APPEARANCE OF QUALITY, QUANTITY AND NORM CATEGORIES IN THE MEDICAL THOUGHTS OF AVICENNA

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ABSTRACT

This article is devoted to the scientific analysis of the encyclopedic scientist Avicenna, who has a deep knowledge of philosophy and logic, in the categories of quality, quantity and norm in the state of health and disease of the human body. The article also scientifically explains that being a perfect human being at the center of the world is the foundation of the perfection of this universe.

Keywords: doctrine, practice, soil, spring water, quality, cognition, quantity, pain, atrophy, love, spirit.

INTRODUCTION

A characteristic feature of the scientific method of Avicenna is that the scientist took a concrete approach to natural phenomena in accordance with the conditions, period and place. Avicenna completely rejected the idealistic doctrine - indeterminism, which denied the causal connections between events. Avicenna writes about this: “Medicine studies the health and disease of the human body. Knowing everything, if it is the cause of the thing, is formed and completed by knowing these causes. Therefore, in medicine it is necessary to know the causes of health and disease... In medicine, it is also necessary to know the phenomena that occur in health and disease” [1].

Man compares the facts of health and disease with each other and draws certain conclusions from them, that is, he seeks out the causes that led to them, the laws to which they are subject. Human cognition is born through the senses, thinking, and practice. Reason-this is a predicate of a result that corresponds to itself. The result of the influence of cause is consequence. Strong excitement, excessive suffering, strong mental tension, stress cause a person to suffer from diabetes. Causation is one of the inseparable features of any law.

LITERATURE REVIEW

As you read Avicenna's medical works, we will see that in his practice, scientific knowledge used almost all methods. Note: "One of the four elements is about water. (Canon of Medicine. Book One. Chapter Sixteen.) About the condition of the waters".

METHODOLOGY

"The best water is spring water. But it is not the water of all springs, but the water of a spring where earth is pure and whose soil has no foreign character and mood; or (the place where the water flows) should be rocky because it does not smell like mud, but a clean soil is better than a rocky ground"[2]. The spring water should be flowing first, in an open place where sunlight falls, and the core should be muddy, but the mud should be clean and not mixed with salt and other things. The opposite of such clear water is the water of the pond, and the water of the open pond takes on bad qualities, i.e. becomes detached.

Thinking about fresh water, Avicenna writes: "Not all clean spring water is good; it must be flowing again, and when it flows, it must flow in an open place for the sun and the winds, for these are the things that make flowing water virtuous"[2. – P.192]. The existence of 14 necessary conditions for water, called pokiza, latif, drinking water, is mentioned in the book "Qanuni Basiti" by Basitkhan ibn Zahidkhan, who lived in the late 19th and the first half of the 20th century, or "Mahzan al-advayya" by Mir Muhammad Muhammad Hussein al-Aqili. They are also divided according to water quality:

1. Spring water;
2. Rainwater;
3. Well water;
4. Drain and groundwater;
5. Lake water;
6. Snow and ice waters. But ten centuries before them, Avicenna gave a completely scientifically accurate account of this.

By comparing the opposite qualities, one learns which ones are good for the human body and which ones are bad.

Avicenna distinguished the waters from each other very qualitatively and divided them into the following types:

1. Spring water;
2. Pond water;
3. Well water;

4. Groundwater;
5. Ice and snow water;
6. Muddy water;
7. Salt water;
8. Bitter water;
9. Sulfuric water;
10. Iron water
11. Boiled water and etc.

The scientist described each of these waters and gave information about their benefits and harms.

Avicenna, in her pamphlet “Preventing the mistakes made at the event” spoke of bitter, oil, sulfur, and iron water, and expressed his views on what each one was a cure for. He seriously stressed that water flowing from lead pipes is dangerous.

Avicenna is a scientist who has shown ways to preserve each quality, to test those qualities. The easiest way to determine water quality is by measurement. Cotton of the same weight is immersed in water taken from two places, and the cotton is dried, and then measured, the water from which the cotton is less than its previous weight is pure. In other words, such salts are less soluble in water and are considered potable.

If one kilogram of water does not store more than 1 gram (i.e. 1000mg) of mineral salts, such water is called fresh water.

The philosopher-scientist, who tested all aspects of mental and logical cognition in medicine, discovered the secrets of health by applying in practice all methods of scientific cognition.

DISCUSSION

According to Avicenna, quality is not devoid of quantity. Similarly, the uniqueness and integrity of quality and quantity, the fact that they are interdependent, does not mean that they are intertwined at all.

In philosophy, quality is the internal specificity of an object, the uniqueness of its set of properties, characteristics, features. Quality is the equality of the process. Quality represents the permanence, relative stability of an object.

The quality is called “kayfiya” (“mood”) in Arabic. In medicine, quality is expressed as follows: health, disease, strength, weakness, weakness, discoloration,

discoloration, odor, sound, heat, cold, moisture, dryness, state, knowledge, fullness, sound and so on.

Avicenna divided 15 types of pain according to their quality:

1. Itchy pain;
2. excruciating pain;
3. stabbing pain;
4. oppression pain;
5. stretching pain;
6. tearing pain;
7. tingling pain;
8. sluggish pain;
9. finger pain;
10. simmering pain;
11. fighting pain;
12. throbbing pain;
13. weight-bearing pain;
14. filling pain;
15. Inflammatory pain;[3].

Avicenna also divided diseases into several types according to their qualities:

1. Curable diseases;
2. Incurable diseases;
3. “Old” - chronic diseases;
4. Acute diseases;
5. Normal disease;
6. Complex disease and etc.

The thing is, processes differ from each other in quantitative aspects in addition to qualitative specificity. Quantity is characterized by the size, dimension, weight, speed, intensity, continuity, or vice versa of the object.

The quantity is called “kamiya” in Arabic. Example: number, size, thickness, length, brevity, linearity, continuity, volume, point, dimension, etc.

Avicenna’s achievement was that he was able to distinguish between the signs of quality and quantity. For this reason, he distinguished “quantitative diseases” from “qualitative diseases”[4]. Quantitative diseases thinker can be divided into two:

1. Quantitative growth disorders;
2. Diseases of quantity reduction[5].

“Quantitative diseases” are characterized by an increase or decrease. Avicenna, for example, cites hypertrophy as an elephantiasis. In this case, as in the case of

venous dilatation, the toenails become larger and thicker. Like the excessive size of the penis - this is called priapism, [5. –P.148] or they are similar to a disease that occurs in a person called Nikomakh; all its members grew so large that they could not move.

Shrinkage is an example of organ failure, atrophy, twisting of the tongue, shrinkage of the eyelids, or death of the whole body.

Numerical diseases are divided into two:

1. Diseases of the natural number (number);

2. Abnormal number (number) diseases.

Diseases of the thigh (number) they are of the genus of excess, which is natural, as is the excess finger and unevenly grown tooth;

In diseases of the abnormal number (adad), such as an excess (sila) or stone that has grown in the limb. Examples of quantitative diseases are stone formation diseases.

Hip disease or a defect will come from the gender: it will be congenital, like a person born without a finger, or this defect will not be natural, like a finger cut.

Avicenna pointed out the existence of “diseases caused by a violation of continuity”. In his “Danishnama”, there are two types of quantity: the first is “continuity” in Arabic. The second is intermittent and is called “munfasil” in Arabic.

Everything in existence, quantity and quality in the subject and process are inseparable, manifested in unity. There is no immutable object in the existence of nature. But the whole existence of nature varies within its scope.

This theme is logically continued in the report “Avicenna’s concept of Norm and temperament”.

Love is one of the issues of philosophy. Body, mind, spirit, love are dialectically related categories. Avicenna’s “Treatise on Love” consists of the following seven chapters:

1. About the power of love that exists in the nature of everyone;
2. About love in inanimate objects;
3. About whether there is love in beings and in animals that have the power to get from food;
4. About the existence of love in living beings with animal ores, powered by life;
5. Beauty is about love in those who have the tenderness of youth;
6. About the love of hearts close to God;
7. The end of the seasons.

In Avicenna's work, "love" is extremely diverse, complex, and profound. Avicenna divides love into two:

1. Physical love;
2. Spiritual love.

RESULTS

Avicenna divided love into five types according to its essence. But for Avicenna herself, two types of love are the most important - the love of youth and beauty and the love of the divine. According to the scientist, who analyzed love through the "mirror" of form and content, emotion and mind, a person who loves a beautiful image only because of its beauty, loves only because of animal feelings. But a person who loves beauty spiritually acquires his positive qualities. Therefore, when a person is wise, he observes beauty, and then his qualities increase. In Avicenna's world of love, lovers are always able to control their sexual feelings, and because of love, they are able to absorb more of their virtues, and strive to bring their souls to the qualities of a higher spirit status. The purity of spiritual love is at its highest. So, in love, too, moral purity is paramount.

CONCLUSION

1. As a great medieval physician, he considered the preservation of human health as the meaning of his life in his works on medicine.
2. In her philosophical works, Avicenna showed the factors of healing the human psyche, the perfection of man through science, by sowing the seeds of goodness in his heart. The materialist direction of the scientist's philosophy was based on experience in the field of medicine.
3. He advanced the idea that existence is eternal, that it develops according to the laws of nature.
4. If Beruni was a measure of the norms of the planet Earth, Avicenna was a measure of the norms of human health and disease status.
5. As a physician and philosopher, Avicenna showed that the human body is interconnected with the various parts of the heart and soul, and that they are in harmony with each other. He first divided love into physical (anatomical) and spiritual (spiritual) types. No one had studied love before Avicenna without a two-way anatomy and spirit.
6. He enriched the concept of "divine love". The scientist says that in order to overcome the inferior, naughty, and extravagant qualities, one must find the strength and will in oneself. Only then can he take the first step towards "divine love".

7. Reason must also be a priority in love. For Avicenna, in moral love, the conscious soul moves freely. A man who loves a beautiful image only for his beauty, according to Avicenna, loves it only because of the animal feeling. But a person who loves beauty spiritually acquires his positive qualities.

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