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THE IMPORTANCE OF IBN SINA IN MEDICINE

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Annotation: This article provides information about the contribution of our great thinker,Abu Ali ibn Sina, to medicine and his work in medicine, the path he has taken.

Keywords: Avicenna, metaphysics, Astrology, "Urjuza".

Penetration into medicine

Abu Mansur al Hasan ibn Nuh al Qumri, another Bukharan healer, was instrumental in Ibn Sina's rise to high skill in tib science. Ibn Sina took the Daren of Medicine from him and learned many secrets of this science.Qumri was much older during this period, and died in 999.

As early as the age of 17,Ibn Sina became known among the Bukharan people as a skillful healer.In those travels, the ruler Noah ibn Mansur was in check, and the court healers were unable to cure him.The young healer, whose dowry has spread throughout the city, is invited to the palace to treat the Emir.From his treatment, the patient quickly recovers and gets on his feet.In return, Ibn Sina would be able to use the Palace Library. The library of the somonians dates from the largest and richest libraries in the entire Middle and Middle East at the time. Ibn Sina spent several years in the same library practicing day and night mutolaa, becoming one of the most educated, wide-ranging of knowledge of his time, at which point he began to study medieval philosophy independently.He devoted himself to the work of Greek authors, in particular Aristotle's "metaphysics". But most of the accounts in this book were incomprehensible to Ibn Sina. Accidentally, a young scholar gets into the hands of Abu Nasr Forabi's "on the purposes of metaphysics", and only after reading it does Ibn Sina manage to master metaphysics. Thus, Ibn Sina received all the necessary knowledge in Bukhara. The scientific creativity of the scientist began at the age of 18.At the request of his neighbor and friend Abulhusayn al-Aruzi, UNuh Ibn Mansur was given a treatise on Noble powers, the medical poetic work "Urjuza", which contained many subjects, and the work "alhikmat al-Aruzi"("wisdom of Aruzi"). In addition,at the request of another friend, faqihAbu Bakr Albarqiy(or Baraqiy), he wrote the 20-volume qomusi work "Alhosil val-Mahul"("the end and the end")as well as the 2-volume "Kitab al-bir val-ism"("The Book of adventure and crime").

Medical works

More than 30 of Ibn Sina's writings on tibia have come down to us, among them the "Urjuza fi-ttibb" ("medical ur-juza") of various volumes devoted to certain theoretical and practical issues of tibia, "alAdviyat alqalbiya" ("Medicine of the heart"), "Daf' almadorr al-kulliya an-al-abdon al-insuniya" ("the loss of all harm that has reached the human body"), "Kitab al-qulanj" ("Kitab al-qulanj book on the fallanj"), "article Fi-nnabz" ("MACR-LA on the stroke"), "brochure Fi-L-Boh" ("treatise on the power of lust")., "Brochure fi event al-musofirin" ("brochure about the event of those on the trip"), "brochure fi xifz as-sihha" ("treatise on health"), "brochure fi-s-sikanjubin" ("treatise on Sikanjubin"), "brochure fi-lfasd" ("treatise on taking blood r.isola"), and"Risola fi-lhindabo" ("treatise on splashing").

Ibn Sina also took the issue of the classification of Sciences of his time seriously, and wrote a work in this field, "Aqsom al-ulum alaqliya" ("classification of mental Sciences"). In it, the scientist took the mental Sciences as the science of wisdom — philosophy, dividing them into theoretical and

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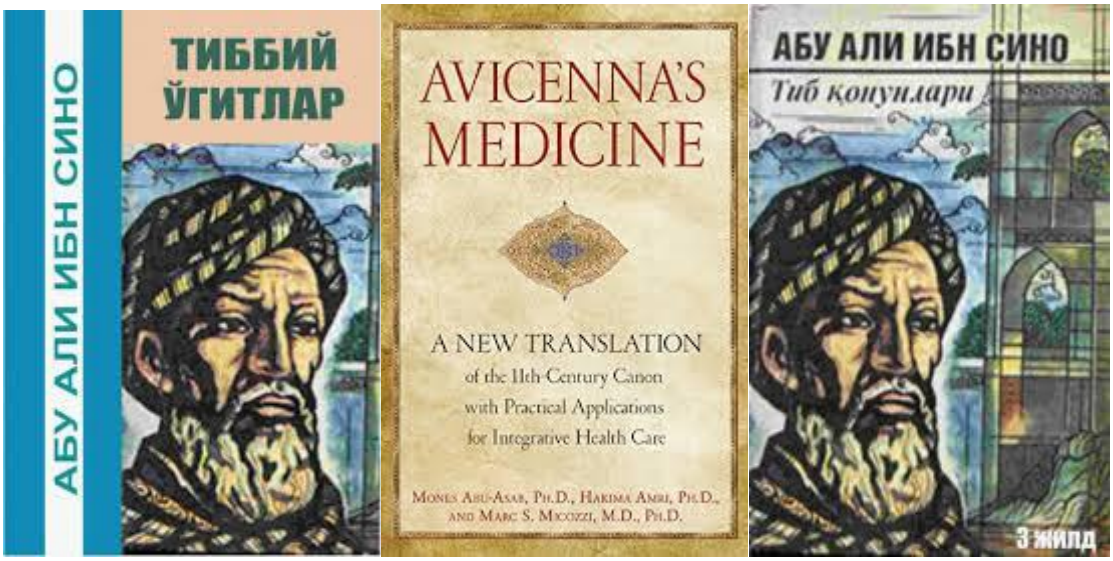
practical parts. Theoretical sciences are aimed at knowing the truth, practical sciences are aimed at doing good deeds. Theoretical Philosophy is divided into 3: 1) lower — level science, that is, natural science (tib, chemistry, astrology, etc.); 2) Intermediate-level science. (geometry, arithmetic, astronomy, music); 3) higher — level science-metaphysics (theology). Practical philosophy is also divided into three kiyem (ethics, economics and politics), the first is about one person, what his character will be like; the second is about what people have relations with each other in the family, in economic affairs, and the third is about what people have relations with each other on a city or country scale, about These series also split into tiny webs. 29 branches of science are mentioned in the work, Ibn Sina argues that true moral qualities and an ideal community can be achieved in this existing world, in society people must live on mutual assistance. The society says that people must be governed by fair laws that are passed by mutual agreement. All members of the society must obey this law, violation of the law and injustice shall be punished. The governor believes that if the king himself allows injustice, the uprising of the people against him should be correct and supported by society. In his thoughts on morality, he pays special attention to the most necessary moral relations in the daily affairs of people, to such behavioral rules as humility, self-esteem, courage, correctness, purity.



1-naamunas from picture books

Activities in the Natural Sciences:

Ibn Sina's work in the field of medicine advanced the medicine of the time to several periods, and in some areas even brought it to modern medicine. During the period of the scientist's life, the teaching of ancient scientists, in particular Hippocrates, Galen, Dioscorides and others, was a priority in this area. Ibn Sina also relied on their theoretical views and practical instructions in his medical career, but developed and boasted them based on the experiences and knowledge of Indian, Chinese, Central Asian, Oriental scholars as well as uz. One of the main factors of Ibn Sina's success as a genius healer is his excellent knowledge of the tib theory, in particular anatomy — the structure of the human body. On the structure of the skull, the structure of the teeth, he thought correctly, following Galen. His writings on the anatomy of the eye, how the visual process occurs, and the role of the pupil in it, the location of the eye muscles are close to modern ophthalmology. His writings on nerves, blood vessels,

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muscle structure and functions suggest that Anatomy is related to practice. This is the Russian scientist N., who is recognized as the founder of practical Anatomy. I. Pirogov gives reason to say that he is a follower of Ibn Sina.

Ibn Sina was an acute diagnosis. Some of his tashhis methods have not lost their relevance even now. Percussionist (diagnosis by hitting a member), in particular when differentiating between assite and meteorism, has been used in the detection of istisqah (by slowly hitting the stomach). This method was rediscovered after 600 by the Viennese physician Leopold Auenbrugger (1722-1809), who again entered into practice after 50 years. The scientist studied in depth the conditions of blood clots and types of breathing, and used them in tashhis. Ibn Sina pays great attention to the differential diagnosis of various diseases-the symptoms that can be obtained depending on the stroke, urine and feces in determining the general condition of the body and body. For example, he diagnoses diabetes (sugar) based on the condition of the urine, including the sweetener in it. The presence of sugar mods in the urine in diabetes was determined by the English scientist Dobson in 1775. For the first time in the history of Medicine, Ibn Sina correctly described the course of symptoms and rejection of diseases such as meningitis, ulcers, yellow disease, pleurisy mo-Khov, syphilis, measles, chickenpox, anthrax, etc., which differentiated plague from plague, insisted that patients with infectious diseases should be kept separate from others. The manifestations of rabies, its infectious agent, very correctly identified the patient's conditions in this disease. In 1804, the European scientist Sinke confirmed the infectivity of the saliva of rabies. The scientist has also made many innovations in the description and treatment of mental and nervous disorders. In the treatment of these diseases, it attaches great importance to the effects of the environment, climate, diet and exercise, as well as activities aimed at improving the patient's mood.

Tib laws

Ibn Sina wrote Book 1 of the"laws of Tib" in Ghurghan, and the rest in Ray and Hamadan during his residence (1015-1024).

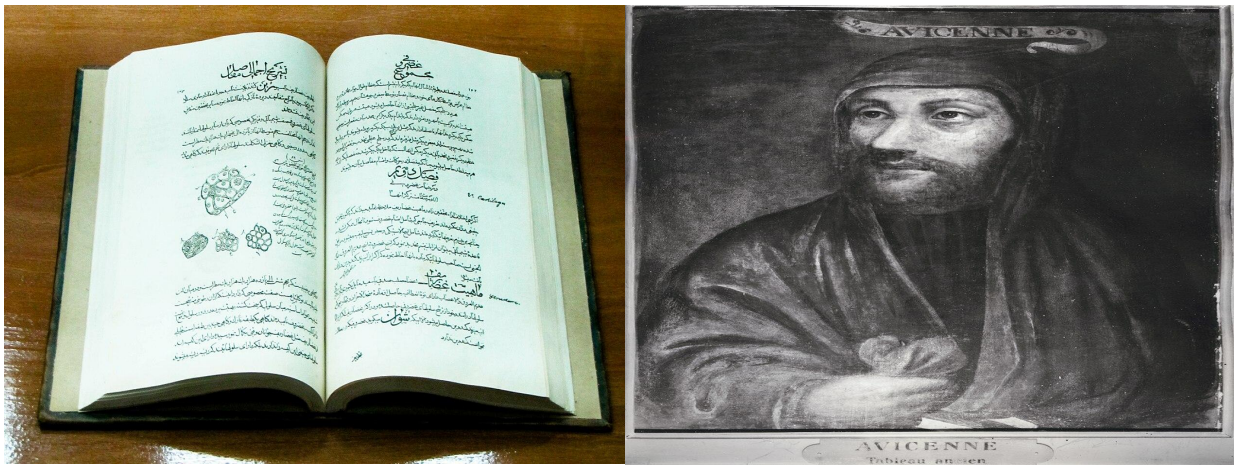

Figure 2 is an example from the book of the laws of tib and Abu Ali ibn Sino

Book 1 describes the theoretical foundations of Medicine and general issues of practical medicine, the definition of medicine science, its tasks, the doctrine of Hilt and mizoj. Then a short anatomical ocherk is brought about the "normal" organs of the human body — bones, buttocks, nerves, arteries, veins, legs, ligaments and muscles. Causes, manifestations, types of diseases and general methods of

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their treatment are given. The doctrine of nutrition, lifestyle and health at all stages of life is illuminated. Some chapters are devoted to the issues of surging, vomiting and blood extraction.
Book 2 describes the definition of more than 800 doridarmons from plants, animals and mines of the time, their healing properties and methods of application. In addition to doridarmons from the countries of Central Asia and the Middle East and the Middle East, the author also points out many drugs and substances brought from India, China, Greece, Africa, the suburbs of the Mediterranean and elsewhere. Most of the drugs recommended by Ibn Sina are still in current use in Pharmacopoeia.
Book 3 provides information about "private" or "local" diseases that occur in members of the human body from the beginning to the heel. In other words, this book is dedicated to private pathology and therapy. It presents information on diseases of the brain (including nervous disorders and mental disorders), eyes, ears, nose, oral cavity, tongue, gums, lips, throat, lungs, heart, chest, esophagus and stomach, followed by diseases of the liver, gallbladder, spleen, intestines, spinal cord, kidneys, bladder, male and female genital organs.
Book 4 is devoted to "common" diseases that are not characteristic of any of the human members. Such diseases included various fevers (disease-age bubbles), tumors (including cancer), rashes, ulcers, burns, bone fractures and dislocations, nerve injuries, damage to the skull, chest, spine, and armpits. The work also talks about long-lasting and highly contagious diseases: smallpox, measles, leprosy, cholera and rabies; the main issues of the doctrine of poisons and poisoning (toxicology)are also described. A special section of the book is devoted to the preservation of human Hus and beauty and the means of finishing. In particular, Ibn Sina also recommends remedies that prevent hair from falling out and prevent excessive obesity or weight loss.
Book 5 is a pharmacopoeia that covers the preparation and use of complex-containing doridarmones. His first hemila consisted of various taryaks (conflict cities), maijuns, habdori, kulcha dori (tablet), elaki dori, juices, decoctions, wine, marham, etc.k. when described, the second part brings specific organs — the head, eyes, ears, teeth, throat, chest and abdominal organs, the gums and the doridarmons, which are used to treat various skin diseases and tested.

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