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## BERUNIYNING TIBBIYOTDAGI ZAMONDOSHI

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Buyuk alloma Abu Ali ibn Sino O'rta Osiyoda tibbiyot rivojiga katta yangiliklar qilib qimmatli va boy meroslarni qoldirgan buyuk allomadir. U o'z hayoti davomida odam organizmini chuqur o'rganish natijasida organizmdagi barcha tizimlar tuzilishini o'rgandi. Ibn Sino jahon fani va madaniyati taraqqiyotiga ulkan hissa qo'shgan buyuk siymolardan bo'lib, uning ilmiy ishlari xorazmlik buyuk ensiklopedist olim Abu Rayhon Beruniy (973-1048) asarlari bilan birgalikda o'sha davr fani taraqqiyotining eng yuqori cho'qqisini tashkil etadi. Uning to'la ismi Abu Ali al-Husayn ibn Abdulloh al-Hasan ibn Ali ibn Sino bo'lib, ko'pincha qisqartirib Abu Ali ibn Sino yoki Ibn Sino deb yuritiladi.

Ibn Sinoning otasi Abdulloh Balx shahridan bo'lib, Somoniylar amiri Nuh jbn Mansur (976-997) davrida Buxoroga ko'chib keladi va o'sha atrofdagi Xurmiton qishlog'iga amaldor etib tayinlanadi. Keyin u Afshona qishlog'ida ham istiqomat qiladi va shu qishloqlik Sitorabonu ismli qizga uylanadi. Ularning ikki o'g'illari bo'lib, shulardan kattasi Husayn edi (Ibn Sinoning bolalikdagi asl ismi shunday bo'lgan). U 370- hijriy yili safar oyining boshida (ya'ni 980- yil avgust oyining ikkinchi yarmida) dunyoga keladi. Keyichalik Ibn Sinolar oilasi poytaxt — Buxoroga ko'chib keladi. Ibn Sino avval Qur'on va adab darslarini o'qiydi va 10 yoshga yetar-yetmas bu darslarni to'la o'zlashtirib oladi. Ayni vaqtda u arifmetika va algebra fanlari bilan ham shug'ullanadi. Bulardan tashqari, uyida Abu Abdulloh an-Notiliydan mantiq, geometriya va astronomiya fanlaridan saboq oladi.

Shu bilan birga Abu Ali ibn Sino tabiiy fanlar bilan ham jiddiy shug'ullanadi, xususan tabobatni sevib o'rganadi. U o'zining o'tkir zehni tug'ma iste'dodi va mehnatsevarligi bilan darslarni tezda o'zlashtirar va hatto muallimlariga noma'lum narsalarni ham kitobdan mustaqil o'qib-o'rganib olardi. Ayniqsa, tib ilmida u juda tez kamol topa boshlaydi. „Tib ilmi, — deb yozadi Ibn Sino o'z tarjimai holida, - qiyin ilmlardan emas, shu sababli qisqa muddat ichida bu fandan juda ilg'orlab ketdim, endi hatto bilimdon tabiblar ham huzurimga kelib tib ilmidan dars oladigan bo'ldilar. Bemorlarni ham ko'rib turardim va shu yo'sinda orttirgan tajribalarim natijasida muolaja eshiklari menga shu qadar keng ochilib ketdiki, uni ta'riflab berish qiyin". Ibn Sino 17 yoshidayoq Buxoro xalqi



orasida mohir tabib sifatida dong chiqaradi. O'sha kezlarda Somoniylar davlatining boshlig'i Nuh ibn Mansur kasal bo'lib, saroy tabiblari uni davolashga o'jiz edilar. Buxoroda yangi chiqqan yosh tabibning ovozi saroyga ham yetib borgan edi, uni amirni davolashga taklif qiladilar va u davolagach amir tez fursatda oyoqqa turadi. Buning evaziga Ibn Sino saroy kutubxonasiidan foydalanish imkoniyatiga ega bo'ladi. Bu kutubxona o'sha vaqtda butun o'rta va Yaqin Sharqdagi eng katta va boy kutubxonalardan sanalardi. Bir necha yil davomida kecha-kunduz tinmay mutolaa qilish natijasida Ibn Sino o'z bilim doirasini mislsiz darajada kengaytirdiki, u davrda shu qadar bilimga ega bo'lgan boshqa bir kishini topish mushkil edi. U o'zining birinchi yirik ilmiy asarlarini ham Buxoroda 1000-1001 - yillarda yozadi. O'z qo'shnisi va do'sti Abul-Husayn al-Aruziyning iltimosiga ko'ra riyozatdan boshqa barcha fanlarni o'z ichiga olgan „Al-hikmat al-aruziya" nomli asarini, boshqa bir do'sti fiqh va tafsir ilmlarining bilimdoni Abu Bakr al-Barqiy al-Xorazmiyga atab ensiklopedik maqomga ega bo'lgan 20 jildlik „Al-hosil va l-maqsul" deb atalgan asarini yozadi. 1002- yili Ibn Sino o'z yurti Buxoroni tark etib Xorazm (Urganch) ga ketadi. Xorazm ham O'rta Osiyoning qadimiy boy va madaniy viloyatlaridan biri bo'lib, XI asrning boshlarida u yerda ilm-fan ancha rivojlangan edi. Xorazmshohlar Ali ibn Ma'mun va Ma'mun ibn Ma'munlar davrida Urganchda ko'pgina zamonasining taniqli olimlari yashab ijod etgan edilar. Beruniyning ustozlari yirik matematik va astronom Abu Nasr ibn Iroq, atoqli tabib va faylasuflar Abu Sahl Masihiy va Abul-Xayr Xammor, nihoyat buyuk Abu Rayhon Beruniy shular jumlasidandir

O'z siyosatida ko'proq reaksiyon yo'l tutgan va har qanday hur fikrni bo'g'uvchi G'azna hukmroni Sulton Mahmud Xorazm yerlarini o'z davlatiga qo'shib olishga harakat qiladi. Unga tobe bo'lishni istamagan Ibn Sino taxminan 1010-1011 - yillarda Xorazmdan maxfiy ravishda chiqib Xuroson tomon yo'l oladi. Niso, Abivard va boshqa shaharlarda qisqa vaqt turgandan keyin Kaspiy dengizining janubi-sharqida joylashgan Jurjon amirligiga yetib keladi. Bu yerda u Abu Ubayd Juzjoniy bilan tanishadi, shundan boshlab bu yigit Ibn Sinoga eng yaqin va sodiq shogird bo'lib qoladi va ustozining oxirgi nafasigacha undan ajralmaydi. Juzjoniy Ibn Sinoning to'liq Jurjonga kelgunigacha bo'lgan tarjimai holini uning o'z og'zidan yozib olgan, ustoz hayotidagi undan keyingi voqealarni ham o'zi yozib to'ldirgan, shu tufayli biz Ibn Sinoning hayoti va ijodi haqida juda ishonchli manbaga egamiz. Ko'p o'tmay Ibn Sino Jurjonda o'zining ilmiy ishlari va tabiblik faoliyatini boshlab yuboradi. Tabobatga oid mashhur asari „Kitob



al-qonun fittibb" („Tib qonunlari") ning 1 -kitobini va ba'zi bir boshqa asarlarini yozishga kirishadi.

Jurjoniyning yozishicha, Ibn Sino jismoniy jihatdan ham juda baquvvat kishi bo'lgan. Biroq shaharma-shahar darbadarlikda yurish, kechalari uxlamasdan uzluksiz ishlash va bir necha bor ta'qib ostiga olinib, hatto xibsda yotishlar olimning salomatligiga ta'sir etmay qolmaydi. U qulanj (kolit) kasalligiga chalinib qolgan edi. Kasallik zo'raygach, uni tutqanoq ham tutadigan bo'ladi, oqibatda shu darddan u 428- hijriy yilning ramazon oyida (1037- yilning iyunida) 57 yoshida Hamadonda vafot etdi. Ibn Sino yaratgan „Tib qonunlar" asari xozirda xam zamonaviy tibbiyoda eng yaxshi o'quv qo'llanma sifatida foydalanilmoqda

O'rta asrlarda Abu Rayxon Beruniy va Abu Ali Ibn Sino ilm taraqqiyotiga katta hissa qo'shgan, O'rta Osiyo tuprog'idan yetishib chiqqan buyuk allomalarimizdan hisoblanadi. Bu ikki Buyuk allomaning fanlar olamida tajriba o'tkazmagan va qalam tebratmagan sohasi yo'q desa ham bo'ladi, Abu Abu Ali ibn Sino ko'p qirrali ilm sohibi bo'lgan buyuk siymodir. Tibbiyot olamida Ibn Sinoning tabarruk nomi Gippokrat va Galen kabi buyuk allomalar bilan bir qatorda turadi. Abu Ali ibn Sinoning eng mashhur va ulug'vor kitoblaridan biri «Kitob al – qonun fit-tib» hisoblanadi. Bu asar o'z zamonasidagi tabobat ilmlarining mufassal qomusi sifatida inson sog'lig'i va kasalliklarga oid bo'lgan barcha muammolarni mantiqiy tartibda to'la mujassam etgan. Buyuk olimning qilgan xizmatlarini, jahonning ilm ahli e'zozlaydi. Ibn Sinoning daho tabib sifatida shuhrat qozonishining asosiy omillaridan biri — uning tib nazariyasini, xususan, anatomiya — inson gavdasi tuzilishini mukammal bilishligidir. Bosh suyagining tuzilishi, tishlarning tuzilishi to'g'risida u Galenga ergashgan holda to'g'ri fikrlagan. Uning ko'zning anatomiyasi, ko'rish jarayonining qanday sodir bo'lishi va unda ko'z qorachig'ining roli, ko'z muskullarining joylashishi xususida yozganlari zamonaviy oftalmologiyaga yaqindir. Asablar, qon tomirlar, mushaklarning tuzilishi va funksiyalari to'g'risida yozganlari anatomiyaning amaliyot bilan bog'liqligini ko'rsatadi. Bu esa amaliy anatomiyaning asoschisi deb tan olingan rus olimi N. I. Pirogovni Ibn Sinoning izdoshi deyishga asos beradi. Bemorlarni davolashda olim 3 narsaga — tartib (parhez), dorilar bilan davolash va turli tibbiy tadbirlarni qo'llash (qon olish, banka qo'yish, zuluk solish, huqna va h. k.) ga ahamiyat berish kerakligini aytadi. Kasallikni davolashda ovqatlanish, ya'ni parhezni muhim omillardan deb hisoblaydi va har bir kasallik uchun o'z ovqatlanish tartibini beradi.



Bundan tashqari, Ibn Sino gigiyena faniga ham katta hissa qo'shgan, ya'ni shaxsiy va umumiy gigiyenaga qat'iy rioya qilishni uqtiradi. Gigiyenaga rioya qilishimiz orqali deyarli barcha yuqumli kasalliklarning oldini olamiz. Bular qatoriga kishilarning jismoniy mashqlar bilan muntazam ravishda shug'ullanishi va tartibga rioya qilish natijasida inson davoga xam dori vositalariga muhtoj bo'lmaydi deb xam uqtiradi olim.

Ibn Sino ilmiy merosini o'rganish ishlari yangi davrga kelib jadal tus oldi va natijada chet el hamda O'zbekistonda maxsus ilmiy yo'nalish — sinoshunoslik vujudga keldi. «Tib qonunlari» ning lotincha tarjimasi to'liq hodda 40 marta nashr etildi. Uning ayrim qismlari nemis, ingliz va fransuz tillariga tarjima qilindi, olimning falsafiy va boshqa sohalarga oid asarlari ham jahonning bir necha tillarida nashr etildi, uning ijodiga oid qator yirik tadqiqotlar yaratildi.

