



PHILOSOPHICAL ANALYSIS OF IBN SINO'S CONCEPT OF "TEMPERAMENT"

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ABSTRACT

This article explains the essence of Ibn Sina's concept of "client". The philosophical essence of the concept of the client is analyzed. A client is an internal immanent natural, biological norm of a person.

KEY WORDS: *Ibn Sina, health, illness, client, inner immanent norm.*

INTRODUCTION

"Medicine studies the health and disease of the human body. Knowledge of everything, if it has causes, is formed and perfected by studying these causes. Therefore, it is necessary to know the causes of health and illness. Health, illness and their causes are sometimes open, sometimes hidden..."¹. Studying the causes first of all leads to the knowledge of its quality indicators, and then its quantitative indicators, to know the norm, essence, and truth from it. Body temperature of 36.60 is the first sign of health. The amount of sugar in the blood is 0.1%.

METHODS

The standard of health in medicine is "typical amount", "moderate", "necessary amount", "average", "norm", "in moderation", "order", "had", "moderate", "al-miqdar al-lozim", It is expressed by concepts such as "quantity close to the truth", "event", "customer". Standard is the golden law of existence. It applies in all aspects of life: it is especially evident in economy, politics, health, love, manners, behavior. In fact, the core of our material and spiritual life is the law of norms. The distance between the Sun and the Earth never goes out of proportion. A perfect person is a standard of humanity, equally valuable for all countries and all planets, and will remain the standard of humanity. Abu Ali ibn Sina devoted his life to the study of the standard of human health. His main object of research was the study of the norms of health and illness of the human body. In the "Laws of Medicine" health is given a very succinct and simple philosophical definition:

"The body is a golden crown of honor on the head of a healthy person, and this crown cannot be seen by anyone but a sick person.

Scholar: "Every healthy person has a little bit of imbalance, it's not too big." ... "The onset of illness is nothing more than a deviation from the state of balance," he says. The same disease in the body or a certain organ - a single disease, a combination of two or more diseases - is a type of complex disease.

Ibn Sina defines health in the work "Dasturul Ilaj" as follows: "Health is the same structure and composition of individual and complex organs, the service of each organ is completely healthy, safe, and shows that the normal state of the organ is not disturbed. Damage to the services of the members due to the change of the client and the composition is one of the signs of the emergence of the disease. In the work "Law", health is defined as follows: "Health is such a skill or state that healthy actions arise from the members." He gives several classifications to the disease: "Disease is a disturbance of the internal environment and an obstruction of vital activity caused by a disturbance of the steady state consisting of the balance of the body's physiology and the balance of the body under the influence of certain disease-causing factors in the internal and external environment." Elsewhere in the "Law": "Disease is an unnatural state, a defect in any part of the body." There are three types of disease. The first is that the misogyny of individual members is not healthy. This condition is called a disorder of the individual members. The second is caused by a change in the natural state of the device of complex organs. The third is the joining together or separation of the members from their natural connection, which is called disintegration. This kind of disease is common."

The World Health Organization says: "Health is not the absence of disease or infirmity in a person, but also the complete physical, mental and social well-being of a person." When we do a comparative analysis of these classifications, we come to the conclusion that the modern primitive organs and the whole body of the organism have not found their expression. Ibn Sina, the

¹Abu Ali Ibn Sino. Tib qonunlari. I kitob. Ikkinchi nashri. O'zbekiston SSR "Fan" nashriyoti. T.: 1983. 6-bet.



Sultan of Tib, knew in his time that mizoj is an internal immanent natural, biological norm. He repeatedly emphasized that the first means of achieving health is the health of the client. According to the scholar, the human body is in three states according to its quality and quantity.

1. Health;
2. Sickness condition;
3. Neither healthy nor disease state;

He also divided the levels of health and disease according to their qualitative and quantitative indicators.

"Health is such a skill or state, due to which healthy actions arise from the members."

For example, there are four levels of health:

1. The body is very healthy;
2. The body is not very healthy;
3. The body is neither healthy nor sick;
4. The body is in good condition, the recipient of health quickly.

Illness in two levels:

1. The body is slightly ill;
2. The body is excessively sick.

It is this kind of health and, on the contrary, the qualitative and quantitative indicators of the patient's condition are normal anatomy and pathological anatomy; they study subjects such as normal physiology and pathological physiology.

Scholar writes: "Each body has a limit of resistance to necessary construction as required by the amount of innate heat and innate wetness of the body. The body does not cross that limit, but sometimes the body does not reach that limit with the occurrence of causes that contribute to drying or otherwise destroy it². Many people call this (the first) a natural death, and the next an accidental death. In fact, the body temperature is between certain temperatures. This heat is hereditary, passed on from the mother. Crossing this heat limit to one side or the other will lead to death. Body was able to clearly indicate the natural-congenital temperature limit, and after the limit, death, precisely the limit of natural death³.

When this phrase is translated from Persian into Uzbek (the translation is by the author - S.N.), it has the following meaning: "There is a standard in every body's struggle with erection, and that standard is related to the natural client nature of man, the amount of innate heat and innate wetness, and cannot exceed this standard. But it is possible, writes Ibn Sina, that the human body tends to build up for various reasons, or for another reason, it tends to collapse. Because he has reached this standard before his time⁴. Many people call long life - long life as natural death, and the second state as arazi (artificial death before natural death). Ibn Sina shows the violations of norms in the organs that cause acceleration of natural death.

"Every time there's a good mood, (warm) mother's day is cold, and there's a way of life" (page 176). Translation of this thought: "After the complete disappearance or end of the innate temperature in the human body, the innate heat, i.e. the innate natural temperature of the body, disappears and natural death occurs.⁵" Scholar's above opinions indicate that the quantity and quality indicators of the human body in the state of health, illness and death are different.

The health of each body part affects another part. Therefore, Ibn Sina believes that it is necessary for a person to know his body.

Misogyny can also be determined by the color of human teeth:

1. Yellow tooth - hot-dry client;
2. White tooth - cold and wet client;
3. Dark tooth - cold and dry client;
4. Red tooth - hot-wet client.

² Ibn Sino. Tib qonunlar. Uch jildlik saylanma. 1-jild. Toshkent. Abdulla Qodiriy nomidagi xalq merosi nashriyoti. 1992. 72-bet.

³ Qarang.: Abu Ali Ibn Sino. Qonuni tib: Iborat az 5 kitob.-Dushanbe.: Sarredaksiyai ilmii Ensiklopediyai Sovetii Tojik. 1991. Kitobi 1. (Andar umuri hamagonii pizishki). 384 sahifa. Biz tahlil etgan saxifa 174-sahifa.

⁴ Mafhumi "Garmi modarzodi" va "margi tabii"// Dar "Kitob al-qonun fi tib"i Ibn Sino. -Dushanbe.: Sarredaksiyai ilmii Ensiklopediyai Sovetii Tojik. 1991. Kitobi 1. 174-sahifa.

⁵ Abu Ali Ibn Sino. Kanon vrachebnoy nauki. Izd.vtoroe. T.: «Fan». 1981. Ibn Sina. Izbranie filosofskie proizvedeniya. M., «Nauka». 1980. Abu Ali Ibn Sino. Tib qonunlari. Uch jildlik saylanma. T., «Abdulla Kodiriy nomidagi xalk merosi» nashriyoti. 1992. T. 1,2,3. Ibn Sina. Poema o medisina. (Urdjuza) Izbrannoe. Izd. SK Kompartii Uzbekistana. T., 1981.



Allama very rightly recognized that many people believe that health depends on the quantity or quantity of blood in the body, but in reality it is not so, health depends on the quality of blood. In modern terms, health depends on the immanent quality of blood.

According to Claude Bernard, "blood is a mirror of the internal organs."

I. When Ibn Sina says "a good quality state of blood", Ibn Sina understands the natural norm of blood. "Some people suspect that: "If the hilts appear in relation to each other in the amount required by the human body, (they) will be increased or decreased (anyway) and health will be preserved";

II. This is not the case. "Perhaps, along with the maintenance of the quantities of the species relative to each other, there should be a specific amount (in the natural-biological standard - S.X.) - measure for each of the species, which is not comparable to the other species." Hilt is a wet, fluid body, which is what food first turns into. Hilt is divided into two groups according to Ibn Sina's interpretation: "Мақтовга сазовор хилт", "яхши хилт", "табиий хилт", "сифатли хилт" ва б.

II. "Bad quality", "bad quality", "bad quality", "low quality", etc.

1. In medieval Eastern medicine, as well as in the works of Ibn Sina, the basis of physiology and pathology was based on the doctrine of four body fluids -Khilts. According to this teaching adopted by the Greeks, especially Hippocrates, the human body has four types:кон (sanguis)

2. sputum (phlegma)

3. bile (shole)

4. there is trade (melan chole). It was believed that blood is in arteries and veins, phlegm is in the brain, bile is in the liver, and blood is in the spleen⁶.

Ibn Sina described different fluids in the body:

a) blood

b) lymph

c) tissue fluids

g) fluids in body cavities: liquor, synovial fluid, exudate, transudate, ichor, pus, etc., which appear in various pathological conditions, tried to be included in the doctrine of "hilts" consisting of four kinds of wetness. According to Allomah, there are two types of blood - hot and wet in nature

1. Natural blood is red;

2. Not smelly;

3. Very sweet.

According to Ibn Sina's interpretation, unnatural blood is of 2 types: 1. Sometimes his change from a good temperament is not caused by any interference, but by the deterioration of his temperament, for example, his temperament becomes cold or hot.

2. Another kind of blood mixed with bad quality. This second type of blood is divided into two: either it is contaminated with blood from the outside and passes into the inside. or (that corrupting) evil appears in itself, for example, some of the blood becomes putrid, the liquid part becomes yellow bile, and the thick part becomes black bile. One or both of these remain in the blood. Both types of the same (unnatural) blood differ according to the substance added to it, and according to the groups of phlegm, mucus, bile, watery parts of that substance, sometimes it is thick, sometimes liquid, sometimes very black and sometimes colorless. Also, there is a change in smell and taste, it becomes salty and sour.⁷

In Ibn Sina's time, natural blood and unnatural blood, natural phlegm and unnatural phlegm⁸, was able to distinguish between natural bile and unnatural bile, between natural trade and unnatural trade.

Ibn Sina continues and emphasizes such an important point: "...you find the blood itself mixed with other impurities, and when the blood is drawn out and put into a vessel, it is separated from the impurities:

It is felt that it separates into a foam-like lump, which is bile;

It is felt that it separates into a lump similar to egg white, this is sputum;

It is felt that it is divided into pieces, such as scum and sediment, this is a trade;

It is felt that it separates into a water-like mass, which is water, the excess of which is excreted in the urine...water is needed for the dilution and passage of food. But joy comes from eating and nourishing drinks. The meaning of our word "nutritional" is to say that it is similar in strength to the body. Something similar in strength to the human body is not a simple but a complex body, and water is simple. For this reason, the thinker said again and again that the strength of the human body does not depend on the amount or lack of blood, but on the good quality of the blood.

In the work of Ibn Sina, "mizoj" means a specific quality, a natural standard. "As a result of the elements influencing each other with their energies, a suitable mood (clear, good quality-S.X.) arises for all of them. This mood is the client"⁹. It is not so difficult to understand that it is a question of the compatibility of four different qualitative elements with each other through

⁶Qarang.: O'sha kitob 450 – bet.

⁷O'sha kitob. 24-bet

⁸O'sha kitob 23-30 betlar.

⁹ Ibn Sina Abu Ali.Kanon vrachebnoy nauki.Kn.1.Tashkent.1981.S.11.



proportional amounts. Blood, bile, trade and lymph fluid ¹⁰ it is in a certain amount for each organism - "specific number"; These four liquids form a unity-norm in the measure of proportionality with each other in certain quantities. In this case, the standard of health is manifested in the form of a relationship of four independent standards. Abu Mansour al-Qumri confirms his teacher Ibn Sina's opinion in this regard and says: "In the moderate state of the human body, these four opposite qualities stop at a certain limit."

Ibn Sina, much earlier than Hegel, was able to show that the ratio of attributes is also a norm. Another advantage is that Unlike Hegel, he was able to show from examples in practical medicine several centuries before him that not only the ratio of two qualities, but also the ratio of several different qualities can be the norm.

The temperament may be in a moderate or severe state. If the client is in moderation, the body is healthy, if out of moderation, disease will appear. The best condition for a person is for the client to be moderate. Such a person is healthy. If the opposing qualities are not moderate, but tend to one of the two sides, such as heat or cold, wetness or dryness, or both, the person is out of moderation and disease occurs in the body.

"Moderation is the most correct distribution of the elements in the whole body or in one member of the client's body and in the most correct proportion according to the mood and mood of the client." "Moderation" means proportionate amounts, proportion, ratio. When we say "quality blood", we mean the quantitative ratio of all elements included in the composition of blood, such blood is equal to moderate quality. This quality of blood corresponds to quality bile, quality cells, fluids, etc. should be.

The physician must understand from the natural scientist that moderation of this kind is impossible to find, let alone misogyny of man or of the human body. In modern terms, two people with the same qualitative and quantitative indicators cannot be the same in nature.

Abu Ali ibn Sina separated the meaning of the words "Taodul" and "moderate": The doctor should know that the word "moderate" used by medical scholars in their debates is not derived from the word "taodul" which consists of equality of weight, but which consists of equality in distribution. " from the word "adl".¹¹

The word "Taodul" means equality in weight. Ibn Sina in his book "Urjuza fit-t-tib" ("Urjuza about Medicine"), more precisely, in his poetic treatise, nine types of mizaj:

1. hot customer;
2. cold;
3. dry;
4. wet;
5. hot and dry;
6. hot and wet;
7. . cold and dry;
8. . cold and wet client
9. . showed a moderate temper.

Plain temperament	Complex temperament
hot	Hot and dry
cold	Hot and wet
Dry	Cold and dry
wet	Cold and wet
Moderate temperament	

It distinguished three levels of each of the nine different clients. According to Ibn Sina, every living being has a natural norm corresponding to its type. The creature with the most moderate client is man. His great achievement was that he was able to show his concept of the client from generality to individuality on the example of the human body. Every person has his own (individual) mizoj, the allama says, and it is rare or impossible for another person to have the same mizoj.¹²

Thus, although the people of the world belong to the same species, it is impossible to meet two people with the same internal standard.

1. Individual (specific) misogyny of a person;
2. Each member has his own friend;
3. Gender misogyny in man;
4. Age misogyny in a person;
5. Misogyny of food;

¹⁰Xilt – inson tanasidagi suyuqliklar tushuniladi.

¹¹O'sha kitob. 11-bet.

¹²O'sha kitob. 13-bet.



6. Misogyny of the seasons;
 7. Medicine misogyny;
 8. Misogyny of clothes;
 9. Plant misogyny;
 10. Animal misogyny;
 11. Misogyny of different regions, etc.
- Scholar detailed the members' clients:¹³

hot temperament in the body	Cold temperament in the body	Wet temperament in the body	Dy temperament in the body
Heart	Phlegm	Phlegm	Hair
Blood	Charvi	Blood	Bone
Liver	fat	Oil.	Uncle
Lungs	Moy	Charvi	Rich people
Meat	Bone	The brain	Shares
Muscle	Uncle	Spinal cord	Curtains
Talaq	Rich	Nipple	Arteries
Kidney	Shares	Testicle meat	Veins
Artery	Curtains	Lungs	Motor nerves
Vienna	Nerves	Liver	Sensory nerves
Skin	Spinal cord	Talaq	Skin
Palm skin (moderately sensitive)	The brain	Kidneys	
	Skin	Muscles	
		Skin	

The sharp point of Ibn Sina is that he was able to clearly explain that depending on the age change of the body, its quantity and quality indicators also change, changes in physical strength, and the beginning of heat reduction after the age of cessation of growth. He explained all aspects of the science of "Physiology of Youth" in modern medical terms. A child, a teenager, a mature person, an old person, a man and a woman, a young girl and a young man differ from each other in terms of the quantity and quality of their bodies. Physical strength is not always the same in a person. Years have an effect on the human body. Human age was divided into four groups according to qualitative and quantitative indicators:

- I. "Growth" or "adolescence" period - it lasts from birth to 30 years;
- II. "Period of cessation of growth or "youth period" is the period from 30 to 35-40 years;
- III. "Sinking age" is a period of partial strength, lasting on average from sixty years;
- IV. "The age of sinking with impotence" includes the period until the end of life.

The period of "growth" or "adolescence" is divided into:

- I.1. Infancy;
- I.2. Childhood;
- I.3. "Growth period";
- I.4. "Adolescence" and "Adult" age;
- I.5. Puberty is the age before growth stops.

If we explain with a philosophical phrase, Ibn Sina explained the organic system of norms in the human organism on a dialectical basis. Every young person has his own misogyny¹⁴. A teenager's misogyny is more moderate than a child's moderate misogyny. But he has a dry mood towards a teenager, and a hot mood towards the elderly and middle-aged. The main organs of an old man are more dry than those of a teenager and a middle-aged man, and he is the wetter of the two with foreign wetness that soaks (his body). "Age Physiology" (Vostrastnaya fiziologiya), "Age Anatomy" fully explained the branches of medicine when explained in modern terms. The first book, the third educational part of "The Law" (consisting of six chapters) is "About the Event of the Elderly", and it is not a mistake to say that it is a unique collection of information about the age standard of the elderly.

The first season. A general word about the senior event The second season. About feeding the elderly The third season. About wines that old people drink The fourth season. Obstructions in the elderly¹⁵ очиш ҳақида
The fifth season. About massaging (massaging) the elderly
The sixth season. About physical education of the elderly.¹⁶

¹³Abu Ali Ibn Sino.Tib qonunlari. I-kitob. Ikkinchi nashri. T.:O‘zbekiston SSR “Fae” nashriyoti. 1983. 17-18 betlar.

¹⁴O‘sha kitob. 22 – bet.

¹⁵Tiqilmalar - tromblar

¹⁶O‘sha kitob. 353-356 betlar. Hurmatli talaba! Oila a'zolaringiz orasida kekxa qorindoshingiz bor, albatta. Ular parvarishiga mazkur kitob sahifalaridagilar o‘rganish rosa asqotadi.



In short, Ibn Sina perfectly described a healthy lifestyle for the elderly and its specific aspects.

For example, if we take the age standard mentioned by Ibn Sina, the arterial blood pressure indicators are different at different ages:

Age	Indice of the arterial blood pressure ¹⁷
16-20	100/70-120/80
20-40	120/70-130/80
40-60	Up to 140/90
60 ёшдан катта ёшдагиларда	150/90 гача

In addition to the age norm, there are also normal limits of blood pressure readings. Expressing this graphically, it looks like this:

Hypothy	indices of the lower norms	Norm (most favourable norm)	Indices of the upper norms	Hyperthy
100/60	100/60-110/70	110/70-130/85	130/85-139/89	140/90

Depending on the age of the person, the client becomes cold and dry. Compared to women, men's misogyny is warmer. Those who have a moderate body and a cold temperament when they are young become very cold when they get old. The eyelids of such people are slightly swollen, their movements are sluggish and they are more prone to sleep. Those who are misogynistic when they are young and hot tend to feel better when they are older, even if their clients become cold. Their bodies will be thin. In order to pay attention to maintaining the body's moderation, it is necessary to eat figs, ripe grapes, dates, and sweet pomegranates.

One of Abu Ali Ibn Sina's services to the category of norm is that he clarified which of the norms is the criterion for the other while explaining the law of treatment: "There are three laws of treatment with drugs. The first is the law of selecting drugs according to mood (ie, quality), i.e. according to heat or cold, wetness or dryness. The second is the law of selecting the quantity of drugs. This second law is divided into the law of weighing and measuring drugs, and the law of measuring (drugs) moods, that is, of determining the degree of heat, cold, etc. The third is the law of determining the time of consumption of drugs"¹⁸. It can be noticed that the scholar paid serious attention to the criterion of norms and the proportionality of norms. Ibn Sina's treatise "Urjuza fi - t- tib (Fil-l-fusul al-arba'a)" - "Medical Urjuza concerning the four seasons of the year" is directly dedicated to the category of quality, quantity and standard, and we will not make a mistake.

In order to be healthy, a person must strictly follow the seven balances in his body. These are:

1. Body (organism) proportion;
2. Choice of food and drink;
3. Freeing the body from excess;
4. Maintaining the correctness and proportionality of body parts;
5. Making the air drawn into the nose sufficient and good;
6. Choosing the clothes to be worn according to the environment;
7. Moderation of physical and spiritual actions"¹⁹.

Ibn Sina writes about the second of these seven balances:

"Don't drink too much, listen,
Be content with yourself, sometimes have a glass,
Don't let your hand be in the garden,
It is enough to drink once a month."²⁰

If a person drinks a certain amount of some drinks every day, he consumes some in a very small amount; especially when consuming may, it is recommended that this rule be strictly followed. About the norm of drinking oil:

May is an enemy to the drunk and a friend to the sober.
A little is good, a lot is bad.
If there is a lot of it, the damage is not small,
If there is little, then there is a lot of interest.²¹

¹⁷ Систолик босим (юқори кўрсаткич) юрак қисқарган вақтдаги босимни кўрсатади;

Distolik bosim (pastgi ko'rsatkich)- yurak bo'shshagan vaqtdagi bosimni ko'rsatadi.

¹⁸ Abu Ali Ibn Sino. Tib qonunlar. Abdulla Qodiriy nomidagi xalq merosi nashriyoti. 1992.128-bet.

¹⁹ Abu Ali ibn Sino. Kanon vrachebnoy nauki.Kn.1.T.:Fan.S.296-297.

²⁰ Aql ensiklopediyasi.Ikkinchi kitob.Toshkent. "DAVR PRESS" NMU.2015.473-bet

²¹Ibn Sino Abu Ali. Tarjimai holi. She'rlar. Tibbiy doston (Urjuza). T.:O'zbekiston KP Markaziy Komitetining nashriyoti.1981. 48-bet.



One of the standards of human health is the amount of cholesterol in the blood, if the amount of cholesterol is 120-180 MB (medical unit-S.X.), this is the standard of health. An increase of 200 medical indicators indicates that the arteries are contaminated. The amount of cholesterol that accumulates in blood vessels is directly proportional to the amount of cholesterol in the blood. In the past, the cholesterol level was measured in medical units, so our above opinion is correct. But according to today's measuring index, the normal level of cholesterol is 5.1. An indicator higher than 6.2 (this indicator is the upper limit of the norm - S.X.) indicates that cholesterol has increased. The amount of sugar in the blood of the human body; arterial blood pressure; the amount of cholesterol and alpha-cholesterol in the body, body weight, more specifically, the amount of body fat and the quantitative indicators of prebet, beta-lipoprotein and triglycerides in the blood²²- these are all internal natural standards of health. A person can be healthy when these indicators are within their limits.

CONCLUSION

1. Modern medicine has recognized that people should take nutrients and drugs that are against their clients. Anyone who feels good about any food has a moderate appetite. The nature of food and medicine should be properly adapted to the human body.

2. The client is the internal immanent natural norm of a person. It is this internal immanent norm that is the criterion (criterion) for external factors.

2. Abu Ali Ibn Sina recommended to determine the misogyny of people based on 10 signs.²³

3. Ibn Sina distinguished two types of material basis related to the human organism. The first of these are the relatively stable body parts of a person in the course of the organism's life activity; the second is the constantly changing material basis, which provides the body's vital activity.

Ibn Sina understood the dialectical relationship between human health (physical and mental health) and nature and its ecological factors. In fact, only when a healthy person is a product of a healthy nature, life indicators of the biosphere - a natural-ecological norm - are preserved, about 8 billion people on the planet Earth can live peacefully, without environmental risks. Only perfect people understand the norms of nature and do not allow them to be violated in life.

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²² Dil'man V.M. Bol'shie biologicheskie chasi. Vvedenie v integral'nyu medisinu. M.: "Znanie". 1986. S. 182

²³ Мазкур белгилар Ибн Синонинг "Қонун" биринчи китобида бор, уларни ўз дафтарингизга қайд этинг. Ўз мизожингизни, оила аъзоларингиз мизожларини аниқланг.