



CONCEPTUAL VIEWS OF IBN SINA ON THE CAUSES HEALTH AND ILLNESS

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Annotation

Abu Ali Ibn Sino, the greatest scientist and encyclopedist of the East during the Great Renaissance, wrote his brilliant work "The Canon of Medicine" in 1012-1024. It was a colossal body of medical knowledge, representing one of all on the way to the development of genuine ideas of humanism associated with the struggle for the protection of human health.

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Introduction

From the age of five, Abu Ali al-Hussein studied at a Muslim school, at the age of 10 he knew the Koran, mathematics, physics, jurisprudence, logic, philosophy, geography. Abu Abdallah Khan - Natili taught him philosophy, solved Euclid's theorems and taught the basics of metaphysics (which was difficult to learn) and once, in the market, he bought a book by Abu Nasr Farabi about the goals of Aristotle's Metaphysics, then a lot became clear to him.

So, the Second Teacher (an outstanding philosopher, encyclopedic scientist of Central Asia) Abu Nasr Farabi (873-950) helped to learn the secret of the universe, to find common patterns of development, to see the world whole and united. The appeal of Abu Ali Ibn Sino to medicine also had prerequisites - the Byzantine emperor Justinian (527-565) closed all philosophical schools, medical centers and scientists fled to Central Asia, India, China.

So, in Persia, for the first time, Abu Sahl Masihi founded a medical school, which contributed to the development of medicine in the East, where Avicenna received knowledge in medicine. Healing was easy for him. In 10th century, the works of Aristotle, Hippocrates, Galen were translated into Arabic, and all these took place in sacred Bukhara, the capital of the Samanid state. At the age of 21, he studied all sciences and began to write: the collection "Corpus", "Outcomes and Results" in 20 books, "The Canon of Medicine", "The Book of Healing", written in Gurganj.

The greatest capacity for work, observation, deep thinking, logic, intuition, memory, made his practice impeccable. He possessed the knowledge of the body and spirit in its inseparable connection with the environment, the influence of many factors, the complicity of other organs and systems. Thus, a single holistic vision of a person was formed during his health and the state of relative and absolute ill health. He described hundreds of causes of ill health, hidden and obvious signs of illness.



His knowledge and practice related to the activities of all body systems and was considered in unity and development, deep knowledge of the pharmacopoeia (2 volumes). The study of his biography, the formation as a scientist and doctor involuntarily calls for a comparison of the development of today's our medicine. Its emphasis on protecting the health of each person, society as a whole creates an analogy with the principles of preventive medicine, i.e., long-term monitoring of patients, integration and coordination of forces, comprehensive monitoring, taking into account gender, age, and living conditions.

IbnSina (AVICENNA) divides medical science into two parts: theoretical and practical parts. Both parts are science and theory. IbnSina attaches great importance to the practical part, because with its help, human nature, the juices secreted by the body, the formation of vital forces, on which the development and variety of diseases, their manifestation and causes, depend. IbnSina's medicine was based on empirical observation, the study in practice of the initial manifestations, development, peak of the disease and methods of therapeutic influence, which were more non-drug in nature, used psychological methods of influence.

All activities of IbnSina and their effectiveness for many decades were based on an invariable systematic approach, this system applies regardless of which patient is in front of him: an adult, a child, a woman or a man, as well as which organ or system is involved in the process, and the ability see the body in integrity brought to the level of perfection. His universality of knowledge, the search for functional connections, their philosophical justifications are striking.

The practice of maintaining health or the science of maintaining health has two parts, the first of which is knowledge of the regime of a healthy organism, i.e. a code of rules for maintaining health, and the second is a practice related to the knowledge of the regimen of a diseased body, indicating the ways to return to a healthy state, i.e. against the backdrop of ongoing therapeutic measures. According to IbnSina, the protection of one's health is a science, and the return from illness to its original state is also a science.

According to Ibn Sino, there are external and internal reasons for the violation of this balance. External factors include air, water and food quality, which under some circumstances can cause rotting. Internal factors include heat factors that reduce moisture or completely destroy moisture in the body, which depend on the intake of food, liquids and exposure to clean air and many other factors.

Heat in the body is designed to reduce moisture, if heat occurs in the body constantly, then the innate heat causes the destruction of its matter, which leads the human body to decrepitude, i.e. his aging. You involuntarily compare the ability to bear children at a young age, while maintaining its qualities, it makes it possible to have healthy children, and vice versa, if you want to have children at an older age, healthy children are not always born.

Thus, in order to retain moisture in the body, it is necessary:

- Set the right mode to preserve this moisture so that it does not decrease or disappear from the body
- Establish a mode that prevents the causes that accelerate and cause the body to dry out
- Set the mode that protects moisture from decay, which depends on the side heat, both external and internal factors.



The main thing in the art of maintaining health is the balancing of the necessary factors, there are seven of them:

1. The balance of nature itself.
2. The choice of food and the use of liquids.
3. Cleansing the body of excess.
4. Maintaining the correct physique.
5. Improving what is inhaled through the nose.
6. Fitting clothes.
7. The balance of physical and spiritual movement, meaning sleep and wakefulness.

The reason for revisiting the issue of maintaining health in recent years, to the works of IbnSina was the ever-increasing interest in the issue of a healthy lifestyle in modern medicine. The appeal of many researchers to the study of risk factors in many diseases, attempts to prevent the development of the disease, its complications, raising patients' awareness of a possible disease, do not always give the desired effect.

In this regard, the thoughts and reasoning of the great IbnSina convince us that human health is associated with the quality, balance of the embryo itself, the state of the physiology of the body of a man and a woman, its development (embryo), the period of pregnancy, the period of feeding, the quality and composition of mother's milk, the period of breastfeeding, the stages of his adolescence, along with the problems of medicine, the problems of education can be traced to the period of persons advanced in years, with all health criteria, with an emphasis on physical exercises and massage.

For IbnSina, the criteria for health were: proper nutrition, spiritual life, the state of the physical shell, hinting at increased body weight, and also attached importance to the reasons for losing weight in a person, compliance with the measure and balance in everything, proper wearing of clothes, sleep and wakefulness, the importance of bathing, the meaning of the bath, the meaning of exhalation through the nose. Translation of his thoughts into modern language, we understand that the deep mechanisms of homeostasis, careful, conscious attitude to one's health and high spirituality determine the level of health today and prevent the development of the disease.

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