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The Structure and Content Analysis of 'Al-Qanon al-Saghir': A Descriptive Analysis

Abstract

Among the historical traditional medical texts, there are several hand-written manuscripts with the same structure and format on one topic. Two versions of these hand written manuscripts are under the titles of *Al-Kafi Fi Al-Teb* and *Al-Kefaye Fi Elm Al-Teb*, or briefly *Al-Kefayeh* which in the early sources is also referred to as *Al-Qanon al-Saghir*, attributed to Ibn Mandevaih. On the other hand, other versions of the *Al-Qanon al-Saghir* were attributed to Avicenna. Since it seems unlikely that these quite similar versions belong to two authors, it is necessary to figure out the actual writer of the work. This paper is a descriptive analysis of the existing evidence about *Al-Qanon al-Saghir* and written scripts, comparing their structure and contents to similar works of Ibn Mandevaih, and Avicenna, to determine whether the author is the former or the latter, or both. After investigating historical documents, the investigators found that *Al-Qanon al-Saghir* was attributed to Ibn Mandevaih in early works and to Ibn-Sina in later works. The he similarities found in the structure and content of the two versions make it difficult to convince the researchers to consider each text as a separate book written by different authors. Moreover, contradictory findings presented in *Al-Qanon al-Saghir* to Avicenna's famous works indicated that this book belongs to Ibn Mandevaih. The brief and comprehensive *al-Qanon al-Saghir* is not the summary of the extensive al-Qanon Fi Teb medical textbook by Avicenna but rather an entirely different book written by Ibn Mandevaih.

Key words: Books, Publications, Persian Medicine, Avicenna, Ibn Mandevaih, *Al-Qanon al-Saghir*, *Al-Kafi fi al-Teb*

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Introduction

There is no doubt regarding the attribution of certain works to Avicenna; however, there are other works attributed to him that require further research to establish their validity. One such book is the medical textbook titled *Al-Qanun al-Saghir*. Although it is attributed to Avicenna, he did not mention it in any of the published lists of his works. The book *Al-Qanun al-Saghir fi al-Tabb* Avicenna was edited by Ahmad Farid Al-Muzidi and published by Dar al-Kotob al-Alamiya Publishing House in Beirut. The editor claims that there are two versions of this book in Egypt, which served as the basis for his work (Avicenna, 2003, p. 4).

Dr. Shaker Lawai has also translated this work into Persian under the title *The Brief Qanun* (Avicenna, 2009). However, among the traditional medical texts found in libraries, there is a version very similar to *Al-Qanun al-Saghir* in terms of content, structure, order of topics, and stylistic features. This version, titled *Al-Kafi fi Al-Teb*, is attributed to Ibn Mandevayih, a renowned Iranian physician, botanist, and pharmacist from the 4th century. It is also referred to as *Al-Qanun al-Saghir* and *Al-Kafiyeh fi 'elm al-Tabb* (Ibn Mandavieh, 2007).

In his book, *Ayun al-Anbaa fi Tabaqat al-Atebba*, Ibn Abi Osaybia (668 AH) mentioned Ibn Mandevaih as a famous physician from Ajam countries. While listing his numerous works in medicine, Ibn Abi Osaybia pointed out *Al-Kafi fi Al-Teb*, also known as *Al-Qanun al-Saghir* (Ibn Abi Osaybia, 1996, Vol.1, p.459). A recently published work has examined *Al-Kefayeh* writing style (Sharififar, 2022). *Al-Kaffi Fi-Tabb* has also been edited by Mohammed Ali Lasani under the same title and published by Iran's Traditional Medicine Publications (Ibn Mandavieh, 2022).

Main Materials and Methods

We conducted a comprehensive descriptive analysis of the works attributed to Ibn Mandevaih, using the existing evidence to shed light on the validity of these attributions. Additionally, we delved into historical documents to examine and compare the structure and content of *Al-Kafi fi Al-Teb* by Ibn Mandevaih with *Al-Qanun al-Saghir* by Avicenna. Through this process, we meticulously cross-referenced similarities between these texts and other works ascribed to both authors.

Biography and Bibliography of Ibn Mandevaih

Ibn Mandevaih, a renowned physician, botanist, and pharmacist, lived in the 4th century A.H. Despite his medical fame, there is not much information about his biography in detail, including his date of birth, place of residence, and medical training. There is neither precise information about his death. According to Fuad Sezgin's History of Arabic Writings, Haji Khalifa mentions that Ibn Mandevaih passed away in 410 AH (Sezgin, 2007, p. 77). He was brought up in a notable family in Isfahan, and his father, Abd-Al-Raham, possessed profound linguistic knowledge. Some even attributed the poetic collection *Al-Sheer Al-Shoara* to him, although it is commonly recognized as one of Ibn Mandevaih's works (Ibn Abi Osaybia, 1996, p. 459).

Ibn Mandevaih was a student of Abu-Mahir Ibn-Yousof-Ibn Sayar Shirazi (Modarres Tabrizi, 1990, p. 233) and was a contemporary of Aboo-Al Alaa Farsi, who served as the chief physician to Aale Bouyeh (Al-Khalili, 1946, p. 39). In his book, *Ekhbar Al Olama*



Be Akghbar Al Hokama, Al-Qefti (646 AH) introduces Ibn Manduyeh as a writer, poet, physician, and one of the prominent elders of Isfahan, with numerous medical works to his credit. He was also one of the twenty-four skilled doctors invited from around the world to serve at Azdoi Hospital in Baghdad, established by Azad Al-Daulah Fanakhusro in 372 AH (Al-Qefti, 2005, p. 320). Ibn Abi Osaybia (668 AH) includes Ibn Manduyeh in his list of famous physicians of Balad Ajam (Farsi) and mentions his book *Al-Kafi fi Al-Teb*, also known as *Al-Qanun al-Saghir* (Ibn Abi Osaybia, 1996, p. 459). Several historians, including Al-Zahabi (748 AH), Al-Safadi (724 AH), Ibn Kathir (774 AH), and Haji Khalifa (1067 AH), have acknowledged Ibn Mandevaih and highlighted his works.

In our investigation, we consulted more recent published resources by Sobhi Al-Mazani (1971 AD), Ahmad Isa Beck (1981 AD), Omar Kahale (1987 AD), Mohammad Al-Khalili (1946 AD), Modarres Tabrizi (1990 AD), and Mosleh Al-Din Mahdavi (1995 AD), which provide brief introductions to this esteemed doctor and his works. Ibn Mandevaih is known for his significant contributions to the medical field, as evidenced by his extensive research publications. His most significant publication, known as the Law in Medicine, is *Al-Kafi fi Al-Teb*, also referred to as *Al-Qanun al-Saghir*, *Al-Kefayeh Fi Elm al-Teb*, or simply *Al-Kefayeh*. He possessed a profound knowledge of medical theory and expertise in its practical applications, as reflected in his numerous works. For example, he wrote a treatise for Abo Mohammad Abdullah Ibn Ishaq, rejecting some of his treatment methods, and another treatise for Yusuf Ibn Yazdad, dismissing one component of the combined drug he proposed.

One of the remarkable aspects of Ibn Mandevaih's work is his emphasis on prevention over treatment and his special attention to public health and disease prevention. In various articles under the title of Body Care, he provides health recommendations about environmental health, the ideal climate for the body, nutrition, sleep and rest, mental and emotional states, and exercise. One such article, written about the lifestyle of Abu Muslim Mohammad Ibn Hasan during the last years of the Middle Ages and the beginning of the Old Age, can be found in manuscript number 2114 available at Tehran University.

Ibn Mandevaih also contributed to the fields of botany and herbal medicine, authoring treatises on topics, such as Indian Tamarind, The Effects of Drinking on the Body, and Description of Wine and its Benefits and Harms. He paid special attention to the impact of herbal drinks and medicine on health and their medical applications. He was also recognized for his expertise in pharmacology, with Abu Rihan Biruni, citing him in his book *Saydaneh* (Biruni, 2004, p. 118).

Moreover, Ibn Mandevaih's works also included ophthalmology and its related treatments, as evident in treatises like Structure of the Eye, Treatment of Visual Impairments, and Cataract Treatment. Among his other notable medical treatises are Colic and Bladder Treatment, Causes of Sexual Desires, and Children's Diseases. The latter discusses the most common pediatric complications from birth, showcasing his special attention to pediatric medicine (Ibn Abi Osaybia, 1996, p. 459). While practicing medicine in Baghdad, Ibn Mandevaih wrote treatises for the doctors of Isfahan and his students, such as The treatise to the followers of treatment patients in Isfahan Hospital, which was utilized by practitioners in Isfahan. Ibn Abi Osaybia mentions an individual named Ostaz Al-Raees to whom Ibn-Mandevaih wrote a medical treatise titled *Treatment of Fissures* (Ibn Abi Osaybia, 1996, p. 461). In the sixth volume of the book *Ayyan Al-Shia*, it is mentioned



that this treatise was sent to Avicenna (Al-Amin, 1992, p. 70). Ibn Mandevaih believed that a doctor also needed information on speech pathology and wrote a treatise on the subject for “Hamza Ibn Al-Hassan.”

In conclusion, Ibn Mandevaih, with his numerous medical works, made significant contributions to the field of medicine. His expertise included a wide range of topics, including prevention, public health, pharmaceuticals, herbal medicine, ophthalmology, and pediatrics. His most prominent publication, *Al-Kafi fi Al-Teb* or *Al-Qanun al-Saghir*, stands as a testament to his profound knowledge and enduring legacy in the medical field.

Introduction to *Al-Kafi fi Al-Teb*

Al-Kafi fi Al-Teb, also known as *Al-Kefayeh* or *Al-Qanun Al-Saghir*, is a comprehensive medical work organized into ten articles and 106 chapters. In the book’s preface, the author begins by praising God and encouraging the readers to pursue knowledge. He states that he wrote this work in response to a request from a Sheikh, intending to benefit the general public in their education. The Sheikh specifically asked the author to compile the fundamental principles of medicine concisely, avoiding intricate details and complexities, and expressing them in simple and clear language.

Al-Kefayeh is intended for a wide audience and belongs to the category of books that target medicine for all. It is written in a simple and accessible style to the extent that beginner students, or laypeople are able to study it. Throughout the text, the author frequently refers patients to seek specialized medical advice, particularly when dealing with complex and rare diseases, after providing primary recommendations.

The book includes a table of contents, which lists the two main sections of the book along with their headings. Additionally, the ten subheadings, using Abjad letters, are indicated, providing an easy navigation system for readers. The two sections of the book are the theoretical and practical sections, based on the topics they cover.

Under the theoretical section, containing three articles, the author:

1. Discusses the theoretical concepts of medicine, including its fundamental principles, general terminology, and description of body parts, as well as the mention of essential elements.
2. Outlines the properties of foods and drinks.
3. Introduces preventive measures and health recommendations for maintaining human well-being throughout different age periods.

The practical section, consisting of seven articles, covers medical concepts related to the seven main body systems, along with discussions on pathologies, symptoms, and their corresponding treatments.

Al-Kafi fi Al-Teb is a scientific text that effectively combines simplicity and conciseness. The author employs attractive examples of clear and beautiful writing throughout the work, focusing on clarity of content, and brevity, and providing an overview of the topic of embryology. In order to achieve his educational goal, the author skillfully uses rhetorical and syntactical techniques while ensuring that the content remains easily understandable. The result is a highly condensed and comprehensive text that is both practical and useful. Further investigation by researchers interested in this field is required to explore the lexical, writing, and stylistic features of this book.



Introducing Available Manuscript Titles Attributed to Ibn Mandevaih and Avicenna

There are two attributed works of Ibn Mandevaih, namely *Al-Kafi fi al-Teb* and *Al-Kefayeh fi Elam Al-Teb*, sometimes abbreviated as *Al-Kefayeh*. Historical sources also refer to *Al-Kefayeh* as *Al-Qanun al-Saghir* (Ibn Abi Osaybia, 1996, p. 459). These works exhibit similar text structures. The Institute of Medical History, Islamic Medicine, and Supplement of Iran University of Medical Sciences published the first compact disk (CD) copy of the work under the title *Al-Kafi fi al-Teb* in March 2016 as a limited edition. This CD copy, donated by Dr. Mohammad Sadr, contains the original version of *Al-Kefayeh*, including 150 pages written in the *Naskh* font with black ink. The text is legible, with corrections marked with a Sah symbol in the margins of each page. This particular copy is dated November 25th, 1113 AD.

The second electronic version of the work is available for download from the official website [www.almeshkat.net]. According to the information provided, this manuscript is registered in the Chesterbiti Library in Dublin, Ireland. Through correspondence with the library, the file containing this version was received in September 2021. This original copy, classified as number 3676 in the library, was written in 1699 AD by Al-Sayyed Mustafa al-Safi al-Tabib in Constantinople. It consists of six treatises, with pages 62 to 112 dedicated to Al-Kefaya. The page sizes for this edition are 4.17 by 6.41 inches, and it contains 17 lines in the *Naskh* font with black ink. There are no Arabicization or annotations present, and it is signed by Ma La Yasa in the margins of some pages.

The available manuscripts attributed to Avicenna are titled *Al-Qanun al-Saghir*. It bears numerous structural and content similarities to the aforementioned works, making it difficult to discriminate them as separate books with different authors. It is highly likely that they are all one book with the same author but different titles.

In the following analysis, we will present an examination of the attribution soundness of these versions.

1- Historical Analysis

One common approach to validate authorship attribution is to examine historical references. We began by consulting indexing books to see how well-known historians, such as Al-Qefti (646 AH) (Al-Qefti, 2005, p. 320), referred to Avicenna and Ibn Mandevaih concerning their contributions to medicine. However, we found no evidence in historical references attributing *Al-Qanun al-Saghir* to Avicenna. On the other hand, *Al-Kafi fi Al-Teb*, also known as *Al-Qanun al-Saghir*, is listed among the works of Ibn Mandevaih.

We also examined more recent works, including the catalogs of Iranian manuscripts, such as *Fakhna* (Drayati, 1955, p. 142) and the Catalog of National Library manuscripts (Anwar, 2000, p. 235) and the University of Tehran Library (Danesh Pajoh, 1960, p. 750). Besides, we consulted the Index of *Al-Tabb Al-Islami* Manuscripts in Turkish Schools. None of these sources listed *Al-Kafi fi Al-Teb* under the documents attributed to Ibn Mandevaih. However, in the Index of *Al-Tabb Al-Islami* Manuscripts in Turkish Schools," there are five collections titled *Al-Qanun Al-Asghar - Al-Saghir*, attributed to Avicenna (Aghloo, 2007, p. 37).

Another historical reference is *Majma Al-Nawader* by Nezami Arooz Samarkandi (550 AH), who lived closer to the time of Avicenna and Ibn Mandevaih than other scholars mentioned in this research. In the fourth article of his book, Nezami mentions Ibn-Man-



devaih's *Al-Kefayeh* as one of the intermediate-level medical books that physicians should study. Nezami lists *Kefayeh* by Ibn Manduyeh Isfahani after *Hedaya Al-Mota'alemin* by Abu Bakr Akhavaini (the most important historical medical reference) and before *Aghraz al-Tabb* by Seyyed Ismail Jarjani (Nezami Arooz Samarkandi, 1948, p. 108). Nezami further states that a trustworthy doctor should always carry one of these small books, written by experienced doctors, such as *Tohfa Al-Mulok* by Muhammad Ibn Zakaria and *Kefayeh* by Ibn Manduyeh Isfahani, and mentions Avicenna's book "*Tadarok Anvah Al-Khata Fi Al-Tadbir Al-Tabbi*" as one of his small books. However, Nezami does not mention *Al-Qanun al-Saghir* attributed to Avicenna. If a book titled *Al-Qanun al-Saghir* attributed to Avicenna existed during Nezami's time, he would have mentioned it as one of the sources of medicine. This book is registered on page 62 of collection 4547 of the Majles Library, and its other title is *Daf Al-Mazar al-Koliyya Le Al-Abdan Al-Ensania*, which is mentioned in the introduction of the treatise.

Based on historical documents, it can be concluded that *Al-Qanun al-Saghir* is attributed to Ibn Mandevaih in his earlier works and to Avicenna in his later works.

2- Structural Analysis

An examination of the structure and organization of the two researched versions reveals significant similarities. The level of similarity is so high that it is difficult to assign them written by separate authors. Table 1 shows the percentage of differences in the usage or omission of synonymous words in these versions. For example, one minor difference found in comparing the structure of the two versions is the use of knowledge of veins instead of identification of the vein's pulse.

The oldest versions of these manuscripts are attributed to Ibn Mandevaih. Other versions have been written in a modified form without omitting or rearranging the text. There is one case where the lack of correct punctuation confused understanding of a phrase's meaning. This phrase has not been modified in any of the book versions and has only been removed in the Persian translation.

Table 1 presents a structural analysis of one randomly selected chapter from each article of the oldest copy attributed to Ibn Mandevaih (a) compared to the collective copies attributed to Ibn Mandevaih (b) & Avicenna (c). As seen, in the fourth chapter of the third article, there are no oppositions/contradictions between the copies. The highest discrepancy percentage is found in the sixth chapter of the sixth article, which has an additional treatment method written in the "B" and "C" versions. Overall, the difference between the versions is 8.82%, which is not acceptable for a book attributed to two authors.

Upon investigating the arrangement of the copies, similarities emerge. Both the "A" and collective "B & C" copies are organized into 10 articles and 106 chapters. At the beginning of the book, the author lists the general topics of each of the ten articles with assigned numbers for each. Subsequently, the chapters of each article are named using Abjad letters. For example, the arrangement of chapters in the first article is as follows: The first article contains human embryology, the body's simple and compound compositions, the theoretical and practical branches of medicine, followed by outlining the knowledge of the pulse, urine, and other aspects of the body in seven chapters (Ibn Mandavieh, 2007, p. 3).

After introducing these ten articles, the author (Ibn Mandavieh) provides detailed de-



scriptions of each chapter. This method facilitates easy access to each topic for the reader.

Table 1: A structural analysis of one randomly selected chapter from each article of the oldest copy attributed to Ibn Mandavieh. (a) compared to the collective copies attributed to Ibn Mandavieh (b) & Avicenna (c).

Article number	Chapter number	Number of correct words used	Discrepancies			Similarities			Percent discrepancies	
			Similar words	Synonymous words	Total	Wrong word used	Word dropped in "A"	Word dropped in "B & C"		Total
1	1	517	512	3	515	1	1	0	2	0.38
2	6	64	62	1	63	0	0	1	1	1.56
3	4	53	52	1	53	0	0	0	0	0
4	11	231	212	18	230	0	1	0	1	0.43
5	2	63	54	1	55	1	2	5	8	12.69
6	6	161	79	7	86	0	75	0	75	46.58
7	4	61	51	5	56	0	0	5	5	8.19
8	1	68	58	2	60	0	0	8	8	11.76
9	3	49	46	1	50	0	2	0	2	4.08
10	2	101	74	4	78	0	11	12	23	22.77
Total		1417	1219	43	1262	2	92	31	125	8.82

A total of 106 chapters are discussed in all versions of the manuscript. These 106 chapters are also found in other conventional books of Iranian medicine. In *Al-Qanun fi Al-Tabb*, Avicenna initially divides the book into five general chapters: 1. General topics, 2. Single drugs, 3. Specific diseases of body parts, 4. General diseases, and 5. Combined drugs. Within the first chapter, he addresses the theoretical concepts of the science of medicine and describes its divisions as follows: (Avicenna, 1999, p. 14)

The first section discusses the definition of medicine and its topics related to natural matters. The second section covers diseases, their causes, and general symptoms. The third section explores the causes of health and illness and the inevitability of death. The fourth section focuses on collected treatment methods for general diseases. Avicenna then provides detailed explanations for each of these sections. The order of topics is somewhat different from *Al-Qanun fi Al-Tabb*. Figures 1 and 2 compare the theoretical concepts between *Al-Qanun al-Saghir* and *Al-Qanun fi Al-Tabb*.

Theoretical concepts covered in *Al-Qanun al-Saghir* include:

1. Embryology
2. Simple Organs
3. Compound Organs
4. Definition of Medicine and its Subjects



The detailed medicinal theoretical concepts outlined in *Al-Qanun al-Saghir* include:

<u>Natural Matters</u>	<u>Unnatural Matters</u>	<u>Extra-Natural Matters</u>
Elements	Air	Diseases
Mixtures	Movement	Causes
Combinations	Stillness	Symptoms
Organs	Sanitation	
Powers	Foods	
Functions	Drinks	
Spirits	Sleep	
Psychological	Wakefulness	
Animalistic	Feelings	
Natural		
Ages		
Skin Color		
Figure		
Gender		

The *Al-Qanun al-Saghir* book also covers medicinal practical concepts.

In comparison to the above-mentioned theories and practical concepts which are discussed in *Al-Qanun al-Saghir* (Figure 1), the following topics are the detailed theoretical concepts covered in *Al-Qanun fi Al-Tabb*:

<u>General Affairs</u>	<u>Causes and Symptoms of Diseases</u>
Definition of medicine and its topic	Diseases
Elements	Causes
Combinations	
Mixtures	
Organs	
Powers and Functions	
Psychological	
Natural	
Animalistic	
<u>Necessary Causes</u>	<u>Unnecessary Causes</u>
Air	Symptoms
Foods and drinks	
Motion and stillness	
Emotional states	
Sleep and wakefulness	
Vomiting and congestion	

The topics of Health, Illness, and Death are also discussed. Lastly, the book covers Treatment Methods. (Figure 2)

The comparison of Figures 1 and 2 represents that *Al-Kifayah* provides a more detailed list of contents and categories, compared to *Al-Qanun Fi Al-Tabb*. In *Al-Kefayeh*, the first



article focuses on introducing the simple and compound organs of the human body, followed by discussions on elements, mixtures, combinations, powers, and other natural or extra-natural aspects. On the other hand, in *Al-Qanun Fi Al-Tabb*, Avicenna first defines the science of medicine and its subjects, then discusses elements, combinations, and mixtures, and subsequently introduces the simple and compound organs of the human body, along with other natural or extra-natural matters.

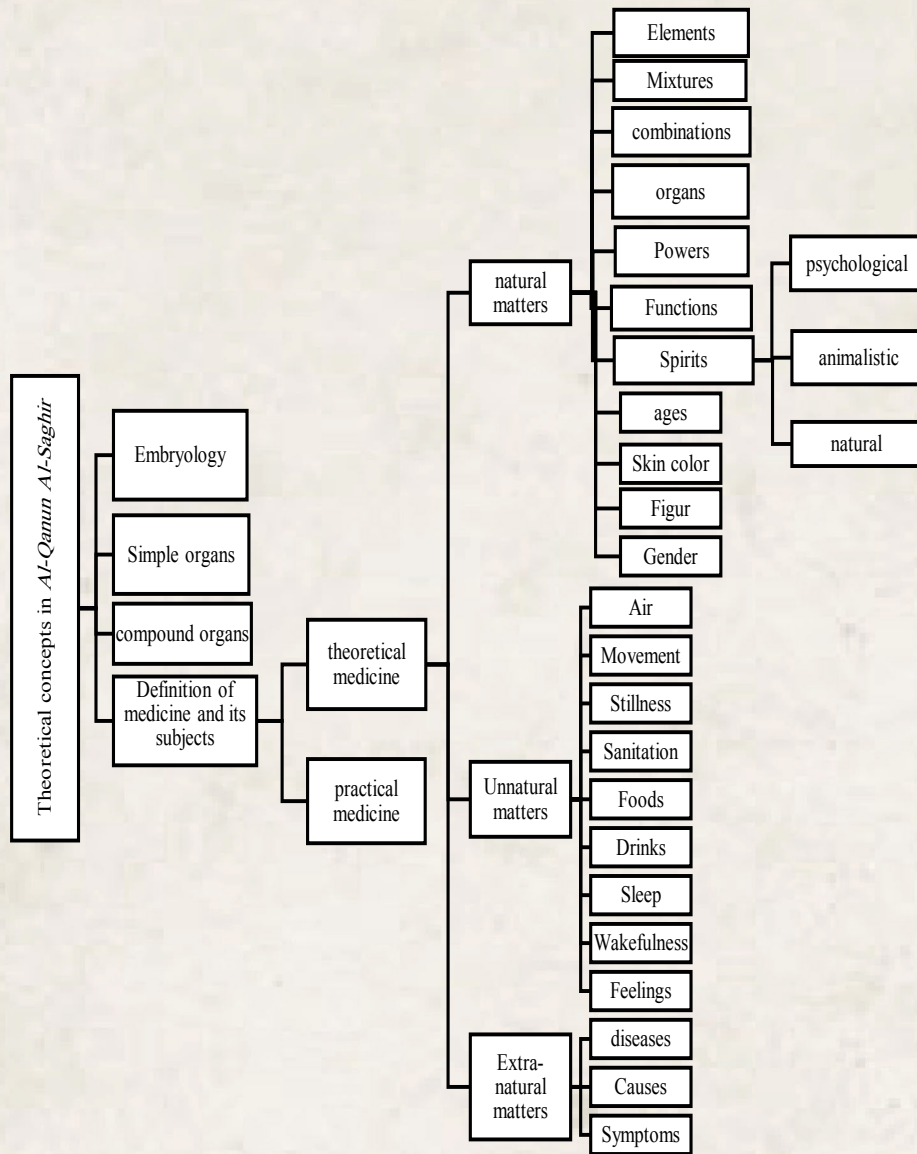


Figure 1. The theoretical concepts in *Al-Qanon al-Saghir*.

Moreover, Avicenna categorizes powers into three types: psychological, natural, and animalistic, in *Al-Qanun Fi Al-Tabb*. In contrast, the author of *Al-Kefayeh* refers to them as spirits, which also includes the temperament of each member. Additionally, Avicenna mentions the mood of each member in the composition section.

Therefore, in terms of structure, chapters, table of contents, and categories, *Al-Qanon*



al-Saghir differs from other medical works of Avicenna, such as *Al-Qanun Fi Al-Tabb*. This distinction further supports the attribution of *Al-Qanun al-Saghir* or *Al-Kefayeh* to Ibn Mandavieh.

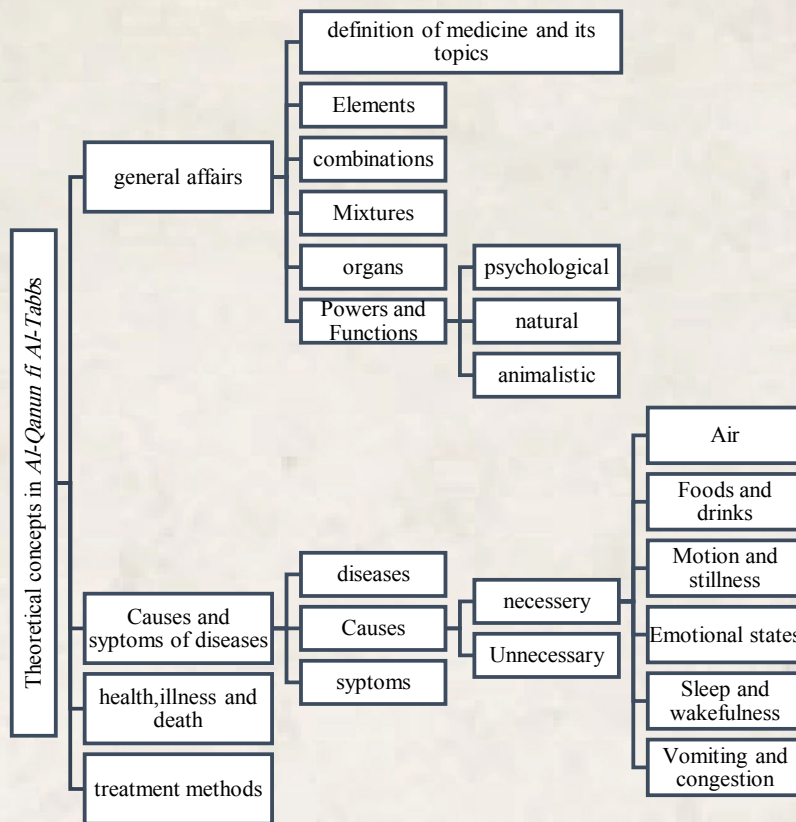


Figure 2. The theoretical concepts in *Al-Qanun fi Al-Tabb*.

Content analysis

All the researched versions have identical content. In the preface of each edition, the author begins by praising God and encouraging readers to pursue knowledge. The author then states that he wrote this work at the request of a person named Sheikh to provide a beneficial and easily comprehensible resource for the general public. The Sheikh specifically asked the author to compile the principles of medicine in a concise and clear manner that could be understood by scientists.

The book is divided into two parts: theoretical and practical, organized according to specific topics. The first article pertains to the theoretical part, in which the author discusses the fundamental concepts of medicine. This includes the basics and general principles of the science, descriptions of various body parts, and the mention of mixing and combining, among other topics. The second article focuses on the properties of foods and drinks, while the third article is dedicated to introducing preventive measures and health recommendations for maintaining human well-being across different age groups. The remaining articles, from the fourth to the tenth, delve into the practical aspects of medicine. They cover diseases affecting various parts of the body from head to toe, including their



causes, symptoms, and treatment methods (Figure 3).

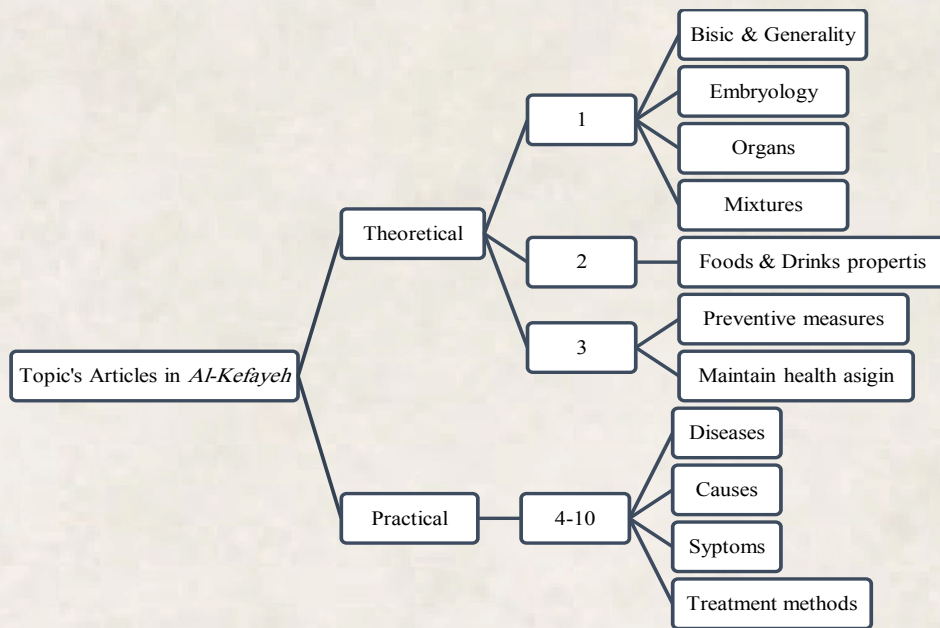


Figure 3. The topic of articles in Al-Kefayeh

The following is the list of articles in *Al-Kefayeh* by topic:

Theoretical

Article 1:

- Basic & Generality
- Embryology
- Organs
- Mixtures
- Combinations

Article 2:

- Foods & Drinks properties

Article 3:

- Preventive measures
- Maintaining health guidelines

Practical

Articles 4 to 10:

- Diseases
- Causes
- Symptoms
- Treatment methods

In some issues, there are differences or contradictions between Avicenna’s opinions, as can be seen in his works, with what is mentioned in the researched versions. Some of these differences are examined here. The author of *Al-Kefayeh* or *Al-Qanon al-Saghir* in the definition of medicine mentioned three states for the human body (Ibn Mandavieh, 2007, pp. 39-40). Avicenna in *Al-Qanon fi Al-Tabb* pointed out the opinion of a group that considers three states for the human body: “There are three states of the human body:



health and illness, and a third state of unhealthiness and illness.” Then, he disputed this opinion and believes that: “the third state does not include the definition of health and only two states of health and disease are envisioned for humans” (Avicenna, 1999, p. 23).

To explain the individual parts of the human body, *Al-Qanun al-Saghir* introduced arteries and veins with the words *al-Orooq al-Nawabez* and *al-Orooq non-al-Nawabez* and *al-Orooq al-Zawareb* and *non-Zawareb* (Ibn Mandavieh, 2007, p. 21). However, Avicenna in *Al-Qanun Fi Al-Tabb* used the term *al-Orooq al-Zawareb* and *Al-Orooq Al-Sawaken* for them (Avicenna, 1999, p. 29). Furthermore, there are differences in the divisions of medical science. The famous topic of Six Essentials that Avicenna wrote in *Al-Qanun fi Al-Tabb* under the title *Al-Asbab Al-Zaroryah*, includes “1. Air, 2. Foods and drinks, 3. Motion and stillness, 4. Emotional states, 5. Sleep and wakefulness, 6. Vomiting and congestion (Figure 2), in *Al-Qanun al-Saghir*, is mentioned under the title Unnatural objects and have introduced nine things, including 1. Air, 2. Movement, 3. Stillness, 4. Sanitation, 5. Foods, 6. Drinks, 7. Sleep, 8. Wakefulness, 9. Feelings, such as happiness, sadness, anger, and satisfaction (Figure 1) (Ibn Mandavieh, 2007, p. 39).

The manuscript Treatment of ten brain diseases belongs to Avicenna, which includes 150 chapters, and the treatment of each disease is mentioned in one chapter. The order of diseases in this book is almost the same as *Al-Qanun al-Saghir* but in a more comprehensive form. It is worth mentioning that the treatments recommended for the diseases are contrary to what is mentioned in *Al-Qanun al-Saghir*.

In this research, using historical evidence, structural and content discrepancies, we found that *Al-Kefayeh* or *Al-Qanun al-Saghir* belongs to Ibn Mandevaih and all available evidence strengthens the rejection of the attribution of *Al-Qanun al-Saghir* to Avicenna.

Conclusion

Upon reviewing historical documents, it becomes evident that the book *Al-Kafi fi Al-Teb* or *Al-Kefayeh fi Elam Al-Teb* is indeed attributed to Ibn Mandevaih. This is substantiated by earlier works, such as *Oyun al-Anba fi Tabaqat al-Atebba* by Ibn Abi Osaybia and *Majma al-Nawader* by Nezami Arooz Samarkandi, which are closer in time to Avicenna and Ibn Mandevaih. These sources explicitly mention the name of Ibn Mandevaih in relation to this manuscript.

Furthermore, advanced sources, such as Ibn Abi Osaybia’s work, clarify that after mentioning the title *Al-Kefayeh*, it is introduced as *Al-Qanun al-Saghir*. This strengthens the argument that *Al-Qanun al-Saghir* is, in fact, the same as *Al-Kefayeh* and belongs to Ibn Mandevaih, as stated by Ibn Abi Osaybia.

In terms of structure, chapters, table of contents, and categories, the version of *Al-Qanun al-Saghir* differs from other medical works written by Avicenna, such as *Al-Qanun fi Al-Tabb*.

Regarding content, the divergence between certain medical opinions presented in *Al-Qanun fi al-Tabb* by Avicenna and those found in *Al-Qanun al-Saghir*, along with the complete alignment of the latter with Ibn Mandevaih’s views, solidifies the claim that this work belongs to Ibn Mandevaih.

The misconception that *Al-Qanun al-Saghir* is attributed to Avicenna stems from the similarity of its name to Avicenna’s book *Al-Qanun fi Al-Tabb*. *Al-kefayeh* has acquired the name *Al-Qanun al-Saghir* due to its comprehensive and concise nature. This has led



to the assumption that it is a summary of Avicenna's *Al-Qanun fi Al-Tabb*. However, the present research, utilizing historical evidence and identifying structural and content discrepancies, holds that this book belongs to Ibn Mandevaih. These findings strongly reject attributing *Al-Qanun al-Saghir* to Avicenna.

Conflict of Interest

None.

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