

The “Passionate Love” Disease and its Treatment in the Heritage of Arab-Islamic Medicine

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History of the quintessence of passionate love disease:

Passionate love was considered for that excessive form of the highest form of love. At the time, love would be looked to for the highest affection humans were adorned. So passionate love was considered the example for the condition that occurs as a result of the extreme exaggeration in love, which reflected with the negative effect on the personality of the pretended lover with body disturbances, for behavioral disturbances which often push the wounded person to commit that was perpetrated other than reasonable.

Indeed, I have taken up this subject by the Arab writers, including poets on their particular manner of amorous feelings, and regarding the disease many among them that hoped not recovery.

Al Aasee put the palm of his hand⁽¹⁾ at his waist

He said the desire turning aside with this craft.

And also, the among literature what was the treatment advice of the conversation happening between passionate love sought for one's love feelings was left off:

Any lover of the multitude would have to learn by experience from God; if passionate love is the condition with the boy, what should he do?

Waste his desire, thereafter he covered his secret; and

exercised restraint with all matters as was under control

And how would he waste, with the desire fighting the boy; and with every day his heart would cut off

Because he was not patient to suppress his secret; so even death would not benefit

Hear us, obey us; thereafter we died, then they attained; peace always for those hindered from reaching

While the ancient Muslim doctors, upon a manner contrary to the poets, had looked upon this disease as a another diseased condition from the neurological or psychiatric diseases like epilepsy, headaches and melancholy ⁽²⁾ caused illness with the signs, symptoms, and treatment, Vavadoa in his commentary stated that this disease treatment was considered different to adjust the patient's condition and to the degree of culture, in addition to the nature of the circumstances surrounding it.

Perhaps the first who spoke about the disease of passionate love from doctors was the Greek physician, Hippocrates, by the nickname Father of Medicine. Whereas he said, describing what it was: "Passionate love was longed for generated in the heart and met the material sense. So, whenever it was strong, it increased its possessor in agitation and insistence, with severe anxiety and abundance of vigilance. And when melancholy was burning blood with the

condition, then from the tyranny of melancholy, with corruption of dull⁽³⁾ thought and diminished mind. While pleased what was emitted completed, was led down to that madness. Then at that time perhaps the lover killed himself. And probably he died sad. Or probably he reached his lover. So, he died rejoicing or sorrowful. As you saw the lover, when he heard by mention who he liked, how his smear was escaped and changed his appearance. Then for whoever this condition declined gently from the Lord of the worlds, was not by management of addictions”.⁽⁴⁾

Galen had described this disease by saying: ‘The approval of passionate love was entertaining desire yielded for it to the self, as hidden in the brain, heart, and liver. While the lover refrained from food and drink for the functioning of the liver, and for the functioning of the imaginary of the brain. Then he mentioned the lover as thinking about them, so all of the dwellings were occupied therein. Consequently, when it did not work at the time of separation, it was not fancied”.⁽⁵⁾

Causes of the passionate love disease:

Avicenna said about the causes mentioned of this disease: “This disease made evil suggestions similar for Melancholy⁽⁶⁾, mankind had been brought the same influence of idea for approval some form as had its character doing evil to help him for that desire or not to help him⁽⁷⁾.”

Some have added to this disease the unmarried was naked and out of the work from the keeping of people. Ibn Hubal Al Baghdadi spoke about the occurrence of the disease mechanism, so that he says: “The passionate love presented from the persistence of the idea of the approval some form occurring in the imagination and persistence seen by desirable movements of the self to produce what was raised, and supported for movements of the desires. So, it presents from that thing from dullness and withering promise to Melancholy⁽⁸⁾”. From the Hadith of Al Baghdadi, we can explain why the disease of passionate love followed the disease of melancholy in ancient Arabic Medical Publications.

Symptoms and signs:

Most of the sentence of the tribe of Mardini in its Medical Manuscript, named the ‘Dispatched Flame’ in the Medical Art signs and symptoms of the disease of passionate love says: ‘The mark of deceived and dried eyes, except when crying, with thickened eyelids from

the abundance of spending the night awake and the best perfume arising for that. Then his lover offered by putting the hand on his throbbing and he mentioned the highest and extended, if the throbbing he acknowledged was alternated⁽⁹⁾”.

Indeed, most of the whole Muslim Arab doctors who talked about the passionate love disease had the disturbance of the throbbing from the important signs for diagnosis of the passionate love disease to recover, as down to the knowledge of the desired lover. The persistence for this is due to the story told from Avicenna, who compiled a treatise about passionate love written by Ibn Abdullah Al Faqih⁽¹⁰⁾.

The summary of the story, it was an incurable disease that had befallen one of the youths from the sons of the Prince of Persia, and the doctors were frustrated at that time about the knowledge of this disease and with following its symptoms. For the youth was losing weight and strength day after day, and had refrained from food. For he had lacked the appetite, even joked he stuck close to the bed. And since the doctors were frustrated about finding the panacea for this disease of the youth, the family resorted to Avicenna to beg him to visit the patient with the consideration in his case after that was completely difficult from his cure. Avicenna came immediately to reach the home of the patient, asked him about the symptoms of his illness and which people with the situation. Thereafter, he entered to the youth and examined him by observation. Then he sat beside his bed and put his finger on the pulse. Then he asked one of the attendants to count all of the neighborhoods of this city. And when the attendant arrived to mention as much as the neighborhoods, Avicenna had the good fortune for the pulse of the youth had hastened. With that he asked from the attendant to mention names of the families that were inhabitants the neighborhood. Then when that attendant mentioned about the source of these names, he had perceived much more by that pulse of the youth. And here Avicenna asked if this family was part of girls. As they answered yes, then the daughter appeared to the family of the youth. It was said to them that indeed the cause to remove the wonder, if your son was a lover of one daughter of these families. And this is the disease and its treatment with the giving in marriage of that girl.

This uncommon story is an explanation for why the multitude of Arab Muslim doctors who spoke about this passionate love disease had considered the presence of the disturbance of the pulse mentioned of

the lover was from the diagnostic signs of this disease. Avicenna said about the signs of this disease: "Its signs of the eyes of deceit as they fell with lack of tears, except when crying. Also, movement connected to eyelid laughing as looking to something delicious, or heard good news, or made fun. And he shall have many interruptions, while recovery is more the sigh. And his condition changes to joy and laughter or grief and crying when you hear the flirting, especially abandonment with distance. And all of his organs will be wilted except the eyes, so that it will be with its deceived big eyes of its awakened eyelids thickness. And his pulse had been a different pulse of the owner the system tested definitely as the significant pulse. Then his pulse changed with his condition when the special lover was mentioned and when meeting them suddenly. It can be concluded from that for the lover, if he did not recognize it, because the knowledge of the lover is one of the means of his treatment. The craft with that was to mention the names of the restoration many times with the hand on his pulse, and if different by that it means a great difference, while it became to resemble the devoted. Thereafter returning to rehearse that time known among them the name of the lover. Afterwards by mention in the same manner the dwelling, the neighbor, the occupation, the villages, and add all of them to the names of the lovers and saved the pulse, even if something collected mentioned changed one time from whose name of his lover that attribute."⁽¹¹⁾ By the profession that you knew. then if we tested this, we brought forth with it what stood for the benefit⁽¹¹⁾.

The signs and symptoms can be summarized, as the ancient Muslim doctors mentioned them: the wasting away - little appetite, deceiving eyes with thickened eyelids – the isolation of love with the recovery as a big sigh – the pulse disturbed and its peculiar hastening was the mention of the presence of the lover or anything related with them.

Treatment:

Indeed, the Arab Muslim doctors, who spoke about passionate love disease, agreed that the preferred and most useful treatment for this disease was the bringing together of the lover and the sweetheart as that according to permission the law.

The tribe of Mardini said about that: The treatment will have those who express regret as reached the desired way of law. Then they were disgraced with the ugliness of doing it, but kept occupied by some mental information by the credited administrative

council. Thereafter some melancholy was emptied, as it often happened from water poured on their head. Also, watermelon, cucumbers, and herbs were fed; and the alarming sour was given to drink, as ordered to sleep under the dew. And they remembered to look to the moon, when it was full prevented this disease. Also, abundant washing in cold water was advised. But not to eat hot things from medicines, food, and desires⁽¹²⁾.

From what preceded, it can be mentioned the components of treatment passionate love disease according the following:

First - try to bring together the lover and sweetheart to marry, if possible; in that Ibn Hubal Al Baghdadi said: "Nothing is more beneficial treatment of bringing together lover and sweetheart according to the desired way the law allowed, if it was right and cleared from blame. And if it was not, then he looked from afar. Then only, the procrastination⁽¹³⁾."

And Avicenna explained this fact by saying: "Then you can only find as treatment management before them bringing together according to the religion allowed and done by law. And we have seen from its recurring safety, strength, as it restored their holding firmly. But they had been near to becoming dull and passed it, with the difficulty of harsh chronic diseases, by the long passion due to the weak power of intense passionate love. And when he perceived by reaching from his lover after the recurrence delayed with the shortest period spent by the wonder, then we concluded to obey nature's illusions of self⁽¹⁴⁾."

Secondly – the lover was advised and chastised for actions, if he was wise. Avicenna also said: "Then advise and warn them, and be remiss having them ridiculed for and chastised with the illustration it presented for what only was whispered and set forth from the obsession, which its benefit did good, speaking effectively in such as that divided into sections⁽¹⁵⁾."

Thirdly – the lover's occupation with some mental science and credited administrative council or occupied with some other worldly affairs that you spent thinking the about abundance of passionate love with his sweetheart. The Arab doctors had versatility in this area by innovative means that would accomplish this purpose. So, these are the things they mentioned:

1 – the patient works with some Mental Science by the credited community of the governing body, and

therefore if he was among those with its preparation. Then if he was from the religious people, he could console the ascetics, worshippers, and poor with news

2 – if the worker was an expert, whether worked, or kept busy with his work, or his work not harmed from bravery and gaps.

3 – length of travel from the established abode of the sweetheart, whereas that which generated the forgotten with the passage of time.

4 – some doctors mentioned – as Avicenna – it is from the people who forgot the delight and listen, and some of them get that of the increased from their anguish, as that can be recognized

5 – also these from which does good were administrative councils of pleasure, play, and joy, and walking with an abundance of looking at the moon. These are all the things considered from matter that change the lover's thinking about his lover.

Fourth - time of melancholy was emptied from the body and brought to an end against the negative factors in the flesh, as that with dehydration and cooling. Therefore, Al Razi advised by an abundance of washing with cold water, and to be cautious of hot things from food and drugs. In the same manner, he advised for sleep in cold places.

Fifth – the tendency to eat some foods that had the cooling quality, such as the alarming sour, watermelon, cucumbers, herbs, and other foods that had helped for the evacuation of melancholy time, and with the utmost cooling degree achieved follows.

Sixth – finally some doctors had advised to treat this disease that swayed some advanced in years for the lover in the place where they endeavored in the passage of the lover's desire to the other gradually that was the lovers. Thereafter, their action was cut off before he could desire the second.

Passionate Love Disease and Modern Medicine:

At the end of this research, I have to point to the modern medical purpose of passionate love disease. Some may ask why not search modern medical publications, especially Psychiatry Books which was called ancient passionate love disease?

For the answer to that, we must know that passionate love disease can be expressed in a form of emotional stress that the patient was subject to. As this emotional distress according to degree may result for them different having psychological diseases. And that depends on the personal and social background of the patient, with the circumstances surrounding it, as preferred for the personal readiness. Some of those who are subjected to emotional distress may be afflicted with Anxiety Neurosis, including some afflicted with the condition of Reactive Depression. Just as some of the patients, who had been afflicted with at first as split personality, with cases of Schizophrenia manifestations, like the condition with Schizophrenia with the youth or what is called by Schizophrenia of Adolescence.

From this we conclude that what is known for passionate love disease is explained as a form of emotional distress that may lead to the occurrence of serious mental disorders, which can lead sometimes for the risk of the occurrence of suicide, especially those who have been afflicted with the reactive condition of inertia .

Notes and comments:

- (1) Aasee is a doctor
- (2) Meoncholy: passivity disease or depression
- (3) Lack of understanding
- (4) Eye news in layers doctors, pp.51-52
- (5) News in the eyes layers doctors, p 131
- (6) Melancholy is the tendency of sadness or depression
- (7) The Canon of Medicine, c 2, pp. 71-72
- (8) Anthology of Medicine, c 3, p 49
- (9) Meteor manuscript letter in the medical industry, the tribe Mardini, Paper 45
- (10) Eyes the news in layers doctors, pp. 458-459
- (11) The Canon of Medicine, c 2, p 72
- (12) Meteor manuscript letter in the medical industry, paper 54
- (13) Anthology of Medicine, c 3, p 50
- (14) The Canon of Medicine, c 2, p 72
- (15) The Canon of Medicine, c 2, p72