

THE GREAT THINKER ABU ALI IBN SINO AND HIS INCREDIBLE CONTRIBUTION TO THE DEVELOPMENT OF ANATOMY

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Abstract: The great thinker Abu Ali ibn Sina made an invaluable contribution to the development of world science, medicine, art, poetry and other sciences. In the books he created, he covered the ups and downs of the sciences compared to that period. The article tells about the life and work of the great scientist, about the great contribution of the great scientist to the development of medicine and anatomy, which is part of it.

Key words: Abu Ali ibn Sina (Avicenna), medicine, anatomy, great scientist

ВЕЛИКИЙ МЫСЛИТЕЛЬ АБУ АЛИ ИБН СИНО И ЕГО НЕВЕРОЯТНЫЙ ВКЛАД В РАЗВИТИЕ АНАТОМИИ

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Аннотация: Великий мыслитель Абу Али ибн Сина внес неоценимый вклад в развитие мировой науки, медицины, искусства, поэзии и других наук. В созданных им книгах он освещал взлеты и падения наук по сравнению с тем периодом. В статье рассказывается о жизни и деятельности великого ученого, о большом вкладе великого ученого в развитие медицины и анатомии, которая является ее частью.

Ключевые слова: Абу Али ибн Сина (Авиценна), медицина, анатомия, великий ученый

Abu Ali Ibn Sina, an encyclopedist scientist who has left a deep mark in almost all spheres of the science and culture of the world, has achieved high success especially in the field of Medicine. The original basis of these successes, Ibn Sina, has consistently put into one system the scientific works and manuscripts created by scientists before him, writing great works.

The great scientist Abu Ali Ibn Sina (980-1037) is also known in history as Al-Sheikh AR-Rayis (teacher of scientists, chairman). Nizami Aruzi described Ibn Sina as "proof of the truth" ("Khujjat Al-KHAQQ") in Samarkand (XII century). In Europe and America, The Abi Ali ibn Sinoni Bull (Hippocrates BC 460-377 y.), Aristotle (Aristotle BC 384-322 y.), Jolius (Galen 130-200 y.), Put together with such scientists as Leonardo da Vinci (1452-1519), Andrei vezali (1514-1564).

Comparing the scientific works written by Ibn Sina 1000 years ago with the science of the present-day Anatomy and writing about its merits is a very difficult and difficult work. Over the past 10 centuries, the terms and concepts of the media have changed a lot, giving them all with the terms of the present time could have caused some of the places of Ibn Sina's works to lose their original meaning. Nevertheless, the works of Abu Ali Ibn Sina have an incomparable merit not only in medicine, but also in the field of philosophical, humanitarian and Exact Sciences.

Ibn Sina is one of the great figures that has added an incomparable enormous dimension to the development of World Science and culture, and his scientific work together with the works of the Khorezm great encyclopedist scientist Abu Rayhon Beruni (973-1048) constitutes the highest peak of science development of that period.

His full name is Abu Ali al-Husayn ibn Abdullah Al-Hasan ibn Ali Ibn Sina, often abbreviated as qisqar Abu Ali Ibn Sina or Ibn Sina. This name was written in the ancient Jewish language as Aven Sino, and the name of the scientist in the form of Avisenna, common in Europe, came from the slightly distorted pronunciation of this word.

Ibn Sina's father, Abdullah, is from the city of Balkh and moves to Bukhara during the reign of Noah Ibn Mansur (976-997), the Emir of the Somoni and is appointed as an official to the surrounding village of Hurmiton. Then he also resides in a village called Afshona and marries a girl named Sitorabonu of the same village. They were two sons, and older than them was Hussein (the original name of Ibn Sina in his childhood was such). He comes to the world at the beginning of the 370-th year of travel (that is, 980 year in the second half of August).

When Hussein turns 5 years old, the family of Ibn Sina moves to the capital - Bukhara and gives it to study. Ibn Sina first reads the lessons of the Koran and adab, and until the age of 10, she fully mastered these lessons. At present, he is also engaged in arithmetic and algebra. Apart from these, he studies logic, geometry and Astronomy under the leadership of Abu Abdullah an-Notili in his house.

At the same time, Abu Ali ibn Sina is also seriously engaged in Natural Sciences, in particular, he studies medicine with love. Thanks to his innate talent and extraordinary diligence, he could easily master the lessons and learn to read even what was unknown to his teachers independently of the book. Especially in medical science, he begins to grow very quickly. "The science of Medicine," Ibn Sina writes in his biography, "is not a difficult science, therefore, in a short period of time, I was very advanced in this science, and now even knowledgeable doctors came to me and took lessons in medical science. I would also consider patients, and as a result of my experience gained in this way, the treatment doors have opened so wide to me that it is difficult to describe it."

As Ibn Sina was 17 years old, he produced Dong as a mohir physician among the people of Bukhara. In those kezs, Noah ibn Mansur, the head of the state of the Somoni, was ill, and the palace healers were unable to cure him. The Voice of the newly-born young physician in Bukhara also reached the palace, they invite him to treat the emir, and the patient, who was treated with his participation, stands on his feet at a quick opportunity. From this, evaziga Ibn Sina will have access to the Palace Library. This library was one of the largest and richest libraries in the entire Middle and Middle East at that time. As a result of day-and-night reading for several years, Ibn Sina had unprecedented levels of knowledge, it was difficult to find another person who had so much knowledge at that time.

Having deeply mastered logic, Nature, Medicine and other sciences, Ibn Sina begins to study metaphysics, which was considered one of the main parts of philosophy of that time. However, the Young Scientist will be able to master the genius aspects of this science only after reading a philosophical work written by Abu Nasr Forabi (873-950).

The scientific debate of Ibn Sina with major scholars of his time, including Abu Rayhon Beruni, begins approximately from these years. He also writes his first major scientific works in Bukhara in 1000-1001 years. At the request of his neighbor and friend Abu-L-Hussein al-Aruzi, he writes his work called "Al-hikmat al-aruziya", which includes all the sciences other than mathematics, another friend of Abu Bakr al-Barqiy al-Khwarizmi, a scholar of fiqh and tafsir Sciences, a work called "Al-ISIL va-L-maksul", which has an encyclopedic character.

In 999, the Karakhanids conquered Bukhara and destroyed the state Ofnni. In addition, the interaction between some feudal rulers continued without interruption, and these events did not leave favorable conditions for the continuation of scientific work in peace and tranquility in Bukhara. On top of this, in the year 1002, the father of Ibn Sina dies. As a result, Ibn Sina leaves Bukhara and goes to Khorezm (Urgench).

Khorezm is also one of the ancient rich and cultural regions of Central Asia, and at the beginning of the XI century scientific life there was much more developed. The khorezmshahs lived and worked many well-known scientists of their time in Urgench during the reign of Ali ibn Ma'mun (997-1009) and Ma'mun ibn Ma'mun

(1009-1017). The great mathematician and astronomer Abu Nasr ibn Iraq (Beruni's mentor, 1034 y. died), prominent physician and philosopher Abu Sahl Christian (1010 y. died) and Abu-l-Khammur (942-1030), finally from the great Abu Rayhon Beruni (973-1048) Jum sentence.

Sultan Mahmud (998-1030), the Ruler of the Gaza, who has taken a more reactive course in his politics and strangles any free thought, tries to annex the Lands of Khorezm to his state. Ibn Sina, who does not want to obey him, secretly leaves Khorasan in about 1010-1011 years. Niso reaches the emirate of Jurjon, which is located in the south-east of the Caspian Sea, after a short stay in Abivard (these cities are now on the Land of Turkmenistan) and other cities. Here he is introduced to Abu Ubaid Giuseppe, from which he becomes the closest and faithful shogird to the young man Ibn Sina and is not separated from him until the last breath of his master. The biography of Giuseppe Ibn Sina until his arrival in Jurjuna was written by him from his own mouth, the subsequent events in the life of the teacher were also written by him, thanks to which we have a very reliable source about the life and work of Ibn Sina.

Soon, Ibn Sina will begin her scientific work and medical activity in Jurjonda. His famous work on medicine begins with the writing of the 1st book of the book "Al-Qanun Fi-t-Medicine" ("Medical Law") and some other works. In 1014 year, Ibn Sina also leaves Jurjun, and after standing for some time in the cities of Ray and Qazvin, comes to Hamadon, and enters the service of the ruler of the grandmothers Shams ud-davla (997-1021). First he works as a palace physician, and then rises to the position of Minister. Despite the fact that he is busy with public affairs, continues scientific work and creates a number of works, his famous philosophical encyclopedia "book ash-healing" also begins to write here.

In 1023 year he moves to Isfahan and continues to write the rest of the "book ash-healing". Among many other works, the philosophical book in Persian classifies "wisdom".

The above mentioned name Giuseppe wrote that Ibn Sina was a very energetic person, even physically. However, walking in urban wanderings, continuous work without sleep at night and repeatedly subjected to persecution, and even lying in the khibs did not affect the health of the scientist. He had a cholangitis (colitis) disease. When the disease progresses, it becomes incurable even when it is caught, as a result of this grief, he died in Hamadon at the age of 428 at the age of 57 in the month of Ramadan (June 1037 year). His grave was preserved until now.

Ibn Sina was a doctor in Khorasan in 1007 year, and in 1012 year he was a doctor in Isfahan and later in Khamedon. In 1037 year he died in the city of Khamedon, and in the same city a mausoleum was built in honor of the great thinker scientist. During the renovation of the shrine, the Academician of the Iranian Academy Said elegant Ibn Sina studied extensively, photographing the skull from all sides. V.N.Ternovsky checked the skull in the pictures, M.M. And Gerasimov worked on restoring the facial appearance of Ibn Sina on the basis of the skull in the photo and drawing her figure.

The product of Ibn Sina's scientific work. Ibn Sina as a true encyclopedist scientist successfully dealt with almost all of the sciences of his time-gan and created scientific works on them. Although in different sources more than 450 works of his were recorded, with the passage of times, many of them were lost, and until now only 242 of them have reached US. These 242 to 80 belong to philosophy, ilokhiyat and mysticism, 43 belong to medicine, 19 to logic, 26 to Psychology, 23 to natural science, 7 to astronomy, 1 to Mathematics, 1 to Music, 2 to chemistry, 9 to ethics, 4 to literature and 8 to scientific correspondence with other scientists.

We can not say that all these works were equally ranked by scientists and were known to the general scientific community. While some of them have been translated into many languages around the world and published over and over again over the centuries, many are still waiting for their researchers while they are at hand in various libraries.

Important works of the scientist on the general philosophy that has reached us are as follows:

I. "The book ash-Shifa" is considered the largest philosophical work of Ibn Sina, it can be called the scientific encyclopaedia of his time. This work consists of 4 Parts: 1) logic; 2) Natural Sciences (this part refers to minerals, plants, animals and humans in separate sections); 3) mathematics, that is, the sciences of mathematics (bunda argues about arithmetic, geometry, astronomy and music Sciences); 4) metaphysics, or theology. The parts of this work related to natural sciences and metaphysics were published in Tashkent in 1887-88 year in Tehran, while the logic part was printed in several volumes in Cairo from 1952 year. It is not

fully translated into any language, only some of its sections are published in Latin, Syriac, Hebrew, German, English, French, Russian, Persian and Uzbek.

II. "The book of salvation" ("the book of salvation"). This book is described in an abbreviated version of the content of "healing book ash". Its Arabic text is 1593 y. In Rome, 1913 and 1933 years were printed in Cairo. Some parts are translated into Syriac, Hebrew, Latin, German, French and Russian.

III. "El-sign and-t-rebuke" ("gestures and rebuke"). This is the latest major work of Ibn Sina, in which the scientist described the main issues of philosophy in short phrases. The Arabic text of this work is in Leiden (1892 y.), Published in Cairo (1947), Tehran (1864), Istanbul (1873). It was printed in both French (1951) and Persian (1937, 1954).

The IV. "The book of knowledge" ("the book of knowledge"). This is the most important of Ibn Sina's philosophical works written in Persian Darius. His Persian text was published in Hyderabad (1891) and Tehran (1897, 1952), in 1957 year the Russian translation was printed on Monday.

V. "The law of Medicine" "The Book of Al-law Fi-t-Medicine" this book is the most comprehensive guide to medicine until that time. This encyclopedic book covers all areas of Medicine (anatomy, physiology, etiology (causes of diseases), propedevics (symptoms of the disease), transportation and treatment, profiling (prevention of them), etc. k.) scientific research is covered.

In these works of Ibn Sina, using the achievements of Natural Sciences and philosophy before and during his time, he created such a philosophy that this philosophy can be described as one of the highest peaks of theoretical knowledge in the Middle East.

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