

## Abu Ali ibn Sina and Medicine

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**Anatoly:** We know that the life of Abu Ali Ibn Sina, a genius scholar of the Eastern world, was as difficult as that of other Eastern thinkers. In the early years of his career, he lost his father, who was his breadwinner. He was also forced to move to Urgench after his activities at the Samanid palace came under threat. Due to the turmoil of his time, the scholar was forced to continue his scientific work in cities such as Ray, Hamadon and Jurjun. Ibn Sina tries to deal with many fields of science to the best of his ability. His book "Al-Qanun fit-tib" was the most important medical manual of its time. Even today, many developed countries are using this book to develop their medical field.

**Keywords:** "Ihvan as-Safa", "Quran", "Mo-ba'da attabia", "Metaphysics", Qarakhanids, Ray, Jurjan, Hamadon, "Avicennite", "Khorezm, philosopher, in the book "Juz'iy."

Abu Ali al-Husayn ibn Abdullah ibn al-Hasan ibn Sina, the great encyclopedic scientist, thinker, physician, philosopher, logician, poet of Central Asia, who made a great contribution to the development of world science, in August 980 AD (370 AH). .at the beginning of the month of travel) was born in the village of Afshona near Bukhara in the family of an official. Sources about the year of Ibn Sina's birth are given in the works of historians such as R. Khalikov, K. Ganieva, M. Nasrullaev. Afshana was once a big city. In time, it became a small village and came to be known as the village of Isfana. His father, Abdullah, was from Balkh, and when Ibn Sina was five, he moved with his family to Bukhara. According to the Turkish writer Ibrahim Ogoh Chuchukchi, the father of Ibn Sina, who was of Turkish origin, was a highly educated man. He loved the treatises of Ilwan as-Safa and the worldviews of the Ismaili sect.

Ibn Sina began to memorize the Qur'an from a young age, according to the way of life that prevailed in the family of intellectuals at that time. Not content with this, his father began to teach him areas such as philosophy and Indian arithmetic. He was so deeply involved in his teenage years, at the age of 16, that he never slept a single night. Ibn Sina writes: "In those days I did not sleep well at night and during the day I did nothing but science. As I studied each issue, I would compare a number of comparative facts and draw conclusions about that initial issue in terms of those facts. Finally, the essence of the matter would become clear to me. I mastered them to the best of my ability. I thoroughly studied the knowledge of logic, nature, and mathematics, then moved on to the study of theology and read the book "Mo-ba'da attabia". I read this book, but I couldn't understand what it said, the purpose of the person who wrote the book was dark to me. I even read it forty-one times, and the book became a memory for me. But even then I still did not fully understand the purpose of the book. Finally despairing, I came to the conclusion that "It's an incomprehensible book". But one day, at the turn of the century, I went to the booksellers. A bookseller praised him as he held a book in its cover. He called me too and showed me the book .... But I refused to buy the book. The bookseller said to me, "Take this book, it is cheap, I will sell it for three dirhams, the owner needs the money." . I reluctantly bought the book. I saw that this was Abu Nasr al-Farabi's commentary on that book, "Mo-ba'da at-Tabia.". When I got home, I immediately started reading it. I immediately understood the purpose of this book because "Mobada at-tabia" was memorized in my heart. I'm just happy to be free. "

Such an engagement with the fundamentals of science, the hard work he had done for so long, soon paid off, he was formed as a scientist at the age of 17 and began to make a name for himself as a physician. As a reward, you will have the opportunity to use the palace library. Ibn Sina's first teacher in the field of science was Abu Abdullah Notili. He studies logic, handasa, and astrology in the hands of Notili, and surpasses his

master in some philosophical matters. His teacher praises his knowledge and assigns him to study more deeply. Abu Ali read tirelessly and began to study various fields of knowledge. He studied music, optics, chemistry, jurisprudence, and especially medicine, and began to develop rapidly in this science. [3]

Abu Ali ibn Sina spent his youth in Bukhara. The minister translated al-Tabari's works into Persian. Abu Ali writes that there was a great book market in Bukhara. In one of the bookstores here he found reviews of Farabi's work, Aristotle's *Metaphysics*. The booksellers themselves were also cultural people. Poet, philosopher, physician, mathematician, astrologer in bookstores; meeting with historians and others, it was possible to have voluntary discussions with them on various topics. Bukhara was also famous for its library in the Emir's palace, with the permission of the Emir Ibn Sina was able to use this library and gave a brief description of it. The library occupies several rooms. Each room would have many manuscripts related to a particular field, sharia, poetry, and so on. Manuscripts were kept in boxes. The Bukhara library could compete with the Sheraz library, where manuscripts were stored not on boxes but on special shelves. Other libraries in East Asia could not match it. [4]

In the early years of Ibn Sina's reputation as a gifted physician, the governor of Bukhara, Noah ibn Mansur, fell ill. Ibn Sina was also invited to the palace to treat him. Ibn Sina was involved in the treatment of the Amir and helped diagnose the disease with his sharp knowledge. In this way he gains the trust of the Emir and becomes one of those close to the palace. In 977, the governor of Bukhara, Noah ibn Mansur, died. His son Ibn Noah Mansur II sits on the throne. The new governor was friends with Ibn Sina. According to sources, Ibn Sina appointed him to one of the positions in the palace. But soon after, Ibn Nuh Mansur was killed and was replaced by his brother Abdulmalik ibn Nuh. He will not be in a close relationship with the scientist. Therefore, Ibn Sina left the palace service and engaged in his scientific and creative work. However, after the conquest of Bukhara by the Qarakhanids in 999, anxious, restless and difficult times began in Ibn Sina's life. When Alloma was 21 years old, in 1002, his father died. As a result, Ibn Sina was in a difficult financial situation. Because he had no one else to help him financially and spiritually. On top of that, great political changes took place in the country and the conditions for Ibn Sina's peaceful creative life were lost.

The unrest that began in the first year of the new dynasty's rule was so emotional that Ibn Sina went to Urgench, the palace of Khorezmshah, where great scholars had gathered. At that time, Khorezm was ruled by Abul Abbas Mamun (999-1016), a scholar, cultural figure, patron of poets and artists. Ibn Sina is well received in Khorezm. He will be included in the list of scholars serving in the palace and will be admitted to the "Academy". Ibn Sina, like other scholars, was given a large salary. Abu Ali ibn Sina, recalling that his translation was very well received in Khorezm, wrote: "I had to leave Bukhara and move to Gurganj if necessary. I went to the Emir there. I was wearing a Sufi cloak at the time." When Abu Ali ibn Sina came to Khorezm, Abu Rayhan Beruni was not there. Some time later, Beruni also arrived in Gurganj. In 1005, two great men met in Gurganj. They had previously met each other only by letter. Ibn Sina often dealt with Abu Sahl the Christian. According to some reports, they performed several complex surgical procedures together. In the palace were the philosopher Abusahl Christian, the famous physician Abulkhair Hammar, the famous mathematician Abunaser Arron, the greatest scientist of the XI century, the encyclopedist Abu Rayhan Beruni. But the scientist's peaceful creativity does not last long here either. After the conquest of Khorezm by Mahmud Ghaznavi, he left for Hamadan. 4After the conquest of Khorezm by Mahmud Ghaznavi, he left for Hamadan. [4]

Ibn Sina's scientific legacy can be conditionally divided into 4 parts, namely the philosophical, medical, literary and medical fields. He was more interested in philosophy and medicine. Historical sources include more than 450 works in medicine, astronomy, philosophy, logic, psychology, literature, music, geology, mineralogy, physics, mathematics and other fields of science. 242 of them have reached us. Of these, 80 are devoted to philosophy, theology and mysticism, 43 to medicine, 19 to logic, 26 to psychology, 23 to medicine, 7 to astronomy, 8 to literature and other fields of science. [5]

Ibn Sina's brilliant ideas about the formation of mountains and his contribution to the sciences of mineralogy and geology are very significant. In particular, it divides minerals into four groups and suggests their original classification. This classification remained almost unchanged until the nineteenth century.. The importance of the scientist's work in the field of mineralogy was praised, and in 1956 the mineral discovered in Uzbekistan was called "Avicennite". Ibn Sina also dealt extensively with botany. Because most of the

substances used in medicine are derived from plants. The famous Swedish botanist Carl Linnaeus praised Avicenna's services in the field of botany and named Avicenna a tree that grows even in seawater in tropical countries and remains always green.

The great legacy of Ibn Sina in the field of medicine is of great historical significance. Thirty of his medical works have survived, most of which have been translated into Uzbek. The famous work of the great scholar on medicine is "Kitab al-Qanun fit-tib". Ibn Sina divided the "laws of medicine" into five books:

Book 1 describes the general theory of medicine.

Book 2 is devoted to pharmacology. It lists the names of 811 simple medicines derived from plant extracts and animals in alphabetical order. Then their tariff is given and each of them is explained what disease they are treating

Book 3 describes the "minor" diseases, that is, the diseases that affect every part of a person from head to toe, and how to diagnose and treat them.

Book 4 is devoted to diseases that are not specific to any particular member of the human body but can occur throughout the body.

Book 5 deals with the preparation of complex medicines, that is, medicines that are not readily available in nature. The encyclopedic work "Laws of Medicine" brings great glory to Ibn Sina. its translation from Latin in the late fifteenth century, published among the first printed works. One hundred years later, in 1593, the Arabic version of the Law was published in Rome. It was then published many times until the seventeenth century. Then It has become one of the most popular works in Western medicine. Western medicine was under the direct influence of 'Law'. Many legends have been fabricated about Ibn Sina's treatment of the sick. according to one of them, he left 40 dishes to his disciple before his death, He prescribes one drop a day for 40 days. The disciple fulfills this will of his master. when it drips 39 times, when he looks, his teacher's face begins to blush, lips turn bright red, hair and mustache begin to darken, it seemed to his disciple that his Master was opening his eyes. the student was thrilled to see his teacher rise from the dead. then 40 glass jars in the student's hand fall and break.

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