



## In Folk Medicine, New Reforms of the Application of Avicenna Teachings, Suggestions and Analyses

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**Abstract:** Avicenna is among the people who have left a bright mark in the history of mankind. He is known as a doctor, philosopher, mathematician, musician, poet, great scientist, whose works are left in 29 fields of science.

It is difficult to list all his talents. Sometimes nature shows its wonders so that its power is not forgotten, and then geniuses like Avicenna are born.

He is a great physician who can be compared to Galen and Hippocrates, an outstanding natural scientist of the level of Galileo, a mathematician, physicist, chemist, and specialist in animal physiology. He also studied music theory, and his knowledge in this came in handy during the Renaissance.

**Keywords:** Arab culture, educational center, several philosophical works.

The most brilliant of his books is The Canon of Medical Science. But other works have gone down in history, have become classics – "The Book of Salvation", "The Book of Knowledge", "The Book of Instructions and notes", "The Book of Fair Trial"...

He was a harbinger of humanism, because his teaching about man is the teaching about the unity of body and soul. Avicenna wrote, as a rule, in Arabic. But this does not mean at all that he is a part of Arab culture. Probably, since his birth, he belonged to the whole world; his works have become the property of all civilizations.

Avicenna is born into a rich family. His father, Adallah ibn Hasan, was a tax collector. Not the most respected profession, so to speak, a publican. But at the same time he is rich, educated, apparently not stupid. It is known that Avicenna's father died by his own death, no one killed him or stabbed him for his crimes. Sitar's mother (which means "star") hails from a small village near Bukhara Afshan. Avicenna was born in this village. So a star gave birth to a star.

When the family moved to the capital, the gifted boy had access to broad knowledge, because at that time Bukhara was an educational center, where various philosophers, doctors, poets actively gathered to visit the palace library.

Avicenna, even in early childhood, was distinguished by incredible curiosity, surprising adults with constant questions. The little know-it-all was initially sent to study at an ordinary Muslim school, which he attended for 10 years.

In parallel with the school curriculum, Avicenna also studied grammar, Arabic, and stylistics. When the boy turned 10 years old, he already knew the entire Koran by heart, which according to the beliefs of Muslims was considered the most venerable sign.

He received his first education by studying theology. Later, the future scientist became interested in secular sciences - mathematics, medicine and philosophy. Already at the age of 20, Avicenna was known as a famous scientist.

Since the age of 18, Avicenna has consciously devoted his life to science. He wrote a lot, and his fame grew. At the age of 20, he was invited to the permanent service of Khorezm Shah Mamun II in Khorezm. Mamun II was one of the best representatives of the powerful of this world and, of course, the best of those whom Avicenna met on his way. This ruler can be compared, perhaps, with Lorenzo the Magnificent. He also gathered outstanding people at the court, invited them from everywhere and did not skimp on money, considering the development of culture and science to be of paramount importance.

He, like Lorenzo, created a circle called the Mamun Academy. There were constant debates, in which many took part, including Biruni, but Avicenna usually won. His fame grew, he worked hard, he was revered, recognizing his authority in everything. He was happy.

And here a fateful figure appeared on his life horizon - Sultan Mahmud Ghaznevi, the creator of the Ghaznevi Sultanate. By origin, he was from among the Gulyams, the so-called slave warriors of Turkic origin. That's really from the slave dirt - to the grand dukes! Such people are distinguished by special arrogance, heightened ambition, self-will, promiscuity. Having learned that the flower of culture was gathered in Bukhara, Mahmud wished that the entire academic circle would be given to him. The ruler of Khorezm received an order: "Immediately send all scientists to me" - there, to Persia, to present-day Iran - it was impossible to disobey.

And then the ruler of Khorezm told poets and scientists: "Go away, run with the caravan, I can't help you with anything else..." Avicenna and her friend secretly fled Khorezm at night, deciding to cross the Karakum desert. What courage, what despair! For what? In order not to go into service to Mahmoud, so as not to humiliate him and show that scientists do not jump on command like trained monkeys.

The duties performed by employees of this small group usually include: conducting medical examinations of patients and interviews with them and their family members to clarify their health status; drawing up and implementing treatment plans for physical, mental and psychological ailments using methods such as acupuncture, assessment and documentary confirmation of the course of patients' illness through treatment plans; advising individuals, families and groups of individuals on health, nutrition and lifestyle; prescribing and preparing traditional medicine products such as herbal, mineral and animal extracts in order to enhance the body's self-healing abilities; exchanging information about patients with other medical professionals as necessary to ensure continuous and comprehensive medical care; conducting research in the field of alternative and traditional medicine and treatment, as well as disseminating the results, in particular through scientific documentation and reports.

The duties performed by employees of this small group usually include: examination of patients, interviewing them and their family members to determine the state of health and the nature of physical or mental disorder, illness or other diseases; recommendations for the care and treatment of diseases or other diseases using traditional folk remedies and methods: physical manipulation and exercise, bloodletting using natural vessels and preparations derived from herbs, plants, insects and animal extracts; prescribing treatment using such means and methods as acupuncture, homeopathic medicines and medicinal herbs in accordance with therapeutic schemes and procedures commonly used by

traditional medicine or other medical professionals; providing care and treatment of physical injuries associated with the reduction and healing of fractures and dislocations of bones, based on traditional methods of physical exposure and herbal therapy; advising individuals, families and communities on health, nutrition, hygiene, lifestyle and other issues to maintain or improve health and well-being; referring patients to other health care providers and sharing information with them to ensure full-fledged treatment and continuous care.

A healer receives a diploma, and a license to practice folk (traditional) medicine is not needed. The legislation does not establish liability for private medical practice in the absence of a license. Consequently, with the non-criminal nature of this act (the absence of harm to health caused by negligence) it cannot be considered as an offense. The appeal of a citizen to a folk healer, in accordance with the norms of civil law, generates a legal fact, a kind of agreement (transaction), which is concluded orally. Oral transactions are made by expressing the will verbally. Concluding a deal orally, a citizen does not want to think that he may have to go to court and prove that the obligations of the other party (the healer) are not fulfilled in full or in part. Therefore, when a dispute arises in court, it is not easy to prove a violation of a citizen's rights.

Unfortunately, there are few such cases in Russia. And the charlatan healers in all these cases got off with a slight fright. This is explained, firstly, by the fact that deceived patients are usually shy of publicity, and secondly, by the fact that it is extremely difficult to prove in court the degree of harm caused to the health and psyche of the patient. After all, he has neither a contract concluded with a healer, nor a prescription for miraculous drugs. In addition, he comes to the healer voluntarily. Thus, the available judicial practice and statistical materials allow us to conclude that there is a high degree of public danger of healing.

Due to the high public danger of illegal healing, law enforcement agencies should carry out constant work aimed at identifying and preventing illegal practice of folk medicine. The methods of official medicine should be more actively promoted in the mass media and the consequences of contacting healers who are not authorized to carry out their activities should be explained. To solve the problem, you need to create a so-called coordinate system by which it would be possible to track the dynamics of the development of a particular disease before the patient visits the doctor and after. Then there will be the responsibility of representatives of traditional medicine before the law and before patients. However, part of the blame lies with the patients themselves. Experts believe that this situation has developed due to the mass spread of all kinds of superstitions in Russia.

Around 1023, he stops in Hamadan (Central Iran). Having cured another emir of a stomach ailment, he received a good "fee" – he was appointed vizier, minister-adviser. It seems like what else can you dream about! But nothing good came of it. The fact is that he treated the service honestly, carefully delved into the details and, as an extremely intelligent and educated person, began to make real proposals regarding the transformation of the system of government and even the army – that's what's amazing! But Avicenna's proposals turned out to be absolutely unnecessary for the emir's entourage. There were own defense ministers! Intrigues began to be woven among the courtiers. There was envy and anger – after all, the doctor is always so close to the ruler! Things began to take a bad turn; it became clear that he was in danger. And then the ruler changed, and the son of the new ruler wanted to have Avicenna around him – his fame was very great, and practical medical skills are well known. He spent four months in prison. His imprisonment was not hopelessly hard, he was allowed to write. After being released, he, along with his brother and his devoted disciple, set off again. And he found himself in the depths of Persia, Isfahan.

Avicenna was in a hurry. As a doctor and a wise man, he knew that he didn't have much left to live, and therefore he was in a hurry. What he comprehended then, in those ancient times, seems incredible. For example, he wrote about the role of the retina in the visual process, about the functions of the brain

as a center where nerve threads converge, about the influence of geographical and meteorological conditions on human health. Avicenna was convinced that there are invisible carriers of diseases. But with what vision could he see them? Which one? He talked about the possibility of spreading contagious diseases through the air, made a description of diabetes, distinguished smallpox from measles for the first time. Even the simple enumeration of what he has done is astonishing. At the same time, Avicenna composed poems, wrote several philosophical works, where he posed the problem of the correlation of the material and the corporeal. Avicenna's poetry expresses very succinctly his desire to see the world as one, integral. Here is his quatrain translated from Farsi: "The earth is the body of the universe, whose soul is the Lord. And people with angels together grant sensual flesh."

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