

STATEMENTS OF ABU ALI IBN SINO IN "CANON" ABOUT RATIONAL EATING

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Abstract: The basic principles of nutrition, set forth by Ibn Sina in the "Canon of Medicine", are rational and largely retain their significance at the present time.

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Much attention in the "Canon" and other works of Ibn Sino is paid to the issues of rational nutrition, which the scientist considered important factors in maintaining health. Ibn Sino recommended to take into account the quality and quantity of food, observe the sequence and time of their intake, age, habits of a person, season of the year.

Ibn Sino divided food substances into nutritious and balanced ones. "A soft, highly nutritious example is syrup, meat juice, heated egg yolk and soft-boiled eggs - all of which are very nutritious, as most of their substance is converted into food. And a sample of rough, unnatural food is cheese, jerky, eggplant, and the like. What turns from this (food) into blood is insignificant".

"Coarse, but very nutritious food is boiled eggs and beef, and vegetables, balanced in maturity and quality, can serve as an example of soft, low-nutritional food, and apples, pomegranates, and the like, from fruits".

Ibn Sino emphasized that food should be tasty and good-quality, warned against eating bad-quality food. "A person should not deceive himself with the opinion that he can digest poor quality food, because as a result of this, over time, malignant juices are formed, causing illness and death." Describing the merit of delicious food, Ibn Sino wisely remarked that "one of the harm caused by a very tasty food is that it can be eaten too much".

Ibn Sino considers appetite to be the leading moment in eating. "The amount of food eaten depends on the habit and strength of the person. In a person with normal strength, the amount of food should be such that when he eats it, it would not burden, stretch the extremities of the ribs, swell the belly, growl and overflow". "In addition, one should not replenish the stomach to such an extent that there is no room for additional food, but one must stop eating even if there is some appetite, this remnant of appetite is a continuation of the feeling of hunger, which disappears after a short time".

Ibn Sino was a supporter of moderation in food. Unfortunately, people don't always follow this rule. Many people of our time, without thinking about the consequences, follow the bad example of their ancestors and suffer from this.

Ibn Sino correctly understood the mechanism of the influence of the amount of food taken on the activity of the heart. "The amount of food eaten is considered moderate if after eating the pulse does not increase and breathing does not shorten, because due to the pressure of the stomach on the abdominal obstruction, breathing is shortened, as a result of which the need for increased heart work increases and thus the pulse increases if the strength does not weaken." In addition, Ibn Sino noted, after eating "there should be no nausea, dog hunger, epilepsy, stupor, insomnia, and the taste of food should be felt when belching some time after eating."

Pointing to the need to observe the sequence of taking various nutrients, Ibn Sino wrote: "There is a certain order for taking food, which must be followed by everyone who takes care of their health." He recommended to eat first liquid and quickly digestible food, then solid and coarse. "The worst thing is to interfere with a variety of foods and eat for too long, because then the food eaten later will combine with the one eaten earlier, when it has already begun to be digested. Thus, there will be no uniformity in the digestion of parts of the food". He also advised eating slowly and chewing well.

Ibn Sino recommended the use of easily digestible nutritious foods (lamb meat, poultry, durum wheat, milk), fresh fruits, especially for people engaged in physical labor or physical exercise, and before taking any other food.

Ibn Sino attributed the familiarity, traditionality of the food consumed, the regularity of its intake to the obligatory rules of rational nutrition.

Advising not to violate these rules, he warned: "He who eats a lot of meat and leads an immobile lifestyle, let him take care of bloodletting." And further "Eating a variety of foods can be harmful for two reasons: the first is the non-simultaneous digestion of each of them and the incompatibility of digestible and indigestible food, the second is to eat more than it is

possible with monotonous food". According to Ibn Sino, food should be taken some time after physical activity and bath, when the body has cooled down, and after eating, one should not make quick and abrupt movements. The scientist noted that elderly people should eat less food than in youth, and take it in small portions 2-3 times. The food of the elderly should not be coarse, milk, fruits (plums, figs), herbs are good for them.

In the "Canon of Medicine" Ibn Sino pointed out that in spring, autumn and especially in summer food should be light. You should beware of overeating and "in the summer, the coolest time to eat is." In winter, you should not limit yourself in nutrition and you need to eat high-calorie dense foods. "Food should be eaten hot in winter and cold in summer, but it should not be so hot or cold that it cannot be tolerated." If these rules are observed, indigestion and overeating are observed, leading to metabolic disorders.

To prevent the "accumulation of surpluses" Ibn Sino recommended removing them from the body, mainly with the help of physical exercises, as the most effective and harmless, as well as massage and bathing. After overeating, he recommended taking mild laxatives and not eating the next day.

Ibn Sino paid much attention to the food and drinking regime of travelers. They must first of all have physical endurance, be able to endure hunger and thirst. He advised to eat high-calorie foods in small quantities (for example, liver shashlik). When traveling, avoid food that makes you thirsty (fish, capers, pickles and sweets), talk less, move carefully.

For oriental medicine, it is characteristic that the prescribed diet in its action is equivalent to the prescription of drugs. The correct diet is extremely important in Ibn Sina's therapy. In his dietary prescriptions there is a lot of rational that has not lost its significance even now.

Ibn Sino considered food as a plastic material necessary for the construction of organs and tissues of the body. "Food is a body, which, while not being similar to the body of which it is actually food, is similar to it, if possible. When food is perceived by the body and the body acts on it by force, it becomes homogeneous to it, spreads in the body and becomes a part of the body. The place of what is assimilated by the body and removed from it replaces food, it determines the nutrition and growth of the body in depth, width and height. "Ibn Sino understood that food products are processed under the influence of the body's forces and cease to be foreign to the body.

Ibn Sino understood that the qualitative and quantitative difference in the food consumed is not indifferent to the body: "that there is food with a large volume and low nutritional value, like eggs." In addition, Ibn Sina distinguished food products by how easily

they are digested and absorbed by the body. "Food, because it is eaten, has two other distinctive properties:

- ✓ Fast penetration, and slow penetration, such as with fried meat and fried food in general.
- ✓ The ability to generate a thick blood that does not have the fluidity that occurs from foods such as pork and veal; and the blood is thin, rapidly dissipating, which occurs from such food as wine and figs.

Ibn Sino recommended a different diet depending on the disease, its severity and the period of the disease. In some cases, I considered it is necessary to eat food with a small nutritional value, but in a large volume; in others, he considered it necessary to regulate the patient's food in qualitative and quantitative terms. Ibn Sino considered food products not only as a plastic material, but as a medicine capable of influencing various functions of the body.

Thus, the basic principles of nutrition, set forth by Ibn Sina in the "Canon of Medicine", are rational and largely retain their significance at the present time.

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