



Significance of Medical Heritage of Ibn Sina in the Development of World Medicine

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Abstract The article reveals the importance of Ibn Sina's medical heritage. The main aspects of the revival of methods of Oriental medicine are analyzed

Keywords Oriental medicine, disease, diet, therapeutic massage, food

Introduction

In the history of world civilization, Abu Ali Ibn Sina is being a genius of the East. Ibn Sina, in a number of major masterminds of his generation, is being the result of the rise of education, culture science and trade in the IX-X centuries in the large cultural centers of the East, Bukhara and Samarkand. The man with phenomenal operability has left behind 450 compositions out of which reached us more than 276 compositions. All his works are fundamental and scientifically significant to the present time. Works of him are kept in different storages of the world (England, Turkey, Iran and etc.). Having nurtured many thousands of doctors and scientists by his works he could survive a number of centuries. His "The Canon of Medicine", that is, the principal accounting study aid in the medical universities of the world was republished 40 times until the XII century. Ibn Sina creatively systematized pediatrics. His developed system of health preservation, the methods of prophylactics, the care after children, treatment of childhood illnesses are combined into a complex system.

The ancient Oriental methods commenced to be studied since 50-60 of the XX century. In 1979, the World Health Organization identified non-conventional methods as an effective method for treatment. In 1983, the VIII Congress recommended the widespread implementation of methods of folk medicine phototherapy in practical public health service. The year 1992 was proclaimed by UNESCO as the year of non-conventional methods. Everything that was the basis for the wide-scale teaching by the folk medicine in medical higher educational institutions of the Republic of Uzbekistan. To the rich heritage of Ibn Sina in the domain of conventional medicine has once again increased the interest in contemporary medicine. It has gained the status of state concern for the revival of methods of folk, Oriental medicine, reflected in the Resolution of the former President "On the support of International Foundation of Abu Ali Ibn Sina" dated January 6, 1992 [1].

The essence of revival of methods of Oriental medicine is that they for the sparing children are out of involvement of heavy expenditures, effective, deprived of detrimental effects, which are applied via the methods of medicamentous therapy. On the non-medicamentous methods of treatment accumulated experience of practical health preservation as the effect for the prophylactics of recovery and rehabilitation under the diseases of children. The demands of new contemporary approach and revival of methods of Oriental medicine at the modern stage contributed to the incorporation in the new program as supplementary for the study of diagnostic experience and treatment through the memoirs of Ibn Sina. Considering the importance of diagnosis and in the treatment of the issue



of nature, pulse diagnosis, dietetics, phototherapy, biorhythmology supposed of further mainstreaming in self-training under the supervision of mentors concerning the study of these methods.

It is received wisdom that in “The Canon of Medicine” thoroughly enlightened the issues of prophylactics and adherence to a diet that runs like a golden thread through all the compositions of Ibn Sina. Speaking of a diet, he emphasizes its gist under the various illnesses, which is primarily intended for the prophylactics. Contemplating the food products as a drug and remedying many diseases with the aid of a certain diet. More specifically, the man of science concerns with a diet for children and senile ages in physically infirm people. To date, many of guidelines of Ibn Sina in the realm of dietary can be taken almost entirely for the prophylactics of various diseases. The statement of Ibn Sina that requires to be most attentively perceived focused on incompatibility of foodstuffs as for the time being this issue can open new vistas in combat with ever increasing allergen challenge of an organism of the modern man. Among the most harmful habits, he attributed the intake of wine after a meal. A quite interesting assertion of Ibn Sina is on the excessive drinking of alcohol. He asserted that alcohol dependability is harmful and affects the nature of the liver and brain, begetting neurological disorder and sudden death. He can truly be deemed to be the founding father of dietetic therapy.

He places a high emphasis on physical drills, the importance of mobility, bathing in warm water and mesotherapy. Highlights the impact of outside milieu on the advancement of the pathological state. Ibn Sina encourages wide applicability of physical modes for remedying of numerous diseases which provide grounds to be attributed to the originators of physiotherapy.

Ibn Sina firmly claims that the problem of health preservation and illnesses he accounts from the social and hygienic positions, which can be affirmed with the next lines of the scholar: “Efficient grounds are grounds that alter the state of body or retain it as amended. Such are the states of air and the fact that it is connected with it: food, water, drinks, dwellings, bodily and mental movements and quietude. These grounds may comprise sleep, wakefulness, the transition from one age to the other, divergencies in age, gender, craft and habits” [2].

The emphasis on the “Canon” and other memoirs of Ibn Sina is devoted to puzzles of rational nutrition which the science man reckoned as the crucial driver of maintaining the health. He suggested to bear the quality, quantity of meal, comply with the sequence and time of its consumption, age, habits of a human and year season. He brought into focus that the meal must be tasty and benign forewarned from the intake of faulty meal. Ibn Sina wrote that “A human should not deceive himself with the view that he can digest low-grade food, since as a result of this, there formed malignant juices causing illness and fatal end in the course of time” [3-4].

To add, he indicated to the fact that the stomach should not be overflowed to the point where there would be no space for the supplementary meal, instead stop the overnutrition even if there is some appetite. This debris of appetite is a prolongation of the feel of food cravings, which vanishes after a little while. He suggested intaking from initial the liquid and fast-digested food followed by solid and roughage. He also advocated consuming meal at a leisurely pace by well chewing it. Ibn Sina indicates that “Who consumes meat a lot and pursues stationary lifestyle, should worry about the bloodletting”. And further: “consumption of diverse (ridiculous without regard) meal may be inimical for two grounds: first is the non – simultaneous digestion of each of them and incompatibility of the digestible and undigestible meal, second is to consume more than it can be in monotonous food”. According to his perspective: food ought to be taken after a while after physical drills and bathing when the body cooled down, and after a meal it is not allowed to make fast and abrupt movements. The people of older age, as he deems, should consume meal less and take with not large portions of 2-3 times per day, it should be roughage, milk fruits (peaches and figs) are fruitful for them. Ibn Sina advised: in spring, autumn, particularly in summer the meal should be light. Beware of overeating and in summer i.e. the best time for a meal is meant to be a fresh time. “In winter it is needful to consume the hot meal, and in summer cold, however, it should not be so hot or cold, that it was impossible not to abstain” [2].

In case of non-compliance with these provisions, there observed the failure in the digestion of food and overeating that triggers metabolic disturbance. To prevent the accumulation of debris, he advocates the clearance from an organism, principally via physical training as the most efficient and harmless, as well as massage and bathing in



washing-house. After overeating, he gives a good word in consuming light laxatives and on the following day not to eat at all.

In the Canon, Avicenna enumerated the medical surveillance for weak population, ranging from national medicine to philosophical doctor of science. Avicenna for a long time, will remain a genius figure at the crossroads of cultures, ideas and influences.

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