tizimli kasalliklarni ham tashxislashda katta yordam bergan. Tabiblar peshobdan tashxis qo‘yish uchun bir nechta jihatlarga e‘tibor qaratishgan. Masalan, peshobning miqdori (*miqdar*), rangi (*lavn*), hidi (*roiha*), konsistensiyasi (*qivam*), ko‘pigi (*zubda*), shaffofligi (*shafa*), loyqaligi (*kudurat*) va cho‘kmalari (*rusub*)ga. Ammo bu mezonlar turli tabiblarda har xil bo‘lgan. Masalan, Ibn Sino peshobning besh xil rangini asos qilib olgan va shularga tayanib tashxis qo‘ygan¹⁰⁴ “Kichik tib qonuni”da esa, Ibn Sinodan farqli o‘laroq peshob rangining besh turi sanalgan¹⁰⁵.

“Kichik tib qonuni”da muallif bu usuldan isitma, mizoj buzilishi yoki badanning barcha kasalliklari va siydik yo‘llari, ya’ni buyraklar, qovuq va tanosil kasalliklariga tashxis qo‘yishda foydalangan. Ibn Mandavayh fikricha, siydikning yaxshisi mo‘tadil bo‘lganidir. Siydik ikki qismga bo‘linadi: suv va suvdan ajralgan cho‘kindi. Suv ikki qismdan iborat. Birinchisi *qivom* (zichlik darajasi), boshqasi rangdir. Qivom uch turli bo‘ladi: siyrak, qalin va mo‘tadil¹⁰⁶.

“Kichik tib qonuni”da tomir urishining 10 turi va peshob rangining 6 turidan inson tanasida kechayotgan o‘zgarishlar va kasalliklar bo‘yicha tashxis olingan. Axlal rangining o‘zgarishidan esa, ko‘pincha, ichak bilan bog‘liq kasalliklar uchun dalil olingan.

“*Ibn Mandavayh qo‘llagan terapevtik usullar va ularning o‘ziga xos jihatlari*” nomli uchinchi paragrafda “Kichik tib qonuni”da kasallikni davolashda gumoral nazariyaga tayangan. Gumoral nazariya bo‘yicha davolashga dastlabki yondashuv kasalliklar va ularga ta’sir qiluvchi tashqi omillar (havo, suv va oziq-ovqat)ni normallashtirish va muvozanatlash uchun rejimni o‘rnatishni nazarda tutadi. Agar bu yetarli bo‘lmasa, boshqa vositalar, masalan, tabiiy dorilar bilan davolash tavsiya etilgan. Tabib tomonidan belgilangan har qanday davolash usuli bemorning mizojini mo‘tadillashtirish va a’zoning faoliyatini tiklashga yordam beruvchi tashqi vosita hisoblanadi. Ibn Mandavayh shulardan kelib chiqib, bemorni davolashda uchta terapevtik usuldan foydalangan.

Ulardan birinchisi “*al-Iloj bi-lg‘izo*” (“Ovqat bilan davolash”) dir. Bu usul orqali bemorga ma’lum bir ovqatlanish tartibi tavsiya qilingan. Musulmon Sharqi tabobatida ovqatlar va ichimliklar issiq va sovuq mizojli bo‘lib, inson tanasini davolash xususiyatiga ega deb qaralgan. Hatto bemorga to‘g‘ri ovqatlanishni tavsiya qila olmagan kishi tabib deb hisoblanmagan. Abu Bakr ar-Roziy haqiqiy

¹⁰⁴ O‘sha joyda. – B.90.

¹⁰⁵ Kichik tib qonuni. – B.41.

¹⁰⁶ O‘sha joyda. – B. 41.

tabib bemorni ovqat bilan davolaydi, degan¹⁰⁷. Ovqat odamning yoshi, mizoji, iqlim va yil fasliga qarab tanlangan. Bundan tashqari, bu usul sodda va hammaga mos bo‘lganligi sababli tabiblar bunday davolash usuliga alohida e’tibor berganlar. “Kichik tib qonuni”da ham ovqat bilan davolash asosiy muolaja vositasi sifatida tanlangan. Ibn Mandavayh ba’zi o‘rinlarda iste’mol qilinadigan nonni ham dori qatoriga qo‘shib, ayrim kasalliklarni davolashda tavsiya qiladi. Masalan, issiq meningit bilan og‘rigan bemor hushiga kelganda, *havoriy noni* va *tabar zad* shakari bilan ovqatlanishni buyuradi¹⁰⁸

Ikkinchisi “*al-Iloj bi-d-davo*” (“Dori bilan davolash”) yoki farmakoterapiyadir. Asarda bu usuldan keng foydalanilgan bo‘lib, turli o‘simlik, mineral va hayvonot manbalaridan olingan 100 ga yaqin dori vositalari ishlatilgan. Ularni bemorga qaynatma, surtma dori, surgi, hab dori va xushbo‘yliklar shaklida qo‘llash tavsiya etilgan. Bemorga dori tavsiya qilishda soddadan murakkabiga o‘tilgan. Bir kasallikni davolashda ikki va undan ortiq usul tanlangan. Muallif savdodan paydo bo‘lgan sovuq bosh og‘rig‘iga quyidagi davolashni tavsiya qilgan: “Hindiston qora halilasi qaynatmasiga [qo‘shilgan] mayiz, “*xiyorshanbar*”, “*foniz*” va toza kunjut yog‘i [beriladi]. Gulxayri va moychechak yog‘i burunga tomiziladi. Bemor boshiga moychechak qaynatmasi quyiladi. Shuningdek, u yog‘, sariq va qizil shakardan tayyorlangan mayin “*falulaj*” iste’mol qiladi¹⁰⁹

“Kichik tib qonuni”da kasalliklarni davolashda ayrim dorilar tavsiya qilingan bo‘lsa-da, ular bilan davolashning qoidalari berilmagan. Ibn Sinoning “Tib qonunlari”da esa, dorilar bilan davolashning uch qoidasi ya’ni, dorining mizojini aniqlash, iste’mol miqdorini tanlash, iste’mol vaqti va uni qo‘llash yo‘lini tanlash qoidalari bayon etilgan¹¹⁰.

Uchinchisi “*al- Ilāj bi-l-yad*” (“Qo‘l bilan bajariladigan ishlar”) bo‘lib, ularga “*fasd*” (tomirdan qon olish), “*hijomat*” (teri ostidan qon olish), “*huqna*” (klizma qilish), qustirish, dorini burunga tortish va boshqa usullar kiradi. “Kichik tib qonuni”da har bir kasallikning sababi va belgisi bayon qilinib, unga mos davolash usuli belgilangan. So‘ngra bemorga muayyan ovqat tavsiya qilingan. Ibn Mandavayh bunda ortiqcha tafsilotlarga berilib ketmay, masalani qisqa va lo‘nda bayon qilgan. “Issiq bosh og‘rig‘i qondan [paydo] bo‘lishi mumkin. Belgisi: yuz qizaradi, tomirlar to‘ladi va tomir katta uradi. Davosi: tomirdan qon olinadi va *hijomat* qilinadi. Ovqati: tuxumning sarig‘i, sachratqi va sirka bo‘ladi”¹¹¹.

Xulosa sifatida aytish mumkinki, “Kichik tib qonuni”da bemorni davolashda ovqat, dori va qo‘l ishi bilan bajariladigan usullardan foydalanilgan. Bu usullar orqali muallif gumoral nazariya usullariga ergashgan va bemorni kasaliga qarab davolash yo‘lini qo‘llagan. Kasallikni davolashda ba’zida to‘g‘ri ovqat birinchi o‘rinda bo‘lsa, ba’zida dori 29rabi’zida tanani tozalash turgan. Kasallikka sabab bo‘ladigan ortiqcha chiqindilarni tanadan yo‘qotish salomatlikni tiklash yoki

¹⁰⁷ Abu Bakr ar-Roziy. *Tabibun man la tabiba lahu av man la yahzuruhu at-tabib. Dar rukobiy lin-nashr.* –al-Qohira. B. 56.

¹⁰⁸ O‘sha joyda. – B. 72.

¹⁰⁹ O‘sha joyda. – B. 71.

¹¹⁰ Qonun. I. – B. 377.

¹¹¹ .Kichik tib qonuni. – B.63.

saqlash uchun qo'llaniladigan muhim usul, deb qaralgan. Organizmni tozalash usullarini qachon qo'llashni, dori vositalari bilan davolashni va qustiruvchi dorilar qanday qilib ishlatilishini tushuntirgan

XULOSA

Dissertatsiya tahlilidan quyidagi xulosalar qilindi:

1. O'rta asrlarda Ibn Sino tibbiy merosi "Tib qonunlari"dan tashqari unga tuzilgan "Qonuncha" va "Qisqartma" nomli kichik hajmli tibbiy asarlar orqali ham tarqalgan. Hozirgacha aniqlangan qisqartmalarning soni o'ntani tashkil etdi. Ayrimlari al-Iloqiyning "Iloqiy qisqartmasi" kabi "Tib qonunlari" dan saylanma bo'lsa, ba'zilar Mahmud Chag'iniyning "al-Qonuncha"si kabi xuddi shu nomda bo'lgan boshqa tibbiy asarlardir.

2. "Kichik tib qonuni"ning qo'lyozmalari Turkiya, Misr, Eron, Irlandiya va Ispaniya mamlakatlarida, keng geografik hududda tarqalgan. Asarning avtografi yoki muallif davrida ko'chirilgan nusxasi bizgacha yetib kelmagan. Uning eng qadimiy qo'lyozmasi Muhammad ibn Abi al-Majd ash-Shirvoniy tomonidan 670/1271yilda Marog'ada ko'chirilgan va u Ibn Sinoga nisbat berilgan. Keyingisi Sayyid Mustafo as-Safiy tomonidan 1111/1699 yil Konstantinopolda ko'chirilgan bo'lib, muallif sifatida Ibn Mandavayh ko'rsatilgan. Muallifi Ibn Sino, deb ko'rsatilgan nusxalar 10 tani, Ibn Mandavayh yozganligini tasdiqlovchi qo'lyozmalar 3 tani tashkil etadi. Qo'lyozmalarda asar nomi turlicha va ikki muallifga nisbat berilgan bo'lsa-da, kitob tarkibi, tuzilishi va mazmunining qiyosiy tahlili uning bitta asar ekanligini ko'rsatdi. Qo'lyozmalarning ko'chirilgan hududlariga nisbatan xususiyatlari ham ma'lum bo'ldi. Turkiyadagi nusxalar qadimiy, to'liq, bezakli, muhr va qaydlarning borligi jihatidan boshqa mamlakatlarda ko'chirilganlaridan farq qiladi. Sultonlar uchun maxsus chiroyli xat bilan ko'chirilgan oltin suvi bilan bezatilgan nusxalarni san'at asari sifatida baholash mumkin. Bundan tashqari, ularda Mahmudxon I (1730 – 1754) kabi turk sultonlarining, shuningdek, davlat amaldorlarining muhrlari bosilgan nusxalar ahamiyatli hisoblanadi. Mashhur kitobdor Abu Bakr ibn Rustam ibn Ahmad ibn Mahmud ash-Shirvoniy, turli falakiyot sohasi vakillari va tabiblarning qaydlari mavjud qo'lyozmalar ham qimmatli sanaladi.

3. "Kichik tib qonuni" 10 maqoladan iborat, tabobatning nazariy va amaliy jihatlari bayon qilingan, o'quvchilarning keng ommasiga mo'ljallangan asardir. Muallif unga bemor foydalanishi uchun oson, topilishi qiyin bo'lmagan va davolash yengil bo'lgan dorilarni kiritgan. Asarning shu xususiyati uning ommalashuviga sabab bo'lgan.

4. "Kichik tib qonuni" Ibn Sinoning "Tib qonunlari" va boshqa tibbiy asarlari bilan qiyosiy tahlil qilinganda, uni Ibn Sino yozmagani, al-Mazidi va Keskinbora nashrlarida asar muallifi Ibn Sino deyilishi asossiz ekanligi, asar Ibn Mandavayh qalamiga mansubligi o'rta asrga oid bio-bibliografik ma'lumotlar va asar tahlili orqali ispotlandi.

5. Ibn Mandavayh Ibn Sinoning zamondoshi, yetuk tabib va tabobatga doir 50 ga yaqin asar yozib qoldirgan. Xalifa saroyidagi 24 tabibning biri sifatida faoliyat yuritganligi va uning “*al-Kifoya fi-t-tib*” yoki “*al-Qonun as-sag‘ir*” nomida asar yozganligi aniqlandi. U Ibn Sino, Hamza ibn al-Hasan al-Isfahoniy, Abu al-Hasan ibn Sa’d kabi tabiblar bilan tibbiy mavzuda yozishmalar olib borgan. Ammo hozirga qadar bu yozishmalar bo’yicha tadqiqotlar qilinmagan. Ibn Abi Usaybi ‘aning “Ibn Mandavayh hoziq tabib, Galen asarlarining sharhlovchisi” degan so‘zlari uning o‘rta asrlar tabobat tarixida muhim o‘rin egallaganligini ko‘rsatadi.

6. “Kichik tib qonuni”dagi tabobat masalalari: anatomiya, tibning taqsimlanishi, mizoj, tashxis va kasallikni davolash usullari Ibn Sinoning tibbiy konsepsiyasidan farq qiladi. Chunonchi, Ibn Sino “*Shayx ur-ra'is*” nomiga ega bo‘lib, har bir mavzuga falsafiy yondashib, mantiqiy izchillikka e’tibor bergan. “Kichik tib qonuni” esa sodda uslubda tibbiy savodxonlikni oshirish maqsadida yozilgan.

“Kichik tib qonuni” muallifini aniqlash va asarning tibbiy manba sifatidagi ahamiyatini ko‘rsatish jarayonida quyidagi **taklif** va **tavsiyalar** ishlab chiqildi:

1. Ibn Sinoga nisbat berilgan barcha asarlarning ro‘yxatini shakllantirish; ularni fanlar bo’yicha tasniflash; har bir nisbat berilgan asarni ustida tadqiqotlar olib borish.

2. Ibn Sinoning sof ilmiy g‘oyalari va qarashlarini aniqlash uchun uning shogirdlari va izdoshlari ilmiy merosini tadqiq qilish.

3. Fan tarixiga oid manbalarni tadqiq va nashr etishda terminlar masalasining muhimligini inobatga olib, Ibn Sino asarlarining terminologiyasi va uslubini o‘rganish.

4. “Kichik tib qonuni” asarining ayrim jihatlarini zamonaviy meditsina bilan qay darajada bogliqligini ko‘rsatib berish.

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ABU RAYHAN BERUNI INSTITUTE OF ORIENTAL STUDIES

IBRAGIMOV FAKHRIDDIN NUSRATOVICH

**THE ATTRIBUTION OF “THE SMALL CANON OF MEDICINE” AND
ITS PLACE IN THE HISTORY OF MEDICINE**

**07.00.02 – History of Science and Technology
07.00.08 – Historiography, Source Studies and Methods of Historical
Research**

**THE ABSTRACT OF THE DOCTOR OF PHILOSOPHY (PHD) ON
HISTORICAL SCIENCES**

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INTRODUCTION

(The abstract of the dissertation for Doctor of Philosophy (PhD))

The relevance and necessity of the topic. The rich scientific heritage of Central Asian scientists is of great importance in the development of world science and culture. The works of Abū ‘Alī ibn Sīnā (980 –1037), who came from this region, also occupy a special place in the history of science. Interest in his works was great during the scientist’s lifetime, and they were reproduced in many copies. His work *Al-Qānūn fi-ṭ-ṭibb* (“The Canon of Medicine”) was taught as a textbook in higher education institutions for several centuries.

In the Middle Ages, apocrypha, that is, works attributed to famous scholars, were widespread in the Muslim East and in Europe. The main reason for this practice was to ensure the widespread distribution of a work or to attract attention to it and make it more popular. One of the scholars who had more than a hundred apocryphal works was Abū ‘Alī Ibn Sīnā. While some of these apocrypha lowered the status of the original author, others served to enrich his scientific heritage as new works in their own right. For this reason, research on the works’ authenticity is necessary to determine the real works of Ibn Sīnā. This paves the way for determining the original ideas and views of the scholar. Scientific research on the issue of apocrypha attributed to Ibn Sīnā is being conducted in the USA, Great Britain, Spain, Canada, Egypt, Russia and Iran. Although the issue of apocrypha is studied in these countries, it is focused on books other than Ibn Sīnā’s medical works. In Uzbekistan, Ibn Sīnā’s medical works have been translated into Uzbek and Russian with scientific commentaries, but his apocryphal works have not been studied. Among these apocryphal works, *Al-Qānūn al-ṣaghīr fi-ṭ-ṭibb* (“The Small Canon of Medicine”) is also attributed to Ibn Sīnā. By comparing it with Ibn Sīnā’s authentic medical works, the author of “The Small Canon of Medicine” can be identified. “The Small Canon of Medicine” gives an idea of the structure and content of medieval medicine in the Islamic world. Therefore, regardless of who its author is, it is appropriate to study it as a scientific work. The study of this work is particularly important because it causes many disputes and debates among scholars in the field of the history of world medicine.

In the new Uzbekistan, the study of the heritage of the great scholars and thinkers from what is today Uzbekistan is crucial for demonstrating their contribution to world science. A significant amount of work has been accomplished: training specialist researchers, improving the activities of organizations that own ancient manuscripts, and translating and studying these manuscripts. In this regard, the identification of the manuscripts of “The Small Canon of Medicine” preserved in the world collections, their study in terms of source studies and the history of science and the resolution of the authorship will ensure the continuation of research in this area in our country.

The task of objectively studying the scientific heritage of scientists is also reflected in the resolutions of the head of state. In particular, this dissertation contributes to the implementation of the following resolutions of the President of

the Republic of Uzbekistan: No. PQ-2595 dated May 24, 2017 “On measures to further improve the system of preservation, research and promotion of ancient written sources”, No. PQ-126 dated February 10, 2022 “On additional measures to improve the system of preservation and research of ancient written sources”, and No. PQ-4668 dated April 10, 2020 “On additional measures to develop folk medicine in the Republic of Uzbekistan.”

The relevance of the research to the priority areas of the development of science and technology in the Republic. This dissertation was carried out in accordance with the following priority direction related to the republic’s science and technology development: “the formation of a system of innovative ideas and ways to implement them in the social, legal, economic, cultural, spiritual and educational development of an information society and a democratic state.”

The state of scholarship on the problem. The issue of the attribution of the work “The Small Canon Medicine” has not been studied comprehensively in the East and the West to this day. It has only been partially covered in modern catalogs and some articles. This scientific literature is divided into the following three groups.

The first group includes scientific literature in which the author of the work “The Small Canon Medicine” is attributed to Ibn Sīnā. The second group consists of publications in which the authorship of Ibn Sīnā is questioned. The third group consists of scientific literature in which the author of the work is attributed to Ibn Mandawayh.

The scientific literature in the first group can also be divided into two sub-groups. The first is the information in the catalogs, and the second is the publications of the work. In these literatures, without fully studying the style and content of the work, it was concluded that the author of “The Small Canon Medicine” was Ibn Sīnā, based only on the name found in the manuscripts. For example, R. Sheshen recorded “The Small Canon Medicine” in his catalog as a work of Ibn Sīnā under the name *Al-Qānūn al-Aṣghar* (“The Smallest Canon”¹). However, he did not conduct any special research on the attribution of this work and relied only on the mention of the name of the scribe in the title of the manuscript². The first edition of “The Small Canon Medicine” was published by the Egyptian scholar Ahmad Farid al-Mazidi under the title *Al-Qānūn al-ṣaghīr fi-t-ṭibb* (“The Small Canon of Medicine”)³. This edition, which uses two Egyptian manuscripts, lists Ibn Sīnā as the author of the work.

Turkish medical historian Professor Kadircan Keskinbora published a facsimile and Turkish translation⁴ of the manuscript of “The Small Canon

¹Şeşen, Ramazan. Türkiye kütüphaneleri İslâmî tıp yazmaları kataloğu: Arapça, Türkçe ve Farsça / editör: Ekmeleddin İhsanoğlu. İslam Tarih, Sanat ve Kültür Araştırma Merkezi. – İstanbul: 1984. – S.73.

² From an interview with Ramazan Sheshen. İstanbul. 26.02.2020.

³ Abū ‘Alī Ibn Sīnā. *Al-Qānūn al-ṣaghīr fi-t-ṭibb*. al-Mazidi, Ahmad Farid – Bayrut: *Dārul kutub al-ilmīyya*. 2003. – 104 p.

⁴ İbn Sina’nın Küçük Tıp Kanunu. Çevirmen Keskinbora Kadircan.– İstanbul: Bahçeşehir üniversitesi yayınları. 2013, 2015. – 173+54 p.

Medicine” as well as an English translation⁵. In these publications, Kadircan accepted it as a newly discovered work of Ibn Sīnā. Although no special research was conducted to identify the author of the work in the above publications, they are important in terms of introducing the source into scholarly circulation.

In the second group of scientific literature, the authorship of the work “The Small Canon Medicine” is unknown or it is doubted that it was Ibn Sīnā. In particular, the Egyptian scientist George Anawati lists it among the works of unknown authorship⁶. Iranian researcher Yahya Mahdavi included “The Small Canon Medicine” among the works attributed to Ibn Sīnā⁷.

In 2021, the work “The Small Canon Medicine” was translated from Arabic into Uzbek with scientific annotations and published in Tashkent under the title “The Small Canon Medicine Attributed to Ibn Sīnā”⁸. This publication proves that “The Small Canon Medicine” is attributed to two authors: Abu Ali Ibn Sīnā, who was famous in the East and West as a philosopher and physician, and Abū ‘Alī ibn Mandawayh, a physician from Isfahan, and that the author of the work is Ibn Mandawayh.

Based on the publication of the Egyptian scholar al-Mazidi, “The Small Canon Medicine” was translated into Persian and published as a work attributed to Ibn Sīnā under the title *Qānune kuchek mansūb ba shaykhurrais Abū ‘Alī Husayn ibn Abdullah Pūri Sinā* (“The Small Canon of Medicine Belonging to Shaykhurrais Abū ‘Alī Husayn ibn Abd Allah Ibn Sīnā”)⁹. Although the work appeared in Al-Mazidi’s edition under the title “Avicenna’s Small Canon Medicine”, the translator declared it as a work attributed to Avicenna in Persian. The reason for this was that the content and style of the work did not correspond to those of Ibn Sīnā.

A number of researchers have conducted scientific research on the issue of identifying the author of “The Small Canon of Medicine”. German scholar Raphaela Veit, in her article “The Smaller Canon of Medicine (*Al-Qānūn al-ṣaghīr fī al-ṭibb*) Ascribed to Avicenna”, expressed doubts that this work was written by Ibn Sīnā¹⁰.

The third group of scientific literature lists Ibn Mandawayh as the author of “The Small Canon of Medicine”. For example, the Egyptian scholar Ahmad Abdulbaqi Hussein published this work under the title *al-Kifāya fī-ṭ-ṭibb* (“The Sufficient Book on Medicine”) by the Isfahani physician Ahmad ibn Abdurrahman al-Isfahani (d. 410/1019), also known as Ibn Mandawayh¹¹.

⁵ Ibn Sīnā, The Little Qanun of Ibn Sina, ed. Keskinbora Kadircan Hidir, – Berlin: Peter Lang GmbH, Internationale Verlag der Wissenschaften, 2020. – 218 p.

⁶ Anawati G. Essai de bibliographie Avicennienne. – Le Caire: al-Maaref, 1950. P.140.

⁷ Mahdavi Yahya, Bibliographie d’Ibn Sina. – Tehran: Imp. Bank Melli Iran, 1954. P.259.

⁸ Ibn Sinoga nisbat berilgan Kichik tib qonuni. Arab tilidan tarjima, tanqidiy matn va ko’rsatkichlar mualliflari Abdulhalimov B., Ibragimov. F. –Toshkent: Fan, 2021. – 187 s

⁹ *Qānun-i kuchek mansūb ba shaykhurrais Abū ‘Alī Husayn ibn Abdullah Pūri Sinā*. Bargardon Livoi Shakir. – Tehron: 1388/2009. – 108 p.

¹⁰ Veit Raphaela. The Smaller Canon of Medicine (*al-Qānūn al-sagīr fī-ṭ-ṭibb*) Ascribed to Avicenna. Philosophy and Medicine in the Formative Period of Islam //. – London: Warburg Institute Colloquia № 31, 2017. P.269-280.

¹¹ Ibn Mandawayh. *al-Kifāya fī-ṭ-ṭibb*. Abdulbaqi Ahmad Husayn – Amman: Noor Publishing.2017.

Iranian researchers have also published an article on the identification of the author of the “The Small Canon of Medicine. The authors of the article, based on medieval bibliographical information and manuscript copies of “The Small Canon of Medicine” in the Chester Beatty Library in Iran and Ireland, concluded that the author of this work was Ibn Mandawayh. However, the work did not include other manuscripts of the “The Small Canon of Medicine”, in particular, copies attributed to Ibn Sīnā¹². Articles by other Iranian researchers also discuss “The Small Canon of Medicine” and its structure¹³. Not all manuscripts of the work were included in these studies. In addition, the study made some incorrect conclusions. For example, it was stated that the copy of Dr. Muhammad Sadr was ancient and that it was copied on November 25, 1113¹⁴. However, according to the information in the colophon, the copy should be dated to 857/1453.

The researchers used the sources they obtained in the above publications to the extent possible. However, determining the attribution of a work requires collecting and studying its manuscripts, as well as comparing the text of the work with the medical works of Ibn Sīnā.

The dissertation analyzes the information in manuscripts, translations and studies, as well as the methodological and semantic shortcomings in them. In addition, sources and literature theoretically close to the topic were also studied¹⁵.

The relationship of the dissertation project to the research agenda of the institution where the dissertation was completed: The dissertation is related to the scientific research topics of the Department of “Science and Culture of the Eastern Peoples” of the Abu Rayhan Beruni Institute of Oriental Studies, Uzbekistan Academy of Sciences and the project AM-PZ-2019062035: “Digitization and scientific publication of the manuscript sources of Abu Rayhan Beruni Institute of Oriental Studies, Uzbekistan Academy of Sciences.”

The purpose of the research is to identify the author of the “The Small Canon of Medicine” and to study the work as a source on medieval medicine.

¹² The total number of manuscripts of the "Small Code of Medicine" has reached 13 so far. The first paragraph of the second chapter of the dissertation provides detailed information about them.

¹³ Ghasemi H, Sharififar Sh, Azari H, Sharififar Sh. The Structure and Content Analysis of ‘*Al-Qānūn al-Saghir*’: A Descriptive Analysis. *Res Hist Med*. 2023; 12(3): 229-242.

¹⁴ *Ibid.* – P.233.

¹⁵ Karimov U.I. *Neizvestnoye sochineniye ar-Razi “Kniga tayni tayn”*. – Tashkent: Fan, 1957; Hikmatullayev H. *Ibn Sinoning “Yurak dorilari risolasi*. – Tashkent: Fan, 1966; The same author. *Abu Bakr Roziy va uning shogirdi yozib qoldirgan kasalliklar tarixi*. – Tashkent: Fan, 1974; Abu Ali ibn Sinoning sog‘liqni saqlashga doir risolalari. The translator: Talabov E. – Tashkent: Fan, 1978; Abu Ali ibn Sino. *She‘rlar va tibbiy doston/ Translator: Irisov A.* – Tashkent: Fan. 1981; Karimov U.I. “Slovar medisinskix terminov” Abu Mansura al-Kumri. // *Materiali po istorii i istorii nauki*. – Tashkent: Fan, 1991; Hasanov M, Karimova S. *Navoiy davri tabobati*. – Tashkent: Medisina, 1991; Abu Ali ibn Sino. *Tibbiy o‘gitlar*. Compilers: Karimov U.I., Karimova S.U. – Tashkent: Mehnat, 1991; Hikmatullayev H. *Sharq tabobati*. – Tashkent: Meros, 1994; Ullmann Manfred. *Islamic Medicine*. Edinburg University Press. 1997. Karimova S.U. *IX-XI asr kimyo va dorishunoslik fanlari taraqqiyotida Markaziy Osiyo olimlarining o‘rni*. — Tashkent: 2002; *Before and after Avicenna: Proceedings of the First Conference of the Avicenna Study group*. Edited by Reisman David C. with the assistance of al-Rahin, Ahmed H. Brill, Leiden • Boston. 2003; *Interpreting Avicenna: Science and Philosophy in Medieval Islam*. Proceedings of the Second Conference of the Avicenna Study Group. Edited by McGinnis Jon with the assistance of Reisman David C. Brill, Leiden – Boston, 2004; Pormann Peter E., Savage - Smith, Emilie. *Medieval Islamic Medicine*. The American University in Cairo Press. – Cairo, 2007; *Avicenna and his legacy . A Golden Age of Science and Philosophy*. Edited by Langermann, Y. Tzvi. – Belgium.: Brepols Publishers n.v., Turnhout, 2009.

The tasks of the research are as follows:

- To identify and classify abridgements written in “The Canon of Medicine” of Ibn Sīnā;
- To collect manuscripts of “The Small Canon of Medicine” and conduct source analysis to highlight their unique features;
- To clarify the confusion in the researches related to “The Small Canon of Medicine” and resolve the problem of the authorship of the work;
- To provide complete information about Ibn Mandawayh’s “The Small Canon of Medicine”;
- To analyze the medical issues in the work, compare them with “The Canon of Medicine” of Ibn Sīnā and other medical works, and demonstrate the importance of the work as a medical source.

Object of the study is the medical sources written in the Middle Ages in the form of “Abridgements”, “ Small Canons”, and “The Small Canon of Medicine”.

The subject of the research is the attribution of “The Small Canon of Medicine” and its significance as a medical source.

Research methods: The research used historicism, chronological, problem-based, comparative-logical analysis, and analysis-synthesis methods.

The scientific novelty of the study is as follows:

It has been established that in the Middle Ages, ten “Abridgements” and “ Small Canons” were written to “The Canon of Medicine” of Ibn Sīnā and that these works were based on all or some parts of the “The Canon of Medicine” and that they were written between the 11th and 21st centuries in countries such as Uzbekistan, Iraq, Turkey, Iran, Syria, and Egypt. This indicates that the “The Canon of Medicine” is a work of great scientific and practical importance, influencing the development of medical science in these regions.

The research also proves that the author of “The Small Canon of Medicine” was ‘Abd al-Raḥmān ibn Mandawayh, whose *kunya* was also Abū ‘Alī. It has been revealed based on sources that he was a well-known physician, wrote about 50 works, of which 18, related to medicine, have survived to this day. This demonstrates his place in the history of medicine as an ophthalmologist and commentator on the works of the Greek physician Galen (d. 216). The notes and seals in the manuscripts of “The Small Canon of Medicine” show that this work was written in the form of a user-friendly, practical manual. The manuscripts were used not only by ordinary people, but also by various strata of society: sultans, famous librarians, representatives of the field of astronomy, and physicians.

A comparison of Ibn Sīnā’s “The Canon of Medicine” and his other medical works with Ibn Mandawayh’s “The Small Canon of Medicine” has shown that there are differences in diagnostic methods such as pulse and urine tests, as well as in therapeutic methods such as diet, medications used, and methods for cleaning the body.

Practical results of the research. Manuscripts and scientific studies from different countries of the world related to “The Small Canon of Medicine” were collected and a comprehensive database was formed.

The Persian translation of “The Small Canon of Medicine “ by Shakir Livoi, and the Turkish and English translations and editions by Kadircan Keskinbora have been corrected for grammatical and semantic errors.

Manuscripts of “The Small Canon Medicine” from the Suleymaniye, Isparta, Bayezid libraries in Turkey, the Chester Beatty Library in Ireland, the Escorial in Spain, the Institute of Arabic Manuscripts in Egypt, and the personal collections of Dr. Muhammad Sadr in Iran were collected and a critical text of the work was published. As a result, a new source on the history of medicine was introduced into scientific circulation.

Reliability of research results. The research results were developed on the basis of the following bibliographic sources of the Middle Ages, such as: Ibn Qiftī’s (1172–1248) *Tārikh al Hukamā*, Ibn Abī Uṣaybi‘a’s (1203–1270) *Uyun al-anba’ fi ṭabaqat al-atibba’*, Ṣalaḥ al-Dīn al-Ṣafadī’s (1296–1363) *al-Wāfi bi-l-wafayāt*, Kātib Chalabī’s (1609–1657) *Kashf Al-Zunūn ‘An Asāmī Al-Kutub Wa Al-Funūn*, Ismail Bāshā al-Baghdādī’s (d. 1920) *Izāh al-maknūn*. In addition, the following dictionaries were used to clarify the meaning of difficult words and technical terms related to medicine: A H Usmonkhujayev et al., “Avicenna: encyclopedia of terms”, Meysam Shirzad et al., *Iranian Traditional Medicine: A Dictionary (Arabic-Persian- English)*, and Joh L. Shlimmer, *Terminologie Medico-Pharmaceutique*.

Scientific and practical significance of the research results. Based on recognized scientific approaches and methods in the fields of historical source studies and the history of science, 13 manuscripts of the “The Small Canon of Medicine” were studied. Based on manuscript sources and catalogs on the subject in Arabic, Persian, Hebrew, and Turkish, it was determined that the number of apocryphal works of Ibn Sīnā exceeds one hundred. New information was provided about 13 manuscripts of “The Small Canon of Medicine.” The results of the dissertation can be used in collections such as “History of Medicine in the Muslim East”, “History of Science in Central Asia”, textbooks and study guides, as well as in training courses and seminars dedicated to Central Asian scholars. One important issue, related to “The Small Canon of Medicine, has found its solution as a result of the research. The Small-studied apocrypha of Ibn Sīnā are particularly significant because they should the scientific heritage Uzbekistan

Implementation of research results. The results of the research process show that at least 10 “Abridgements” and “Small Canons” (*Qānūncha*)” were written to Ibn Sīnā’s “ The Canon of Medicine” in the Middle Ages. Such works were compiled on all or some parts of the “ The Canon of Medicine” and they were copied in countries such as Uzbekistan, Iraq, Turkey, Iran, Syria and Egypt. These works were included in the content of the book “Encyclopedia of Medieval Eastern Scholars and Thinkers”, prepared on order by the Imam Bukhari International Research Center. (Imam Bukhari International Research Center, reference number 02/556 dated December 15, 2023). This indicates that Ibn Sīnā’s “The Canon of Medicine” influenced the development of medicine in these regions and that this

influence was reflected in the “Abridgements” and “Small Canons” written to the work at different times.

The publications and studies that attributed the author of “The Small Canon of Medicine” to Ibn Sīnā were analyzed, and their conclusions were incorrect, and the conclusion that the author of this work was ‘Abd al-Raḥmān ibn Mandawayh, whose *kunya* was Abū ‘Alī, was announced in the “People’s Property” program of the “History of Uzbekistan” TV channel of the National Television and Radio Company of Uzbekistan. (Reference No. 02-Yo-2444 of the State Enterprise “Uzbekistan Teleradiokanali” of the National Television and Radio Company of Uzbekistan dated October 5, 2021). As a result, it was reported that to date there are not only works attributed to the pen of Ibn Sīnā, but also those attributed to him, and as a result of the research, their number has decreased by one.

Approval of research results. The research results were approved at 6 scientific conferences, including 2 foreign and 4 international.

Publication of research results. A total of 20 scientific works have been published on the topic of the dissertation, including 2 reference publications, 2 articles in scientific publications (*Meros* and *Sharq Tabobati*) recommended for publication of the main scientific results of doctoral dissertations by the Higher Attestation Commission of the Republic of Uzbekistan, and 1 article in a foreign journal (*Western European Journal of Historical Events and Social Science*).

Structure and size of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, a list of used literature and sources, and appendices. The research part of the dissertation is 122 pages.

MAIN CONTENTS OF THE DISSERTATION

The introduction establishes the relevance and necessity of the dissertation topic, identifies the goals and objectives, object and subject of the research. The correspondence of the research to the priority areas of the development of science and technology of the Republic of Uzbekistan is indicated. The scientific novelty and practical results of the research are described. Based on the results obtained, the theoretical and practical significance of the work is revealed. Information is provided on the implementation of the research into practice, its approbation, results, published works and the structure of the dissertation.

The first chapter is entitled “**The Small Canon of Medicine and the History of Its Study.**” The first section of the first chapter, *The Practice of Writing Abridgements and Small Canons in the Medicine of the Muslim East*, analyzes the information contained in the original *al-Qānun fi-ṭ-ṭibb* (“The Canon of Medicine”) and how that information relates to the Abridgements and Small Canons. The original Canon was a famous work, but since the volume of this encyclopedia, consisting of five books, it was too large for daily use. The tradition of writing abridgements for it began in the mid-11th century in order to facilitate its use for a wider audience. Information about the “Abridgements” and “Small

Canons” written by Muḥammad ibn Ilāqī (d. 1068), Abū al-Khair ibn Masīhī al-Arqiziyaqun (d. 1193), Ibn Raqīqa (d. 1237), Abd al-Ḥadi al-Jilani (d. 1243), Abd al Wāhed al-Labūdī (d. 1271), Ibn an-Nafīs (d. 1288), Fakhriddin Khojandi (13th century), ‘Umar al-Chaghmaynī (14th century), Dāwūd ibn ‘Umar Antokī (d. 1599), and Ḥakīm Muḥammad Ṣādiq for the “Abridgements” was presented in chronological order. The first book of the “The Canon of Medicine” was devoted to the theoretical and practical foundations of the science of medicine and was called the *Kulliyāt* (“The Totality [of Medicine]”). Treating physicians were required to know this part of the “Compendium”. Therefore, the “Abridgements” were mainly compiled from the first book.

Al-’Ilāqī compiled abridgements for the first book of “The Canon of Medicine”, entitled *al-Fusūl al-’Ilāqiyya fī kulliyāt aṭ-ṭibb* (“Al-’Ilāqī’s Chapters from the Compendium of Medicine”)¹⁶, and for the third and fourth books, entitled *Mu’ālaḡāt al-’Ilāqiyya* (“’Ilāqī’s Treatment [Methods]”)¹⁷. The first deals with the theoretical foundations of the science of medicine and general issues of practical medicine, and is more famous than al-’Ilāqī’s other works¹⁸.

Abū al-Khair ibn Masīhī al-Arqiziyaqun abridged the first book of the “The Canon of Medicine”, the complete text, and wrote a work called *Kitāb al-Iqtidāb* (“The Concise Book”), and he also abridged this abridged work and wrote a treatise called *Mukhtaṣar intikhāb al-Iqtidāb* (“Abridged Selections from the Concise Book”)¹⁹.

In the past, there was a wide tradition of writing works on various fields of science in verse. Therefore, along with prose medicine, verse medicine emerged. Since poetry is easier to remember than prose, more textbook-type treatises were written in this way. In this context, one can also observe the “Abridgements” written in verse for the first book of the “The Canon of Medicine”. One of the authors who composed such poetic abbreviations was Ibn Raqīqa. He was known as an ophthalmologist and surgeon. In his work *Lutf al-sā’il wa tuhaf al-masā’il* (“The Benevolence of the Questioner and the Gifts of the Questions”), he reworked parts of the *Kitāb al-masā’il* by Hunayn ibn Ishāq (808-873) and the *Kulliyāt* by Ibn Sīnā into verse, using the poetic mode *aruz*²⁰.

In later periods, the “Abridgements” of the *Kulliyāt* by al-Jilānī and al-Labūdī were also widely distributed. ‘Abd al-Ḥadī al-Jilānī compiled an abridgement of the first book of the *Qānūn of Ibn Sīnā* and called it *Ikhtisār kulliyāt al-Qānūn* (“Abridgement of the First Book of the Canon”)²¹. ‘Abd al Wāhed al-Labūdī’s

¹⁶ Zillur Rahman Sayed. Commentators and translators of Ibn Sīnā’s Canon of Medicine, translated from the Urdu by Zakariya Virk. – Aligarh: Muslim Educational Press, 2014. P. 36-37.

¹⁷ Ibid., pp. 36-37.

¹⁸ Ḥāji Khalifah has listed the commentaries on the “Abridgement of the ’Ilāqī” in his work *Kashf az-Zunūn*. See: Haji Khalifah. *Kashf Al-Zunūn 'An Asāmī Al-Kutub Wa Al-Funūn*. – London: 1865. Vol. II. P. 1266.

¹⁹ Zillur Rahman Sayed. Commentators and translators of Ibn Sīnā’s Canon of Medicine, translated from the Urdu by Zakariya Virk. – Aligarh: Muslim Educational Press, 2014. P. 44-45.

²⁰ al-Ṣafādī, Ḥalīl b. Aybak al-Ṣafādī. *Kitāb al-Wāfi bi-l-wafayāt*. – Beirut: *Dār ihyā’ al-turāṡ al-’arabī*, 1962. vol. XIX. P. 208.

²¹ Ibn Abī Uṣaybi’a. *Uyūn al-anbā’ fī ṭabaqāt al-aṡibbā*. – Beirut: *Dār maktaba al-hayāt*, 2012. P. 647

abridgement of the first book of “The Canon of Medicine” was called *Ikhtisār kulliyāt al-Qānūn* (“Abbreviation of the first book of the Canon”).

In addition to the first book of “The Canon of Medicine”, there were also “Abridgements” that covered all parts. The abridgement of Ibn al-Nafīs can be included among such works. Ibn al-Nafīs (1207 – 1288) was born in Damascus, lived and worked in Cairo, popularized the scientific heritage of Ibn Sīnā and introduced it as a textbook to the madrasas of the Muslim East²². His Arabic work *Mu‘jaz al-Qānūn* (“Abridgement of the Canon”) is an abridgement of “The Canon of Medicine” excluding the sections on anatomy, and is considered one of Ibn al-Nafīs’s most famous works. Many copies of *Mu‘jaz al-Qānūn* have survived to our time²³.

“Abridgements” were written over a wide geographical area. In particular, two authors from Central Asia wrote “Abridgements” of the “The Canon of Medicine”. The first, Fakhriddin Khojandī (13th century), abridged the “The Canon of Medicine” under the title *Tanqīh halq al-maknūn* (“Correction of Hidden Things”). Later, he made additions to this abridgement and called it *at-Talwih ilā asrār al-tanqīh* (“Supplement to the Secrets of Criticism”)²⁴. The second is Sharaf al-Din Maḥmūd ibn Muḥammad ibn ‘Umar al-Chaghmaynī. He was one of the Khorezmian scholars and physicians who lived in the 14th century, and was born in the village of Chag’min (Chaghmayn) near Old Urgench. His name is known in the history of medicine for his work *Qānūncha fī- ṭibb* (“The Small Canon of Medicine”)²⁵. Little information about this author has been preserved in the sources. This work of Chaghmaynī has not been sufficiently studied by researchers. In addition, it has not been translated into modern Uzbek. *Qānūncha fī- ṭibb* contains the theory and practice of medicine and consists of ten chapters.

Another author who wrote an abridgement of “The Canon of Medicine” was Sheikh Dawūd ibn ‘Umar Anṭākī. He traveled to the Anatolian regions of Asia Minor and the cities of Damascus, and eventually settled in Egypt. In addition to teaching at the *Zāhiriya* madrasa, he practiced medicine at the *al-Bīmāristān* in Cairo. He abridged “The Canon of Medicine” and wrote the work *Mukhtaṣar al-Qānūn* (“The Abridgement of the Canon”).

A physician named Ḥakīm Muḥammad Ṣādiq also abridged the first book of “The Canon of Medicine” and created an abridged version called *’Ījāz al-Qānūn* (“A Concise [Abridgement] of the Canon”)²⁶.

Uzbek scholars also selected interesting sections from the five books of “The Canon of Medicine” and compiled a one-volume abridgement in Russian in the

²² Endress, Gerhard, Reading Avicenna in the *Madrasa*. Intellectual Genealogies and Chains of Transmission of Philosophy and the Science in the Islamic East.// Arabic Theology, Arabic Philosophy. P. 371-422.

²³ Şeşen, Ramazan. Türkiye kütüphaneleri İslâmî tıp yazmaları kataloğu: Arapça, Türkçe ve Farsça / editör: Ekmeleddin İhsanoğlu. İslam Tarih, Sanat ve Kültür Araştırma Merkezi. – İstanbul: 1984. – S.95-97.

²⁴ Hāji Khalfah. *Kashf Al-Zunūn 'An Asāmī Al-Kutub Wa Al-Funūn*. – London: 1865. Vol 1. P.341.

²⁵ The well-known historian of science, Doctor of Historical Sciences Mahmudjon Hasanov believes that Chaghmaynī compiled this work not from Ibn Sina's "Canon of Medicine", but from other medical works. As a basis for this, he cites Chaghmini's statement that “I have selected this book as *mutaqaddimun*, that is, from the books of ancient scholars.”

²⁶ Ibid. P. 121.

1980s²⁷. In addition, in 1992-1993, a three-volume collection of selected parts from the “The Canon of Medicine” was published in Tashkent. In 1991 and 2014, a booklet entitled *Tibbiy o’gitlar* (“Medical Teachings”) was published in Tashkent, collecting some chapters from the first book, devoted to the theoretical foundations of medicine, in order to provide advice on maintaining health and the measures that a person should follow from the day of birth until the end of his life²⁸.

The process of compiling abridgements of “The Canon of Medicine” continues in our century. Umar Anlar, a professor at the Faculty of Medicine at Yildirim Bayazid University in Ankara, abridged all parts of “The Canon of Medicine” into a single book²⁹.

The second section of the first chapter, titled *The Structure of the Small Canon of Medicine*, reveals the structural structure of the work³⁰. “The Small Canon of Medicine” is a work that concisely describes the theoretical and practical rules of medical science.

The book consists of an introduction, 10 articles (*maqāla*³¹) and 105 chapters (*bāb*).

The first article consists of seven chapters, which discuss the creation of man, the structure of the body, the parts of medicine, the study of the pulse and urine, and the purification of the body from waste products.

The second article is about medicines, food and drinks, clothing, and their properties, and consists of twenty chapters.

The third article consists of ten chapters and is devoted to maintaining health, pregnancy, and child rearing.

The eighteen chapters of the fourth article describe the diagnosis and treatment of diseases from the head to the chest.

The fifth article is about throat diseases, and four chapters discuss the diagnosis and treatment of coughs, colds, pharyngitis, bronchitis, and hemoptysis.

The sixth article is about diseases that occur in the abdominal area and the digestive organs, and is divided into fourteen chapters.

The seventh article is about the genitals, which includes seven chapters.

The eighth article consists of one chapter and is dedicated to the diagnosis and treatment of nystagmus, sciatic nerve and joint pain.

The ninth article is about diseases that occur on the surface of the skin, bloodletting and cupping, and consists of sixteen chapters.

Fevers are described in seven chapters of the tenth article³².

²⁷ Abū ‘Alī Ibn Sīnā. Kanon vrachebnoy nauki, izbranniye razdeli./ Sostaviteli: Karimov U. I., Xurshut Enver. – Tashkent: Fan, 1985. P. 768.

²⁸ Abū ‘Alī Ibn Sīnā. Tibbiy o’gitlar./ Karimov U, Karimova S. – Toshkent: Fan, 1991. – 191 p.

²⁹ Ibn-i Sina. el-Kanun fi’t Tibb. Çevirmen: Anlar Ömer. – Ankara. 2019. – 572 p.

³⁰ The following publication was used to illustrate the structural structure of the work: “The Small Canon of Medicine Attributed to Ibn Sina”. The authors of the translation from Arabic, critical text and indexes are Abduhalimov B., Ibragimov. F. –Tashkent: Fan, 2021. – 188 p.

³¹ *Maqāla* can also be translated as treatise or discourse.

³² In al-Mazidi’s 2003 Beirut edition, the tenth article consists of 6 chapters.

This work, consisting of ten articles and 105 chapters, was widely used by ordinary readers and practicing physicians in the Middle Ages due to its brevity and richness of content.

The third section of chapter one, entitled *The History of the Study of the Small Canon of Medicine*, examines the issues of the historiography of the subject and the scientific literature is divided into three groups.

The first group includes the scientific literature that assumes that the author of the work “The Small Canon of Medicine” is Ibn Sīnā. This is mainly the Arabic edition of “The Small Canon of Medicine,” its facsimile, and its translations into Turkish and English.

The first edition of “The Small Canon Medicine” was published in 2003 by Egyptian researcher Abu al-Hasan Ahmad Farid al-Mazidi³³. Al-Mazidi used two manuscripts from the Institute of Arab Manuscripts in Cairo to research and publish “The Small Canon of Medicine”. He called one the “ح” (ha) and the other the “ع” (ayn) copy. First, he copied the “ha” copy, which was written on the cover of the manuscript and was considered complete, in the naskh script. Then he compared it with the “ayn” copy. For example, the latter copy was copied in the eighth year of the Hijri in an ancient Andalusian script, in a legible script, and consisted of twenty leaves. Al-Mazidi compared these two copies and prepared a critical text of the work. In order to introduce it to the reader, he wrote a preface to the book, in which he gave a biography of the author of the work and a list of his works³⁴.

Al-Mazidi believes that Ibn Sīnā wrote “The Small Canon of Medicine” at the request of one of the emirs of that time to write a book that would summarize the rules of medicine in a concise manner, free from excessive length³⁵. However, al-Mazidi did not cite the source on which he based this opinion. It can only be assumed that he may have taken it from the manuscripts he used for publication.

Prof. Q. Keskinbora has done a great deal of work in studying “The Small Canon of Medicine” and bringing it into scientific circulation. He published a facsimile and Turkish translation of “The Small Canon Medicine” in 2013, and a re-translation into Turkish and English in 2015³⁶. Q. Keskinbora also published this work in English in 2020³⁷. Although the translator made linguistic orthographic and methodological mistakes in the Turkish and English translations, he managed to reflect the general content of the work.

The second group consists of publications made as a work attributed to Ibn Sīnā, “The Small Canon of Medicine”.

³³ Ibn Sino. *Al-Qānūn al-ṣaghīr fī-t-ṭibb*. al-Mazidi, Abulhasan Ahmad Farid. – Bayrut– Livan: *Dār al- kutub al- ‘ilmiyya*. 2003. – 104 p.

³⁴ Al-Mazidi considers the author of the work to be Ibn Sīnā. In his publication, he gave the title of the work as *Al-Qānūn al-ṣaghīr fī-t-ṭibb* (“The Small Canon of Medicine”).

³⁵ Ibn Sina. *Al-Qānūn al-ṣaghīr fī-t-ṭibb*. al-Mazidi, Abu-l-Hasan Ahmad Farid.. – Bayrut– Livan: *Dār al- kutub al- ‘ilmiyya*. – B. 4.

³⁶ İbn Sina’nın Küçük Tıp Kanunu. Çevirmen Keskinbora Kadircan..– Istanbul: Bahçeşehir üniversitesi yayımları. 2013, 2015. – 173+54 s.

³⁷ Ibn Sīnā. *The Small Qanun of Ibn Sina*. Ed. Keskinbora Kadircan Hidir. – Berlin: Peter Lang GmbH, Internationale Verlag der Wissenschaften, 2020. – 218 p.

Since Ibn Sīnā was a famous figure, his works have been viewed with great interest from his time to the present. Especially when a new work of his is discovered and published, researchers in other countries want to read this work in their own language. For this purpose, based on the above-mentioned al-Mazidi edition, the Iranian scholar Shakir Livai translated it into Persian³⁸. It is noteworthy that both the translator and the editor doubted that Ibn Sīnā was the author of this work. They compared the text of “The Small Canon of Medicine” with Ibn Sīnā’s “The Canon of Medicine” and noted that there were stylistic and textual inconsistencies between the two works. Although the Al-Mazidi edition indicated Ibn Sīnā as the author of the work, in the Persian translation, since the style of the work did not resemble Ibn Sīnā’s, it was called “the work attributed to Ibn Sīnā,” that is, *Qānūn al-ṣaghīr. Mansūb ba shaykhurrais Abū ‘Alī Husayn ibn Abdullah Pūri Sinā*. “The “Small Canon of Medicine” attributed to Ibn Sīnā was also translated from Arabic into Uzbek with scientific commentary³⁹. The annotation to the translation states that the work “The Small Canon of Medicine” is attributed to two authors: Abū ‘Alī Ibn Sīnā (980-1037), famous in the East and West as a philosopher and physician, and Abū ‘Alī ibn Mandawayh (d. 1019), a physician from Isfahan, and that the author of “The Small Canon of Medicine” is identified as Ibn Mandawayh.

“The Small Canon of Medicine” is devoted to some theoretical and practical issues of medieval medicine, written in a popular form, in a simple and fluent language, and has survived to our time in more than ten copies. The Uzbek translation was carried out according to a critical text prepared on the basis of seven of its manuscripts.

Some studies have also been published on “The Small Canon of Medicine” and its attribution. The German scholar Raphaela Veit published an article entitled “The Small Canon of Medicine Attributed to Ibn Sīnā”⁴⁰. In his article, the author states that “The Small Canon of Medicine” does not exactly correspond to Ibn Sīnā’s “The Canon of Medicine” in terms of content. In addition, comparing the work with Mahmud Chaghmayni’s *Qānūncha* and Ibn an-Nafīs’s *Mū‘jaz al-Qānūn*, he emphasizes that although the theoretical topics in “The Small Canon of Medicine” are partly similar to those in the above works, this is a different treatise.

The third group consists of scientific literature indicating that the author of “The Small Canon of Medicine” is Ibn Mandawayh.

The facsimile of the “The Small Canon of Medicine” published in Tehran lists the author as Ibn Mandawayh⁴¹. This edition was published based on a copy from the personal collection of Dr. Muhammad Sadr. Dr. Muhammad Mahdi Isfahani wrote a brief introduction to the work entitled “Ibn Mandawayh Isfahani and his book *al-Kifāya*. In his introduction, Muhammad Mahdi cited information about the

³⁸ *Qānūn al-ṣaghīr. mansūb ba shaykhurrais Abū ‘Alī Husayn ibn Abdullah Pūri Sinā*. Bargardon Livoi Shokir. – Tehran: 1388/2008. – 108 s.

³⁹ Ibn Sinoga nisbat berilgan Kichik tib qonuni / Arab tilidagi tanqidiy matni tuzuvchi, tarjimon va ko‘rsatkichlar mualliflari Abduhalimov B., Ibragimov F. – Toshkent. 2021. (Hereafter, “The Small Canon of Medicine.”).

⁴⁰ Veit Raphaela. The Smaller Canon of Medicine (*al-Qānūn al-ṣaghīr fi l-tibb*) Ascribed to Avicenna. Philosophy and Medicine in the Formative Period of Islam //. – London: Warburg Institute Colloquia № 31, 2017. P.269-280.

⁴¹ Ibn Mandawayh. *al-Kāfī fi-ṭ-ṭibb* – Tehran, *Dānishgāhi ulūmi pezeshti* 1386/2008. – 148 s.

author of the work given in medieval sources. For example, Nizamī-I Arūzī-I Samarqandī stated in the fourth article (*maqāla*) of his work *The Chahār Maqāla* (“Four Discourses”) that there was a work by Ibn Mandawayh called *al-Kifāya*.

In 2019, *al-Kifāya* was published in Oman by the Egyptian scholar Abdulbaqi Hussein as the work of the Isfahani physician Ibn Mandawayh⁴². Abdulbaqi Hussain republished this work in 2021 under the same title⁴³. Abdulbaqi Hussein wrote a large research on the work. In particular, he gave detailed information about the political and social activities of the Buyid *amir* ‘Adūd al-Dawla (r. 949-983) as an intelligent ruler in Baghdad. His care for scholars, the opening of a hospital in his name, *al-Bīmāristān al-Adūdī* (“Adudiy Hospital”), and the twenty-four best doctors in it show his dedication to medicine. Abdulbaqi Hussein noted that Ibn Mandawayh also worked among these doctors and corresponded on medical topics with such doctors as Ibn Sīnā, Ḥamza ibn al-Ḥaṣan al-Eṣfahānī, and Abū al-Ḥasan ibn Sa‘d. He quoted Ibn Abī Uṣaybi‘a as saying that “Ibn Mandawayh is a good doctor, a commentator on the works of Galen”⁴⁴. Ibn Mandawayh, whose works numbered about forty, provided extensive information about the geographical location of the city of Eṣfahān, the development of medicine there, and its medical connections with Baghdād⁴⁵.

Iranian researchers have also published an article on identifying the author of “The Small Canon of Medicine”⁴⁶. The authors, relying on information from medieval bio-bibliographic works, the personal collection of Dr. Muhammad Sadr in Iran and manuscript number 3676 stored in the Chester Beatty Library in Ireland, identify Ibn Mandawayh as the author of “The Small Canon of Medicine”. The article also discusses the al-Mazidi edition and the Persian edition of the work by Shakir Livai. The authors of the article attempt to prove unequivocally that “The Small Canon of Medicine” is not Ibn Sīnā’s, but Ibn Mandawayh’s. The study does not involve all manuscripts of the “The Small Canon of Medicine” and does not contain information about previously published publications and studies. In addition, the article lacks a deep scientific analysis.

Articles by other Iranian researchers also discuss “The Small Canon of Medicine” and its structure⁴⁷. The article did not include all the manuscripts of the work, which led to some incorrect conclusions. For example, the article stated that Dr. Muhammad Sadr’s copy was ancient and that it was copied on November 25, 1113⁴⁸. However, according to the information in the colophon of the copy, it was

⁴² Ibn Mandawayh. *al-Kāfi fi-ṭ-ṭibb*. Abdulboqiy Hussain. Ummon: Noor Publishing. 2019.. – 123 s.

⁴³ Ibn Mandawayh. *al-Kāfi fi-ṭ-ṭibb* Abdulboqiy Hussain. – Ummon: *Dār vard al-urduniyya lil nashri va-l tavzī’*, 2021. – 127 s.

⁴⁴ Ibn Mandawayh. *al-Kāfi fi-ṭ-ṭibb*. Ahmad Abdulboqiy Husayn, Amman, *Dār vard al-urduniyya lil nashri val tavzī’*, 2021. – P.4.

⁴⁵ Ibid. – P. 29

⁴⁶ Shekoofeh Sharififar, Marvast Mohammad Ali Salmani, Aghda Reza Afkhami, Tafazoli Vahid. The Book 'Al-Qanon al-Saghir' in the Science of Medicine and its Author!// Journal of Medical History. – Tehran: 2022. 14(47): 30. 8 p.

⁴⁷ Ghasemi H, Sharififar Sh, Azari H, Sharififar Sh. The Structure and Content Analysis of *Al-Qānūn al-ṣaghir*: A Descriptive Analysis. Res Hist Med. 2023; 12(3): 229 – 242.

⁴⁸ Ibid. – P. 233.

copied in 857/1453⁴⁹. The authors of the article state in the introduction that the “The Small Canon of Medicine” was written on the orders of a *sheikh*⁵⁰. However, this information is not found in all copies of the work. Only after the colophon of the copy of Dr. Muhammad Sadr of the work is there information that the author asked the Creator to make this work acceptable to the *sheikh*. In addition, they, relying on the copy of Dr. Muhammad Sadr, claim that the copy of the work, copied on November 25, 1113, is ancient and attributed to Ibn Mandawayh. In fact, according to the information in the colophon of the facsimile based on the manuscript of Dr. Muhammad Sadr, the work was copied in 857/1453⁵¹. An ancient copy of “The Small Canon of Medicine” is attributed to Ibn Sīnā and was copied by Muḥammad ibn Abī al-Majd al-Shirwānī in 670/1271 in Maraghah. This copy is currently kept in the Sulaymaniye Library, *Ra’is al-Kuttāb*. Collection, No. 000103.

The second chapter is titled **The Critical Analysis of the Manuscripts of the Small Canon of Medicine**. The first section of this chapter is called *The Comparative Analysis of the Manuscripts of the Small Canon of Medicine* and it analyzes manuscripts from various countries, including Turkey, Ireland, Spain, Egypt and Iran. These manuscripts were divided into two groups: one group indicating Ibn Sīnā as the author, and the other indicating Ibn Mandawayh as the author.

The manuscripts of *The Small Canon of Medicine* are distributed over a wide geographic area. The libraries of the Republic of Turkey stand out in terms of the existence of ancient, complete, and decorated copies, compared to the manuscripts found in other countries. The title of the work in the manuscripts appears in various forms such as *al-Qānūn al-Aṣghar*, *Mukhtaṣar al-Qānūn*, *al-Qānūn as-Ṣaghīr*, *Kitāb al-Kāfi[al-Kifāyah] fī-ṭ-ṭibb*, *Kitāb al-Qānūn as-Ṣaghīr fī-ṭ-ṭibb*, and *Mukhtaṣar fī Usūl-ṭ-ṭibb*, but it was found that they all refer to a single work in terms of content and structure. Furthermore, the manuscripts are attributed to two authors: Ibn Sīnā and Ibn Mandawayh. The oldest manuscript of “The Small Canon of Medicine” was copied at the end of the 13th century, attributed to Ibn Sīnā, while a later manuscript from the 17th century attributes the work to Ibn Mandawayh. Out of the ten manuscripts attributed to Ibn Sīnā, three confirm that they were written by Ibn Mandawayh.

The manuscript of “The Small Canon of Medicine” in the Süleymaniye Library, *Ra’is al-Kuttāb*. Collection, no. 103, is the oldest among them. According to the note in the manuscript, the title of the work is given as *al-Qānūn al-Aṣghar, ta’līf al-Shaykh al-Rā’is Abī ‘Alī ibn Sīnā* (“The Smallest Canon, authored by *Shaykh al-Rā’is Abī ‘Alī ibn Sīnā*”). The manuscript has original foliation on the leaves. Later, pagination was added with Arabic numerals. Leaf 1a contains excerpts from Plato’s philosophical views and a table of contents for the collected

⁴⁹ Ibn Mandawayh. *al-Kāfi fī-ṭ-ṭibb*, *Donishgohi ulumi pezeshekiye Eron*. Tehron, 1386/2008. – S. 148

⁵⁰ Ghasemi H, Sharififar Sh, Azari H, Sharififar Sh. The Structure and Content Analysis of *Al-Qānūn al-ṣaghīr*. A Descriptive Analysis. *Res Hist Med*. 2023; 12(3). – P 232.

⁵¹ Ibn Mandawayh. *al-Kāfi fī-ṭ-ṭibb*, *Donishgāhi ulūmi pezeshekiye Eron*. Tehron, 1386/2008. – S 148.

works. There are corrections and comments in the margins on leaves 77b, 79a, 81b, 83b, 87a, 95b.

The manuscript was copied by a scribe named Muḥammad ibn Abī al-Majd al-Shirwānī in 670/1271 in Marāghah. The manuscript has been preserved by notable individuals over time, as evidenced by the ownership notes and seals of the endowers placed on it. Ownership notes and seals of the endowers are found on pages 1a and 75a of the manuscript. On page 1a, there is the ownership note and seal of Muṣṭafā ibn Muḥammad (1689–1749), who held the position of *Ra'is al-Kuttāb*.

The text of the note is as follows:

هذا لله المالك الاحد عند عبده مصطفى بن محمد

Translation: This belongs to Allah, the Sole Owner, in the possession of His servant, Muṣṭafā ibn Muḥammad.

The seal bears the following inscription:

الله حسبي بسم الله الرحمن الرحيم وقف هذا الكتاب مصطفى رئيس الكتاب السابق لوجه الله الخالق وسلمه للم تولى وحكم بصحته حاكم الشرع الشريف وشرط الاستفادة منه لأولاده فتم فتمم وبعدهم يعمل به كما في الوقفية وباعه سنة 1154 إلى قيام الساعة وأجزى الله من اشتراه ه

Translation: “Allah is sufficient for me. In the name of Allah, the Most Gracious, the Most Merciful. This book was endowed by Muṣṭafā, former *Ra'is al-Kuttāb*., for the sake of Allah the Creator, and handed over to the trustee. The judge of the noble shari’ah ruled that the endowment is valid. The endower stipulated that his children would benefit from it. It is finished, it is finished. After them, it will be used as outlined in the waqf document until the Day of Judgment. May Allah reward those who bought and sold it. Year 1154 AH (1741-42).”

Ra'is al-Kuttāb. Muṣṭafā ibn Muḥammad was born in Kastamonu and passed away in Istanbul. He held various high-ranking positions, including that of a vizier and ambassador. In 1730, he was sent as an ambassador to Austria to deliver the news of Sultan Mahmud I’s ascension to the throne to Charles VI⁵².

Additionally, this manuscript contains the ownership note of Abū Bakr ibn Rustam ibn Aḥmad ibn Maḥmūd al-Shirwānī (d. 1135/1722-23). The note is as follows:

الله حسبي من كتب ابي بكر بن رستم بن احمد بن محمود الشرواني

Translation: “Allah is sufficient for me, from the books of Abū Bakr ibn Rustam ibn Aḥmad ibn Maḥmūd al-Shirwānī.”

Bayezid State Library, manuscript number 4123 is one of two copies of the “The Small Canon of Medicine” kept in this library. It is important in terms of its comparison with ancient and other copies. The manuscript is complete, there are no missing parts. However, due to poor preservation conditions, some of its leaves have been eaten by worms. The text is in black ink; the title, chapters and sections are in red ink; The script is naskh; 64 leaves (1b-64a); 13 rows of lines. There are poygirs. The leaves have original foliation. On leaves 9ab, 10ab, 11a, 12a, 13ab, 15a, 45ab, 47a, 50a, 51ab, 52a, 56b, 64a, complex words and phrases are commented on by an unknown person in the margins and between the lines.

⁵² <https://islamansiklopedisi.org.tr/reisulkuttab>.

The manuscript was copied by Muḥammad ibn Aḥmad ibn Muḥammad ibn Yūsuf al-Sh(S)anduwaylī⁵³ on the 21st of Sha’ban 793 (July 31, 1391).

The beginning of this copy differs from the previous one, starting as follows:

الحمد لله الذى جعل الحمد زينة كل قول ولم يحسن وان برع ولا تم كلام وان بلغ الا بافتتاحه وتقديمه .. امامه صلى الله عليه و سلم اما بعد : فان الرغبة فى العلم من الرشاد الذى يهدي الله له من يشا من عباده

Translation: “Praise be to Allah, Who has made praise the adornment of all speech. No lofty speech is beautiful, and no eloquent speech is complete unless it begins with praise and is preceded by praise. May Allah’s prayers and peace be upon the Messenger of Allah, Muhammad (peace be upon him). Then: The desire to seek knowledge is the right path, and Allah guides to it whom He wills.”

The ending:

وقد يعجز مهرة الاطباء عن هذه الحمى , فكيف من ليس بطبيب , والوجه في ذلك ان يلجأ الامر فيه الى الطبيب ان شالله تعالى

Translation: “Even skilled physicians are powerless to treat this kind of fever. How can a non-physician [treat] it? The way to do this, God willing, is to leave the matter to the physician.”

On leaf 1a of the manuscript, there is an inscription that states the title of the work: *Kitābun fīhi Mukhtaṣar al- Qānūn wa yu’rafu bi al- Qānūn as- ṣaghīr allafahu Abū ‘Alī al-Huṣayn Ibn Sīnā lil khalīfa* (“*Mukhtaṣar al- Qānūn*, also known as the “The Small Canon of Medicine“. Abū ‘Alī al-Huṣayn Ibn Sīnā wrote it for the caliph”).

On leaf 1a, the sentence in Persian *قانونجه..... از تالیفات ابن سینا ست* “*Qānūncha.... az ta’lifāti Ibn Sīnā*” – *Qānūncha.....* from the works of Ibn Sīnā” is written in red ink. Judging by the fact that this sentence is written separately in red ink, it seems that the issue of the authorship of the work was controversial even at the time the manuscript was copied (14th century).

Although the name of the “The Small Canon of Medicine“. Appears differently in the manuscripts, it has been revealed that their content and structure are the same work.

The second section, entitled *The Identification of the Author of the Work*, is dedicated to determining the author of “The Small Canon of Medicine”.

In the Middle Ages, both in the Muslim East and in Europe, apocryphal works were written and attributed to famous scholars. There were several reasons for this, the most important being to ensure the wide dissemination of the work being written or often copied, to attract attention, and, in some cases, to guarantee its marketability. Sometimes, if part of the author’s name, such as their kunyah or nisbah, was similar to that of a well-known scholar, the copyist would intentionally or, if the work was unrelated to the author’s usual fields, mistakenly attribute it to a famous scholar. Another phenomenon is that one work could be attributed to various authors under different names, or conversely, a work could appear under multiple titles, all being attributed to the same author.

⁵³ Şeşen, Ramazan also added the name *Yavuz* to the scribe's name in his catalog. See: Şeşen, Ramazan. Türkiye kütüphaneleri İslâmî tıp yazmaları kataloğu. Takdim: Ekmeleddin İhsanoğlu. – İstanbul: İslam Tarih, Sanat ve Kültürünü Araştırma Vakfı (İSAR), 1997. – P.73.

The same can be said for Ibn Sīnā's works. However, it is worth noting that despite the burning and theft of his works during his lifetime, more copies of his works have survived compared to those of other famous philosophers⁵⁴.

Moreover, during his lifetime, Ibn Sīnā was already renowned as a great scholar, which led to the appearance of pseudepigraphs and apocryphal works attributed to him in later periods. Consequently, in order to determine his genuine works, it is necessary to study the transmission of his manuscripts. This is closely tied to the intellectual history of the Islamic world in the three to four centuries following Ibn Sīnā's death⁵⁵.

In 2003, Egyptian scholar Abū Ḥasan Aḥmad Farid al-Mazidi published⁵⁶ the first edition of his work, and in 2013 and 2015, Professor Qodirjon Keskinbora published⁵⁷ facsimiles of the work in Turkish and English, respectively. Both scholars attribute the work to Ibn Sīnā. In 2020, Keskinbora published the English translation of "The Small Canon of Medicine" in Berlin⁵⁸. Al-Mazidi, who also attributes the work to Ibn Sīnā, claims that "Ibn Sīnā wrote this work for one of the rulers of his time," although he does not provide the source of this information. Al-Mazidi relied on two manuscripts from the Arabic Manuscript Institute, where Ibn Sīnā is identified as the author. Additionally, based on al-Mazidi's edition, Iranian scholar Shakir Livai translated the work from Arabic into Persian, and Dr. Ḥusayn Rizazadeh served as the editor⁵⁹. Notably, both the translation and the editorship raise doubts about Ibn Sīnā's authorship. Furthermore, comparing the text of "The Small Canon of Medicine" with that of Ibn Sīnā's "The Canon of Medicine" highlights stylistic and textual inconsistencies between the two works.

Research results indicate that there are 13 copies of "The Small Canon of Medicine" in libraries in Turkey, Egypt, Ireland, Iran, and Spain. In 10 of these copies, Ibn Sīnā is listed as the author, while in 3, Ibn Mandawayh is mentioned as the author. Although the titles of Ibn Sīnā's "The Small Canon of Medicine" and Ibn Mandawayh's *al-Kāfi* differ, it has been established that their contents and structure refer to the same work.

While 10 of the 13 manuscripts of "The Small Canon of Medicine" attribute the work to Ibn Sīnā, this attribution is not fully substantiated. Only Turkish scholar Ramazan Şeşen has included the work among Ibn Sīnā's writings, listing it as *al-Qānūn al-Aşghar li Ibn Sīnā* ("The Smallest Canon of Ibn Sīnā")⁶⁰. However, Şeşen did not conduct a dedicated study of the work's attribution and based his conclusion solely on the manuscript's title⁶¹. Initial sources on Ibn

⁵⁴ Alper, Ömer Mahir, *Ibn Sina*. – Istanbul: ISAM, 2010. S. 24.

⁵⁵ Gutas "Agenda" 53, which is to be consulted for details on the subject.

⁵⁶ Abū 'Alī Ibn Sīnā. *Al-Qānūn al-şaghīr fī al-ṭibb..* al-Mazidi, Abu-l-Hasan Ahmad Farid. – Beirut – Lebanon: *Dār al-kutub al-ilmiyya*. 2003. –104 p.

⁵⁷ İbn Sina'nın Küçük Tıp Kanunu. Çevirmen Keskinbora Kadircaan..– Istanbul: Bahçeşehir üniversitesi yayınları. 2013, 2015. 173+54 p.

⁵⁸ *The Small Canon of Medicine*, Translator: Keskinbora Kadircaan. Peter Lang GmbH, Internationale Verlag der Wissenschaften. – Berlin: 2020. - 218 p.

⁵⁹ *Qānūni kuchek mansūb ba Ibn Sinā*. Bargardon: Livoi Shokir. – Tehron: 1388/2009. –108 p.

⁶⁰ Şeşen, Ramazan. Türkiye kütüphaneleri İslâmî tıp yazmaları kataloğu: Arapça, Türkçe ve Farsça / editör: Ekmeleddin İhsanoğlu. İslam Tarih, Sanat ve Kültür Araştırma Merkezi. – İstanbul: 1984. – S.73.

⁶¹ From an interview with Ramadan Sheshen. Istanbul. 26.02.2020.

Sīnā's biography and his works, such as the *Tārīkh al-'Ulāmā* written by 'Abd al-Wahīd al-Juzjānī and other medieval bio-bibliographical sources, do not mention "The Small Canon of Medicine" or any similarly titled work. Egyptian scholar J. Anawati, who compiled a catalog of Ibn Sīnā's works, included this book among the anonymous works attributed to him⁶². At the same time, there is evidence confirming that Ibn Mandawayh wrote a similar work, known under various titles. Some of them are below:

Information about Ibn Mandawayh and his work *al-Kifāya fi-ṭ-ṭibb*. Was provided by the Arab historian, writer, and statesman Jamāl al-Dīn Abū al-Ḥasan 'Alī ibn Yūsuf ibn Ibrāhīm ibn 'Abd al-Wahid al-Shaybānī called al-Qiftī (1172–1248) in his book *Ta'rikh al-Hukama*⁶³ ("History of the Judges").

Ibn Abī Uṣaybi'a's (1203–1269), a reliable source on the life and work of ancient and Islamic physicians, mentions the existence of Ibn Mandawayh's works titled *Kitāb Nihāyat al-Ikhtiṣār fi-ṭ-ṭibb* ("The Smallest Book on Medicine"), *Kitāb al-Kāfi fi-ṭ-ṭibb* ("The Book of the Sufficient on Medicine"), or *Al-Qānūn al-ṣaghīr* ("The Small Canon of [Medicine]") in his book *'Uyun al-anba' fi tabaqat al-atibba*⁶⁴ ("The Source of Information on the Categories of Physicians").

Among the later bibliographers, Ṣalah al-Dīn al-Ṣafadī (1296–1363) in his 30-volume biographical work *al-Wāfi bi-l-wafayāt*⁶⁵ ("The One who remains faithful to the deceased"), as well as the famous Turkish scholar Hāji Khalifa (1609–1657) in his book *Kashf az-zunūn*⁶⁶ ("The Disclosure of Doubts"), and Ismail Bāshā al-Baghdādī (d. 1920) in his work *Izāh al-maknūn fī zayli 'ala kashf az-zunūn*⁶⁷ confirm and repeat the information of Ibn Abi Uṣaybi'a.

The fact that "The Small Canon of Medicine" was not written by Ibn Sīnā is also confirmed by comparing it with his work "The Canon of Medicine" and other works. The differences between the two works are evident in their writing style and content. These discrepancies can be observed in theoretical aspects of medicine, including human anatomy, the categorization of medical science, the definitions of concepts such as *mizāj* (temperament) and *quwwah* (power), as well as in the sections dealing with medical practices such as diagnosis, certain therapeutic methods, and pharmacology. Below, we provide some examples of these comparative analysis results.

Anatomy: "The Canon of Medicine" states that the number of bones forming the face and the sutures between them is 18, but their names are not written⁶⁸,

⁶² Anawati G. Essai de bibliographie Avicennienne. – Le Caire 1950; Naficy Said. Bibliographie des Principaux travaux européens sur Avicenne. – Tehran. – P.211.

⁶³ Ibn al- Qiftī. *Ta'rikh al-Hukama*, Institute for the history of Arabic-Islamic Science at the Johann Wolfgang Goethe University. – Frankfurt am Main:1999. – P 438.

⁶⁴ <https://scholarlyeditions.brill.com/reader/urn:cts:arabicLit:0668IbnAbiUsaibia.Tabaqatalatibba.lhom-ed-ara1:11.16?q=%D8%A7%D9%84%D9%83%D8%A7%D9%81%D9%89&qk=form>

⁶⁵ al-Ṣafadī, Ṣalah al-Dīn. *al-Wāfi bi-l-wafayāt*. – Bayrut:2007, *Dār ihyā al-turos al-'arabī*. Jild:VII. – P.35 –36.

⁶⁶ Hāji Xalifa. *Kashf az-zunūn*. – Bayrut: 1999, *Dār ihyā al-turos al-'arabī*, II, – P. 574.

⁶⁷ al-Baghdādī, Ismail Bāshā. *Izāh al-maknūn fī zayli 'ala kashf az-zunūn*. – Bayrut: 2006, *Dār ihyā al-turos al-'arabī*. 2: – P. 259.

⁶⁸ Abū 'Alī Ibn Sīnā. Tib qonunlari. Birinchi kitob / Arabchadan tarjima qiluvchilar: Rasulev A., Mirzayev S., Karimov U., Murodov A – Toshkent: Fan, 1983, P.47 –50. (Hereafter *al-Qānūn*).

while “The Small Canon of Medicine” indicates that the upper jaw itself consists of 18 bones⁶⁹.

In his “The Canon of Medicine” Ibn Sīnā stated that the chest is made up of 12 thoracic vertebrae, 7 pairs of true ribs, 2 coccyx bones, and the sternum⁷⁰. “The Small Canon of Medicine” states that the chest is made up of 7 bones⁷¹.

“The Canon of Medicine” states that the number of lumbar vertebrae is 5⁷². “The Small Canon of Medicine” states that the lumbar spine is made up of 17 vertebrae and 24 ribs⁷³.

It is clear from this that the description in the “The Small Canon of Medicine” does not match that in “The Canon of Medicine”. Also, the sentence in the “The Small Canon of Medicine” that “the back is made up of 17 vertebrae and 24 ribs” is not anatomically correct, since there are no ribs in the back.

2. *The division of the medical sciences*: In both books, medicine is divided into theoretical and practical parts. The theoretical part includes the natural sources of medicine, the necessary sources of medicine, and the causes, types, and symptoms of diseases.

The natural sources of medicine in “The Canon of Medicine” are 7: elements, temperament, mixture (*khilt*), organs, spirit, powers, and verbs. In “The Small Canon of Medicine” 4 more are added to the 7 listed: youth, colors, fats, and sexual differences⁷⁴.

The “Essentials of medicine”, which are included in the theoretical part, are also found in both sources. Only in Ibn Sīnā’s *Urjūza fi-ṭ-ṭibb*⁷⁵ and “The Small Canon of Medicine” they are called by this name, while in “The Canon of Medicine” it is stated that “affecting causes” are a necessary factor for the survival of living beings and are divided into 6 types: air and its related things, food and drinking water, defecation and rest, physical movement, sleep and wakefulness, emotional movement and tranquility⁷⁶. In “The Small Canon of Medicine” these are 7, “emotional movement and tranquility” are called “mental states” and “bath” is added as the 7th⁷⁷.

If the two works being compared were by Ibn Sīnā, the composition of the necessary and natural sources in the distribution of medicine in “The Small Canon of Medicine” would be the same as in the scientist’s other medical works.

3. *Temperament (Mizāj)*: In “The Canon of Medicine”, the word *mizāj* “temperament” is used to express the nature of a certain element, organ, or medicine, because “temperament” is a quality consisting of nature and temperature, and expresses the properties of acting and receiving influence. However, in “The Small Canon of Medicine”, the word power (*quvva*) is used

⁶⁹ The Small Canon of Medicine. – P. 9.

⁷⁰ *al-Qānūn* I. – P.47 – 50

⁷¹ The Small Canon of Medicine. – P. 9.

⁷² *al-Qānūn* I. P. – 47–50.

⁷³ The Small Canon of Medicine. – P. 9

⁷⁴ *Ibid* – P. 15 –17.

⁷⁵ Abū ‘Alī ibn Sīnā. *Urjuza yoki 1326 bayt tibbiy o‘git*. – Toshkent: Ibn Sinā, 1999. – P. 30-35.

⁷⁶ *Al-Qānūn* I. – P. 7.

⁷⁷ The Small Canon of Medicine. – P. 17.

instead of *mizāj* (“temperament”) in these cases. For example, the power of fire is hot-dry; the power of air is hot-wet, the power of water is cold-wet, and the power of earth is cold-dry⁷⁸.

Similarly, in the second article of “The Small Canon of Medicine”, entitled “On the Powers of Foods, Drinks and Their Derivatives”, the types and levels of the characteristics of various eating products are defined as powers. However, the definition of power in “The Canon of Medicine” is fundamentally different. Ibn Sīnā divides the types of powers and the effects arising from them into three: sensual power, natural power and animal (i.e. vital) power. He indicates that the place, effect and place of emergence of sensual power is the brain, that of natural powers is the liver and testicles, and that the source of vital power is the heart⁷⁹.

4. *Diagnostic issues*: In medieval medicine, obtaining evidence from the pulse and urine was one of the most important diagnostic measures. Because urine analysis served to study the primary function of the liver, spleen, gallbladder, veins and ducts, as well as the secondary function of the urinary organs: the kidneys, ureters, and bladder.

Ibn Sīnā in “The Canon of Medicine” lists the color of urine as one of the 7 signs that can be obtained from it, and divides them into 5 types: yellow, green, black, white, and red. He explains these by their types⁸⁰.

“The Small Canon of Medicine” mentions 6 different colors of urine: white, yellow, fiery red, light red, dark red, and black⁸¹. The difference in the colors of urine means that the evidence obtained from them also differs, that is, they indicate different diseases.

5. *The Treatment of diseases (therapy)*: Differences between the two works can also be seen in the treatment of diseases. In the treatment of a hot headache caused by blood, Ibn Sīnā says that it is necessary to rush to take blood from the jugular vein in the forearm: “If taking blood from the jugular vein in the forearm is not enough and the pain remains the same, and if all the veins are protruding, blood is taken from the veins on both sides of the nose and on the forehead, because the nasal and forehead veins are such veins that if blood is taken from them, headaches often disappear from the bottom.”⁸²

“The Small Canon of Medicine” does not specify the remedy to be taken in this case: “When a hot headache arises from blood, blood is taken from a vein and “cupping” is performed.” The author did not say from which vein of the body to take blood and where to perform “cupping”⁸³.

In addition, there are some differences in the naming of arteries and veins in “The Small Canon of Medicine” and “The Canon of Medicine”. In “The Small Canon of Medicine” the terms *al-‘urūq an-nawābiz* and *al-‘urūq ghair-an-nawābiz* and *al-‘urūq al-zawārib* and *al-‘urūq ghair zawārib* are used to describe

⁷⁸ Ibid. – P 34.

⁷⁹ *Al-Qānūn* I. – P. 126 –140

⁸⁰ Ibid – P. 269 – 277.

⁸¹ The Small Canon of Medicine. – P. 20.

⁸² *Al-Qānūn*. III (1). – P. 63

⁸³ The Small Canon of Medicine. – P. 43.

individual parts of the human body⁸⁴. However, in “The Canon of Medicine” these names are given through the terms *al-‘urūq al-zawārib* and *al-‘urūq al-savākin*⁸⁵.

Although the text of “The Small Canon of Medicine” is attributed to Ibn Sīnā in the manuscripts, the analysis of Ibn Sīnā’s medical works and “The “Small Canon of Medicine” has shown that this attribution is not reliable. In 10 of the 13 manuscripts, Ibn Sīnā is listed as the author of “The Small Canon of Medicine”, and in some copies, this attribution is written in red ink. However, this is not considered sufficient evidence.

Based on the above observations, it can be concluded that “The Small Canon of Medicine” was authored by Ibn Sīnā’s contemporary, a physician named Ahmad ibn Abd al-Rahman ibn Mandawayh, who shared the *kunya* “Abū ‘Alī.”

The third section of the second chapter, entitled *Usage of Terminology in The Small Canon of Medicine*, analyses the terminology used in the work. The concepts and terms used in “The Small Canon of Medicine” are mostly in Arabic, with some deriving from Greek, Syriac, Persian, and Indian languages (mainly plant names). In general, during the early 8th and 9th centuries, scientific and medical works were being translated from Greek and Syriac into Arabic in Baghdad. During this translation process, Greek and Syriac terms found their way into medical literature. Over time, Muslim scholars, relying on the internal rules of the Arabic language and other Eastern languages, created Arabic equivalents for many of these terms. “The Small Canon of Medicine” contains a small number of Greek and Syriac terms. Although the work is concise in length, it covers a broad range of terms. It contains over 150 terms and concepts, all related to medical science. Semantically, these terms can be categorized into four groups: a) general terms; b) names of human body parts; c) names of medicinal plants and substances used in preparing remedies; d) names of diseases.

General terms. The terms in this category often relate to broader fields of study, such as philosophy or theoretical issues in medicine. For example:

Al-Ṭibb (الطب) – “Medicine.” This term refers to the practice of healing the human body through various methods of treatment, aiming to maintain health and cure diseases. It is described as one of the components of natural philosophy, dealing with the structure of the human body and the study of disease and health⁸⁶.

“*Al-Ṭabīb*” (الطبيب) – “The Physician” – One who heals the body⁸⁷. “Every physician must be well-versed in the state of the human body, aware of the subtleties related to its changes and regression⁸⁸.”

Names of human body parts. The names in this section: we can find new terms derived from Greek and Syriac and pure Arabic. For example, *jirāha* (جراحة) – surgery, *tashriḥ* (تشريح) – anatomy. The term *tashriḥ*, which is accepted to express the name of human body parts (anatomy), is also used in this sense in the work. Ibn Mandawayh divided the human body parts into simple and complex. He gave the names of 12 simple and 17 complex parts. Bones, nerves, ligaments, tendons,

⁸⁴ Ibid. – P. 120.

⁸⁵ *Al-Qānūn* (II) – P. 56.

⁸⁶ Ibn Sīnā. *Tis ‘a rasāi’l fi-l-ḥikma va-t-tabīyyāt*. – al-Qahira: *Dār al-‘Arab al-Bustanī*. – P. 110.

⁸⁷ Shirzad M., Irannajad Sh., Nirumand M., Ardakoniyy. *Mu’jam al-mustalahāt at-ṭibbiya* (arabī, porsī, inglīsī). – Tehran. 2004. – B. 56.

⁸⁸ The Small Canon of Medicine. – P. 22.

muscles, arteries, veins, fat, membranes, skin, hair, and nails were divided into simple organs, while organs such as the brain, eyes, tongue, ears, heart, lungs (with the chest) and the diaphragm, stomach, intestines, liver, gallbladder, spleen, kidneys, bladder, testicles, male penis, and female uterus were divided into complex organs⁸⁹.

The first article and third chapter of “The Small Canon of Medicine” are devoted to the anatomy of the eye, which is considered a complex organ. The eye, which is a complex organ, consists of seven membranes and three fluids. In order for the structure of the eye to be understandable to the reader, it is explained by comparing it to material bodies and objects. For example, because it resembles the peritoneum, it is called *al-ṭabaqa-al-mashimiyya* – the ciliary membrane; because it resembles a web, it is called *al-ṭabaqa al-shabakiyya* – the reticular layer; because it resembles a spider’s web, it is called *al-ṭabaqa al-‘ankabutiyya* – the spider’s web⁹⁰.

Some people named their body parts based on the function they performed and their shape. For example, the intestine, which was twelve fingers wide, was called *al-mai‘ al-isna ashariy* – “the duodenum”, the intestine through which food passes without being retained was called *al-mai‘ al-sāim* – “the fasting intestine”, and the intestine without an exit (mouth) was called *al-ma‘i al-a‘war* – “the blind intestine”⁹¹.

Disease names. From the fourth to the tenth sections of the book, disease names, their causes, and symptoms are discussed. Many of these terms have been adapted from Greek, Syriac, Persian, and Indian languages. There are also many pure Arabic terms formed according to the internal rules of the Arabic language. Examples include: *Al-Bahāq* (البهق) – Vitiligo (skin whitening).

- *Al-Ramad* (الرمد) – Conjunctivitis (eye inflammation).
- *Al-Jarab* (الجرب) – Scabies.
- *Al-Sudā‘* (الصداع) – Severe headache (migraine).
- *Al-Zukām* (الزكام) – Common cold.
- *Al-Duwār* (الدوار) – Dizziness.
- *Al-Juzām* (الجذام) – Leprosy (skin lesions).

In Arabic, the names of places and equipment are formed in the form of *maf‘alun* (مَفْعَل) or *mif‘alun* (مِفْعَل). The *maq‘ad* – the back hole, anus which is considered a human organ, is also formed in this form. If there is pain, bloating and constipation in the “anus”, the reason for this is a hot swelling that has appeared in this place⁹². Names formed in the form of *fua‘lun* (فُعَال) or *fi‘alun* (فِعَال) are: *al-Qula‘* (القلاع). *Qula‘* – “mouth sore”, stomatitis. For example, if the sores are red, cupping is done from the neck, and the mouth is rinsed with mulberry juice, raw grape juice and rhubarb juice⁹³.

⁸⁹ The Small Canon of Medicine – P.24–34.

⁹⁰ Ibid. – P. 29–30.

⁹¹ Ibid. – P. 31–32.

⁹² Ibid. – P. 100.

⁹³ Ibid. – P. 81.

The names of medicinal plants and substances used to prepare medicines in “The Small Canon of Medicine” include terms borrowed from various languages, including Greek, Syriac, Persian, and Arabic. These terms were used to support arguments and theories, and often reference the names of famous Greek physicians. For instance, there are medicinal names derived from Galen (Jolinos) Rufus⁹⁴, and others.

Persian-derived arabic terms The work also contains several terms borrowed from Persian, particularly in the names of diseases and medicinal substances. Here are some examples of Persian-derived Arabic terms:

. *Al-Anjudān* (الأنجدان) and *Al-Hiltūt* (الحلتيت) – Scented resin from the mastic tree or frankincense⁹⁵. *Angudān* (أنجدان) from Persian *tarxun* – Artemisia (tarragon). Its botanical name is *Artemisia dracunculus*, and the term comes from the Persian word *tarxun*, which was itself derived from Greek *drakōn* (dragon)⁹⁶. . *Al-Sumāq* (السماق) – Sumac, a sour-tasting spice. *Sarmaj* (سرمج) – A medicinal substance derived from Persian⁹⁷.

Some Arabic terms have entered the Uzbek language directly, while others, influenced by Persian, have their own translated equivalents. For example, the Arabic term ‘*Inab as-Sa’lab* (الثعلب عنب)⁹⁸ translates literally into Uzbek as “fox’s grapes,” but under the influence of Persian, the term became *Sāg-I Angūr* (ituzum), meaning “dog’s grapes.”

“The Small Canon of Medicine” shows cases a variety of medical terms that reflect the blending of linguistic influences. Although these terms are largely based on Greek, Syriac, and Persian languages, they have been integrated into the rich lexicon of the Arabic language. Greek terms are primarily used in anatomical descriptions, while many of the pharmacological terms are derived from Persian and Tajik.

The third chapter is entitled “**Examples of Medical Practice in the Small Canon Medicine.**” Its first section, entitled *Diagnostic Methods in the Work*, is devoted to the methods of diagnosing diseases, such as determining the pulse and obtaining evidence from urine. In the medicine of the Muslim East, pulse and urine diagnosis were considered the main methods. Even Ibn Sīnā wrote a work called *Risola-yi Ragshenosī* (“Treatise on the Study of the Pulse”) due to the high importance of this diagnostic method⁹⁹.

Since the “The Small Canon of Medicine” is a treatise aimed at a wide audience of readers, it does not provide complete information about the theoretical foundations of stroke and the factors that cause it, as well as all its types. The fifth,

⁹⁴ Rufus's medicine is a medicine, i.e., a curative medicine, attributed to the ancient Roman physician Rufus (1st-2nd centuries). See: Kanun, V. B. 65 – 68.

⁹⁵ *Al-Qānūn*, II, №22; Saydana, № 107.

⁹⁶ Karimova S. The role of Central Asian scientists in the development of chemistry and pharmacology in the 9th-11th centuries. Tashkent-2002. P.221.

⁹⁷ as- Sayyid Adi Sher., *Alfāz al-fārsiyya al-mu’arraba. Dār al- ‘arab al-bustānī*. – al- Qahira: 1998. S. 90.

⁹⁸ *Solanum nigrum* L.

⁹⁹ Ibn Sīnā. *Risola-yi Ragshenosī*. – Qum: 2018.

sixth, and seventh chapters of the first article in the work contain brief information about stroke, diagnosis through urine, and other body wastes¹⁰⁰.

Before entering the topic, the author explained what a pulse is. “The pulse of all arteries is the same as the pulse of the heart. Therefore, by measuring the pulse of one, one can gain knowledge about all of them and the pulse of the heart”¹⁰¹. The same definition corresponds to the one in the “Canons of Medicine”. Only it is stated in it what causes the heartbeat. “.....the heartbeat is the movement of the heart and arteries, which takes the form of alternate expansion and contraction, and is controlled by the air taken in through the breath.”¹⁰²

Ibn Mandawayh, a physician of that time, notes various changes in the pulse and its corresponding conditions in the human body. However, he rarely specifies which diseases these changes might indicate. For example, he suggests that if a person experiences fullness and a strong pulse, blood should be taken from the right side¹⁰³.

Diagnosis from urine. The fact that the “The Small Canon of Medicine” does not describe what diseases he diagnosed through pulse readings can be said to be intended for those who are not familiar with the treatment. In particular, the author did not describe what pulse readings are, the components that form them: vital spirit, blood, natural body temperature, spirit vessels, and the function of vital forces – the factor that drives them – and the states of pulse readings.

In the Muslim Eastern medicine, which was based on humoral theory, physical examination of urine was a great help in diagnosing not only urological diseases, but also other systemic diseases. Physicians paid attention to several aspects in diagnosing urine. For example, the amount (*miqdār*), colour (*lawn*), odor (*rāiha*), consistency (*qiwām*), foam (*zubda*), transparency (*shafa'*), turbidity (*kudurat*) and sediment (*rusūb*) of urine. However, these criteria were different for different physicians. For example, Ibn Sīnā took five different colors of urine as a basis and based on them made a diagnosis¹⁰⁴. Unlike Ibn Sīnā, five types of urine color are listed in The Small Canon of Medicine¹⁰⁵.

In the “The Small Canon of Medicine”, the author used this method to diagnose fever, mood disorders, or all diseases of the body and urinary tract, i.e., kidneys, bladder, and genitals. According to the author, the best urine is the one that is normal. Urine is divided into two parts: water and sediment separated from water. Water consists of two parts. The first is the consistency (density level), the second is the colour. The consistency is of three types: thin, thick, and normal¹⁰⁶.

In the “The Small Canon of Medicine”, evidence was taken from the pulse, urine, and stool color to diagnose diseases. 10 types of pulse and 6 types of urine color were used to diagnose changes and diseases in the human body. Changes in stool color were often used to diagnose diseases related to intestinal diseases.

The second section, entitled *Therapeutic methods used by Ibn Mandawayh and their specific aspects* discusses his reliance on the humoral theory in treating disease

¹⁰⁰ The Small Canon of Medicine. – P. 37.

¹⁰¹ Ibid. – P. 37.

¹⁰² *Al-Qānūn*, I – P 75.

¹⁰³ The Small Canon of Medicine. P. –85.

¹⁰⁴ The Canon I. – P. 90.

¹⁰⁵ The Small Canon of Medicine. – P. 41.

¹⁰⁶ Ibid. P 41. q

in “The Small Canon of Medicine.” The initial approach to treatment according to the humoral theory involves establishing a regimen to normalize and balance diseases and external factors affecting them (air, water, and food). If this is not enough, treatment with other means, such as natural remedies, is recommended. Any treatment prescribed by the physician is an external means that helps to moderate the patient’s mood and restore the function of the organ. Based on this, Ibn Mandawayh used three therapeutic methods in the treatment of the patient.

The first of these is *al-Ilāj bi-l -gīza* (“Treatment with food”). Through this method, a certain diet was recommended to the patient. In the medicine of the Muslim East, foods and drinks were considered hot and cold, and had the property of healing the human body. Even a person who could not recommend the right diet to the patient was not considered a physician. Abu Bakr al-Razi said that a true physician cures the patient with food¹⁰⁷. Food was chosen according to the person’s condition, climate, and season. In addition, since this method was simple and suitable for everyone, doctors paid special attention to this method of treatment. In “The Small Canon of Medicine” food treatment was also chosen as the main means of treatment. Ibn Mandawayh also includes bread, which is consumed in some places, as a medicine and recommends it for the treatment of certain diseases. For example, when a patient with hot meningitis regains consciousness, he orders him to eat bread of the *havoriy* (apostle) and *tabar zad* sugar¹⁰⁸.

The second is *al-Ilāj bi-l-dawā’* (“Treatment with Medicine”) or pharmacotherapy. This method is widely used in the work, and about 100 medicinal substances 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 ointments. The author recommended the following treatment for a cold headache caused by black bile: “Raisins, *xiyorshanbar*, *foniz* and pure sesame oil [are given] to a decoction of Indian black halila. Rosemary and chamomile oil are dripped into the nose. A decoction of chamomile is poured on the patient’s head. He also eats a soft *falūlaj* made from butter, yellow and brown sugar¹⁰⁹

Although the “The Small Canon of Medicine” recommends certain medicines for the treatment of diseases, it does not provide rules for treating them. By contrast, “The Canon of Medicine” of Ibn Sinā outlines three rules for treating with medicines, namely, determining the nature of the medicine, choosing the amount to be consumed, and choosing the time of consumption and the route of its administration¹¹⁰.

The third is *al-‘Amal bi-l-yad* (“Operations Done with the Hands”), which include bloodletting (*faṣd*), cupping therapy (*hijāmah*), enema (*ḥuqna*), vomiting (*qay’*), nasal inhalation (*al-Istinshāq al-anfī*) and other methods.

In the “The Small Canon of Medicine” the cause and symptoms of each disease are explained, and the appropriate treatment is prescribed. Then, a specific diet is recommended for the patient. Ibn Mandawayh does not go into excessive detail here. He explains the matter briefly and concisely. For example, “a hot headache can be

¹⁰⁷ Abū Bakr al-Rāzī. *Tabibun man la tabiba lahu av man la yahzuruhu at-tabib. Dar rukobiy lin-nashr. –al-Qahira. B. 56.*

¹⁰⁸ The Small Canon of Medicine. – P. 72.

¹⁰⁹ The Small Canon of Medicine. – P. 71.

¹¹⁰ Al-Qānūn, I – P 377.

caused by blood. Symptoms: the face becomes red, the veins are swollen, and the veins are throbbing. Treatment: blood is taken from the veins and cupping is performed. Diet: egg yolk, safflower, and vinegar”¹¹¹.

Ibn Mandawayh’s “The Small Canon of Medicine” used methods of treating the patient with food, medicine, and manual work. Through these methods, the author followed the methods of humoral theory and applied the method of treating the patient according to his illness. Sometimes the right food came first in the treatment of illness, sometimes medicine, and sometimes cleansing the body. Removing excess waste from the body that caused illness was considered an important method used to restore or maintain health. He explained when to use cleansing methods, treatment with medicines, and how to use emetics.

CONCLUSION

The following conclusions were drawn from the analysis of the dissertation:

1. In the Middle Ages, in addition to “The Canon of Medicine”, Ibn Sīnā’s medical legacy was also spread through the small medical works compiled for him called “Small Canons” and “Abridgements”. The number of the abridgements identified so far is ten. Some are selections from “The Canon of Medicine” such as al-’Īlāqī’s *Mukhtaṣar al-’Īlāqī* (“’Īlāqī’s Abridgement”), while others are other medical works of the same name, such as Maḥmud Chagmini’s “The Small Canon”.
2. Manuscripts of the “The Small Canon of Medicine” are spread over a wide geographical area in Turkey, Egypt, Iran, Ireland and Spain. Neither an autograph of the work nor a copy copied during the author’s lifetime has survived to us. Its oldest manuscript was copied in Marāghah by Muḥammad ibn Abī al-Majd al-Shirwānī in 670/1271 and is attributed to Ibn Sīnā. The latest was copied in Constantinople by Sayyid Muṣṭafa al-Ṣafī in 1111/1699 and Ibn Mandawayh is indicated as the author. There are ten copies with the authorship indicated as Ibn Sīnā, and three manuscripts confirming that Ibn Mandawayh wrote it. Although the title of the work is different in the manuscripts and attributed to two authors, a comparative analysis of the composition, structure and content of the book has shown that it is a same treatise. The characteristics of the manuscripts in relation to the regions from which they were copied have also been revealed. The copies in Turkey differ from those copied in other countries in that they are ancient, complete, decorated, and have seals and notes. The copies decorated with gold leaf, copied in a special beautiful script for the sultans, can be considered works of art. In addition, copies with the seals of Turkish sultans such as Maḥmud Khan I (1730 – 1754), as well as state officials, are also considered significant. Manuscripts containing notes by the famous bookholder Abū Bakr ibn Rustam ibn Aḥmad ibn Maḥmud al-Shirwānī, representatives of various fields of astronomy, and physicians are also considered valuable.

¹¹¹ Ibid. – P. 63.

3. “The Small Canon of Medicine” is a work consisting of 10 articles (*maqāla*), describing the theoretical and practical aspects of medicine, intended for a wide audience of readers. The author included in it medicines that are easy for the patient to use, not difficult to find, and easy to treat. This feature of the work led to its popularity.

4. When “The Small Canon of Medicine” was compared with Ibn Sīnā’s “The Canon of Medicine” and other medical works, it was proven that Ibn Sīnā did not write it, that the al-Mazidi and Keskinbora editions attribute the work to Ibn Sīnā without justification, and that the work was written by Ibn Mandawayh through medieval bio-bibliographic information and analysis of the work.

5. Ibn Mandawaih was a contemporary of Ibn Sīnā, an accomplished physician, and wrote about 50 works on medicine. It has been established that he worked as one of the 24 physicians in the Caliph’s court and that he wrote a work called *al-Kifāya (al-Kāfī) fi-t-ṭibb* or *al-Al-Qānūn al-ṣaghīr*. He corresponded on medical topics with physicians such as Ibn Sīnā, Hamza ibn al-Ḥasan al-Isfahānī, and Abū al-Ḥasan ibn Sa’d. However, no research has been done on this correspondence so far. Ibn Abī Uṣaybi‘a’s words that “Ibn Mandawaih is a good physician, a commentator on the works of Galen” indicate that he occupied an important place in the history of medieval medicine.

6. The medical issues in “The Small Canon of Medicine”: anatomy, distribution of medicine, temperament, diagnosis and methods of treating diseases differ from Ibn Sīnā’s medical concept. Ibn Sīnā, who had the title of *Shaykh ur-raīs*, approached each topic philosophically and paid attention to logical consistency. The “The Small Canon of Medicine” was written in a simple style with the aim of increasing medical literacy.

In the process of identifying the author of the “The Small Canon of Medicine” and demonstrating the significance of the work as a medical source, the following **proposals** and **recommendations** were developed:

1. To compile a list of all works attributed to Ibn Sīnā; classify them by subject; and conduct research on each attributed work.
2. To study the scientific legacy of Ibn Sīnā’s students and followers in order to identify his purely scientific ideas and views.
3. To study the terminology and style of Ibn Sīnā’s works, taking into account the importance of terminology in researching and publishing sources on the history of science.
4. To show how the specific aspects of the work “The Small Canon of Medicine” relate to modern medicine.

**НАУЧНЫЙ СОВЕТ DSc.2/30.12.2019.Tar.44.01
ПО ПРИСУЖДЕНИЮ НАУЧНЫХ СТЕПЕНЕЙ
ПРИ ИНСТИТУТЕ ВОСТОКОВЕДЕНИЯ ИМЕНИ АБУ РАЙХАНА
БЕРУНИ АКАДЕМИИ НАУК РЕСПУБЛИКИ УЗБЕКИСТАН**

ИНТИТУТ ВОСТОКОВЕДЕНИЯ ИМЕНИ АБУ РАЙХАНА БЕРУНИ

ИБРАГИМОВ ФАХРИДДИН НУСРАТОВИЧ

**АТТРИБУЦИЯ “МАЛЕНЬКОГО КАНОНА” И ЕГО МЕСТО В
ИСТОРИИ МЕДИЦИНЫ**

07.00.02 – История науки и технологий

**07.00.08 – Историография, источниковедение и методы
исторического исследования**

**АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по историческим наукам**

Тема диссертации доктора философии (Phd) зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан за номером В 2025.1.PhD/Tar812.

Диссертация выполнена в Институте востоковедения имени Абу Райхана Беруни Академии наук Республики Узбекистан.

Автореферат диссертации доступен на трех языках (узбекском, английском и русском (резюме)) на веб сайте Учёного совета www.beruni.uz а также, на информационно-образовательном портале «Ziyonet» (www.ziyonet.uz).

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Защита диссертации состоится «__» _____ 2025_ г. в ____ часов на заседании Научного совета DSc.2/30.12. 2019.Tar.44.01. по присуждению ученых степеней при Институте востоковедения им. Абу Райхана Беруни Академии наук Республики Узбекистан по адресу: 100170, Ташкент, ул. Мирзо Улугбека, 79. Тел.: (+998) 71-262-54-61; факс: (+998) 71-262-52-77; e-mail: beruni1@uznet.net.

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(Протокол реестра рассылки № ____ от _____ 2025 года).

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования состоит в установлении автора произведения «Малого канона медицины» и всестороннем исследовании данного труда в качестве источника по средневековой медицине.

Объектом исследования являются «Малый канон медицины» и медицинские источники, написанные в средние века в жанрах «сокращение» и «канунча» (маленький канон).

Предмет исследования составляет атрибуция «Малого канона медицины» и определение его значимости в качестве письменного источника по медицине.

Научная новизна исследования заключается в следующем:

- определено, что в средние века к «Канону врачебной науки» Абу Али ибн Сины было написано десять «сокращений» и «канунче». Произведения такого типа составлялись на полный текст «Канона» или на его отдельные части. Установлено, что данные работы писались на исторических территориях современного Узбекистана, Ирака, Турции, Ирана, Сирии и Египта в период с XI по XXI вв. Это, в свою очередь, показывает, что «Канон врачебной науки» имел большое научно-практическое значение для развития медицинской науки в этих регионах;

- доказано, что автором «Малого канона медицины» является Абд ар-Рахман ибн Мандавайх, *кунья* имени которого так же Абу Али. На основе первоисточников показано, что это был признанный целитель своего времени, написавший около сорока работ и занявший место в истории медицины как офтальмолог и комментатор трудов греческого врача Галена (ум. 216);

- с помощью изучения многочисленных записей и печатей в рукописях «Малого канона медицины» определена высокая общественная востребованность данного труда, которым пользовались не только обыватели, но и правители, известные книговладельцы, астрономы и целители. Выявлено, что, будучи по содержанию простым и практичным в использовании, «Малый канон медицины» был написан в качестве пособия;

- доказано на основе сравнительного анализа «Канона врачебной науки» Ибн Сины и «Малого канона медицины» Ибн Мандавайха, что в этих текстах представлено отличное друг от друга изложение диагностических методов, в частности, измерения пульса, взятия показаний мочи, а также таких терапевтических методов, как режим питания, используемые препараты и способы очищения организма.

Внедрение результатов исследования.

По результатам, полученным в ходе исследования:

вывод о том, что в Средние века к «Канону врачебной науки» Ибн Сины было написано десять «сокращений» и «канунче», составленные на полный текст «Канона» или на его отдельные части и написанные на исторических территориях современного Узбекистана, Ирака, Турции, Ирана, Сирии и Египта, нашли отражение в «Энциклопедии учёных и

мыслителей Средневековья», подготовленной Международным научно-исследовательским центром Имама Бухари (Справка за № 02/556 Международного научно-исследовательского центра Имама Бухари при Кабинете Министров Республики Узбекистан от 15 декабря 2023 г.). Это показывает, что «Канон врачебной науки» имел большое научно-практическое значение для развития медицинской науки в этих регионах, что также отразилось на популярности написанных к нему «сокращений» и «канунче»;

вывод о том, что автором «Малого канона медицины» является не Ибн Сина, как ранее предполагали многие исследователи, а Абд ар-Рахман ибн Мандавайх, известный также под *кунья* Абу Али, был изложен в ходе одного из выпусков телевизионной передачи «Халқ мулки» («Народное достояние») на телеканале “O‘zbekiston tarixi” (Справка за №02-Ё-2444 ГУП «Телерадиоканал Узбекистана» Национальной телерадиокомпании Узбекистана от 5 октября 2021 г.). В результате, на основе сведений первоисточников, выяснилось, что до наших дней дошли не только те труды, авторство которых принадлежит Ибн Сине, но и приписываемые ему работы, число которых уменьшилось на одно произведение.

Апробация результатов исследования.

Результаты исследования прошли апробацию в рамках 6 научных конференций, в том числе 2 зарубежных и 4 международных.

E'LON QILINGAN ISHLAR RO'YXATI
LIST OF PUBLISHED WORKS
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ

I bo'lim (часть I; part I)

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II bo'lim (part II; часть II)

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Avtoreferat “Meros” jurnali tahririyatida tahrirdan o‘tkazilib, o‘zbek, ingliz, va rus tillaridagi matnlar o‘zaro muvofiqlashtirildi.



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