



ABU ALI IBN SINA ABOUT A HEALTHY LIFESTYLE

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Annotation

The scientific legacy of Ibn Sina, who sealed his place in world medicine, is a very rich and priceless treasure. It is no exaggeration to say that Abu Ali ibn Sina devoted his life to the study of human health. The second is intermittent and is called "munfasil" in Arabic. Everything in existence, quantity and quality in the subject and process are inseparable, manifested in unity. Adjective in Arabic means "mood", quantity in Arabic means "kamiya". There is no immutable object in the existence of nature. But the whole existence of nature changes within itself. The norm is a multifaceted, substantive category in the teachings of Ibn Sina.

Keywords: Al-Qanunfi-t-tib", "Urjuzafit-t-tib", "specific number"; "kamiya healthy lifestyle".

Introduction

The scientific legacy of Ibn Sina, who sealed his place in world medicine, is a very rich and priceless treasure. Today, works by Jules Janssens, a professor at the Catholic University of Leuven in Belgium, such as "Ibn Sina and its impact on the Arab and Latin world," "Abu Ali ibn Sino and his legacy" ... the scholarly work of Robert van Ghent, a professor at the Institute of the History of Science in Utrecht, is yet another proof that the ideas in Ibn Sina's works are extremely valuable. A deeper study of Ibn Sina's works is one of the most important factors in solving today's problems.

Among the works of Abu Ali ibn Sina (980-1037), about 50 are devoted to medicine: "Al-Qanunfi-t-tib" ("Laws of Medicine"), "Urjuzafit-t-tib" ("Minor Medical Law" or "Medical epic"-S.X.), "Healing book", "Treatment of asparagus" and others.

Norms in medicine are "specific quantity", "moderate", "necessary quantity", "average", "rhythm", "order", "limit", "moderation", "al-quantity al-should", "quantity close to reality", "Event", "client" and so on. represented by concepts. The norm is the golden law of existence. It applies to all aspects of life: economics, politics, health, love, manners, behavior. In fact, the core of our material and spiritual life is the law of norms.

Saadi Sherazi, a representative of the Suhrawardiya sect, expressed his views on the norms of human health:

"Let there be hardness and softness,

The doctor puts both a caesarean section and an ointment.



When a wise man is not hard,
If he loses his dignity, he is still polite. ”

It is no exaggeration to say that Abu Ali ibn Sina devoted his life to the study of human health. His main research object was the study of health and disease norms. From the point of view of Ibn Sina, quality is not devoid of quantity. Similarly, the uniqueness and integrity of quality and quantity, the fact that they are interdependent, does not mean that they are intertwined at all. The achievement of Ibn Sina was that he was able to distinguish between the signs of quality and quantity. For this reason, he distinguished "quantitative diseases" from "qualitative diseases".

"Quantitative diseases" are characterized by an increase or decrease. "He noted the presence of diseases caused by a violation of continuity. " In his Encyclopaedia, there are two types of quantity: the first is "continuity" in Arabic. The second is intermittent and is called "munfasil" in Arabic. Everything in existence, quantity and quality in the subject and process are inseparable, manifested in unity. Adjective in Arabic means "mood", quantity in Arabic means "kamiya". There is no immutable object in the existence of nature. But the whole existence of nature changes within itself. The norm is a multifaceted, substantive category in the teachings of Ibn Sina. In the works of Ibn Sina, the various meanings of the norm are described in terms such as: "fairness", "compatibility of quantities", "proportionality of qualities", "compatibility of the four elements". For example: the first rule is "fair share" ("specific number"); the second principle is the synthesis of opposite qualities; the third norm is a synthesis of four or more norms; The third principle is regime; a fair piece in the fourth norm distribution; the relationship of exact quantities to each other; the fifth is good quality (in this case, not any quality, but good quality is one of the modifications of the norm of "good quality, excellent quality" - S.X.)

The scientist has rightly acknowledged that many people believe that health depends on the amount of blood in the body, but in fact it is not, health depends on the quality of the blood. In modern parlance, health depends on the immanent norm of the blood. In the work of Claude Bernard Ibn Sina, "client" means a definite quality, a natural norm. "As the elements interact with each other in their own strengths, a mood is created that suits them all. That's the mood of the customer. "It is not difficult to understand that the question is about the compatibility of four different quality elements through proportional quantities. Blood, bile, commercial and lymphatic fluids are present in a certain amount for each organism - "specific number"; These four fluids form a uniformity-norm in measurements of proportion to each other in a certain amount. In this case, the health norm is manifested in the form of a relationship of four independent norms. Abu Mansural-Qumri also confirmed the opinion of his teacher Ibn Sina in this regard: "In the normal state of the human body, these four opposite qualities are stopped within a certain limit."

The client may be in a state of moderate and out of temperance. If the client is moderate, the person's body is healthy, and if the client is moderate, the disease occurs.

The best situation for a person is that the client is moderate. "When the client is moderate, the contrasting features of the body are moderate in quantity and flawless in quality. Such a person is



healthy. If the opposite characteristics are not moderate and are prone to one of two sides, such as heat or cold, wetness or dryness, or both, the client will go out of temper and the body will develop disease. "Moderation is the distribution of the elements and moods in the whole body or in one member of the client to the client in the most appropriate way and in the most appropriate proportions."

"Moderation" means proportions, proportions, proportions. By "quality blood" we mean the quantitative proportion of all the elements in the blood, such blood is equal to the moderate quality. This is the quality of blood, the quality of bile, the quality of cellular fluids, and so on. should be.

Abu Ali ibn Sina distinguished between the meanings of the words "Taadul" and "moderate." The word "taadul" means equality in weight.

In Ibn Sina's book *Urjuzafit-t-tib* (Urjuza about medicine), more precisely, in his poetic treatise, there are nine types of client: hot client; cold;

1. dry;
2. wet;
3. hot and dry;
4. hot and wet;
5. cold and dry;
6. cold and wet client
7. showed a moderate clientele.

This highlighted three levels of each of the nine different clients.

This highlighted three levels of each of the nine different clients.

According to Ibn Sina, every living thing has a natural norm for its species. The creature with the most moderate clientele is man. His great achievement was that he was able to demonstrate his concept of the client in the example of the human body, from generality to individuality after individuality. Everyone has a unique client, says the scientist.

Thus, even if the people of the world belong to the same species, it is impossible to meet two people with equal internal norms among them.

1. Individual (specific) client of a person;
2. Each member has their own client;
3. Gender client in man;
4. Young client in man;
5. Food client;
6. Seasonal client;
7. Client of drugs
8. Client of clothes

Customer of different regions and so on.

For a person to be healthy, he must strictly adhere to the seven balances in his body. These are:

- “1. Body (organism) balance;
2. Food and drink selection;
3. Excess of the body;



4. Maintaining the correct position and proportions of the body parts;
5. Adequate and good nasal air intake;
6. Selection of clothes to be adapted to the environment;
7. Moderation of physical and mental movements.

One of the norms of human health is the amount of cholesterol in the blood, if the amount of cholesterol is 120-180 MB (medical unit-S.X.), It is the norm of well-being. An increase of more than 200 medical indications indicates that the arteries are contaminated. The amount of cholesterol that accumulates in the blood vessels is directly proportional to the amount of cholesterol in the blood. The amount of sugar in the human body blood; blood pressure; the amount of fat in the body and the amount of glycerin in the blood are all internal indicators of health. It is when these indicators are within the normal range that a person can be healthy.

It is no exaggeration to say that these are the medical works of Ibn Sina, the founder of the concepts of "health science", "healthy lifestyle", "healthy generation", "mental health", "healthy natural environment". The fact that human health depends not only on the internal environment of the body, but also on the environment, various environmental factors, spiritual influences, has not been left out of the scientist's view.

As evidence for our view, the scholar's "determination of water quality"; We can cite the ideas of "natural effects" and "unnatural effects." Human exposure to nature includes two different effects that are qualitatively different.

1. An effect that is in harmony with nature, that is, in proportion to nature;
2. The effect of nature and its components to the limit of adaptation or to the "red line" of nature.

When human impact on nature exceeds the limit of adaptation, environmental errors, crises, and crises begin to occur. There are several types of human influence, which are "contrary to nature," that is, "against" the influence of nature, "excessive" or "against the influence of nature" (Ibn Sina). These include: trigger pressure, chronic degradation effect, acute lethal pressure, and other adverse effects.

If the ancient Greek physician Hippocrates gave information about about 200 plants, Abu Ali ibn Sina in his "Laws of Medicine" thought about about 900 plants and explained how to use them. The scholar was a great man who proved in practice the words of the sages of the East, "There is no plant that does not have medicinal properties, and there is no disease that cannot be cured by a plant."

In short, Ibn Sina understood in time the dialectical connection between human health and nature and its environmental factors. A truly healthy person is a product of a healthy nature, and only if the biosphere's vital signs are maintained at a normal level, more than 7 billion people on Earth will be able to live in peace. Only perfect human beings understand the norms of nature and will not allow them to be violated in life.

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