

ABU ALI IBN SINONING JISMONIY TA'LIMNING INSON SALOMATLIGIGA TA'SIRI HAQIDA O'YLARI

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✓ **Rezyume**

Ibn Sinoning jismoniy tarbiya va tibbiyot sohasiga qarashlari bayon etilgan, sog'lom turmush tarzi va uni shakllantirish sohasidagi zamonaviy qarashlarga yaqin ekanligini shohidi bo'lamiz. Buyuk mutaffakirning jismoniy tarbiya sohasidagi qarashlari haqida fikr yuritilgan

Kalit so'zlar: Jismoniy tarbiya, sog'lom turmush tarzi, tafakkur qilish, xotiralash, sog'.

МЫСЛИ АБУ АЛИ ИБН СИНУ О ВЛИЯНИИ ФИЗИЧЕСКОГО ОБРАЗОВАНИЯ НА ЗДОРОВЬЕ ЧЕЛОВЕКА

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✓ **Резюме**

Авиценны на физическое воспитание и на сохранение здоровья. Они сопоставляются современными взглядами о здоровом образе жизни и о его формировании.

Ключевые слова: физическое воспитание, сохранение здоровья, здоровый образ жизни, мышление, воспоминание, оздоровление.

ABU ALI IBN SINA'S THOUGHTS ON THE EFFECT OF PHYSICAL EDUCATION ON HUMAN HEALTH

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✓ **Resume**

Discusses opinions of Ibn Sina in the field of physical training and health-caring and we will be aware of healthy lifestyle and modern outlooks for improving it.

Key words: physical training health caring, healthy, lifestyle, thinking, memoring, healthimproving.

Introduction

Today, one of the important issues is to bring up the young generation in a comprehensively developed way, both mentally and physically healthy, to form in them a healthy lifestyle and to use the invaluable heritage and rich experience of our people in physical culture and health. S.I. Commenting on Ibn Sina's legacy in the field of physical education and health, Gorchak said: "Ibn Sina praised the achievements of ancient physicians in the field of health, taking into account the territorial climate, age, culture and traditions of the peoples of the East. Suitable for integration into a single storage system. A distinctive feature of his legacy in the field of physical education and health is that his views are aimed at the prevention of disease, as well as the treatment of the sick and healthy people on the basis of moral and human laws. Ibn Sina expressed his views on a healthy lifestyle in a number of works. They include works on the description and ordering of physical education and health in ancient and medieval times.

He points out that Madyachenko, on the other hand, spoke of Ibn Sina's views on physical education and health: "The recommendations made by Ibn Sina on the protection of human health have not lost their relevance and are still relevant today. In this context, the work on the formation of a healthy lifestyle in the population is closely related to the tasks. Indeed, when we look at Ibn Sina's

views in the field of physical education and health, we see that they are close to modern views in the field of healthy lifestyle and its formation. The views of the great thinker in the field of physical education come from his medical views, which in turn come from his philosophical views. For this reason, first of all, it is necessary to briefly dwell on his philosophical views. Ibn Sina, like the ancient Greeks, envisioned philosophy as the sum of all sciences, that is, the science of all things that exist. Undoubtedly, he was one of the great successors of Aristotle. However, it should be noted that Ibn Sina did not blindly follow his teachings, but only accepted the ideas that corresponded to his beliefs and philosophical system. According to Ibn Sina, everything exists. things belong to the spirit or the body or to the mind. He asserted that matter is the basis of all things and events in the universe. All beings are made up of four elements: earth, water, air and fire, and both celestial bodies and terrestrial bodies are made up of these elements. These views of Ibn Sina are also reflected in his medical views. Ibn Sina described the science of medicine: "Medicine is the treatment of health and the correction of diseases that have arisen in the body for some reason." Ibn Sina says that there are two other vital forces besides these. One of them creates a pulse, and the other creates a state of being affected by things that affect the human psyche. He also says that there are forces that create "imagining things like a mirror", "thinking", "remembering". In this case, it refers to the mental

processes in man. Indicates verbs as the seventh of natural things. In this case, it refers to the functions and processes of the human body. He argues that the occurrence of these verbs is under the influence of forces. Ibn Sina, when talking about the necessary reasons for maintaining human health, points out that the first of them is the air. According to him, the air is constantly changing its properties according to the movement of cosmic bodies - the sun, moon and stars, and this has an impact on human health. The climatic zone in which cities are located, the location of the surrounding mountains and seas, and the winds that blow through them affect the air in the area, which in turn affects some of the processes that take place in the human body. Causes changes. The condition of the soil and water in a person's habitat also affects the air in that area. Deterioration of soil and water resources in the area, worsening of the weather, which in turn leads to an increase in the number of patients among the population. Depending on the location of the dwellings, the characteristics of the air here also vary. Depending on the type of clothing a person wears, the effects of the weather can vary. Ibn Sina states that the second of the necessities is the diet. According to him, "food" (food models) "grow things that are able to grow", that is, they constantly replace the energy and plastic expenditure in the body. According to him, the food received is fully digested and converted into pure blood, which ensures the normal functioning of the body. Ibn Sina, speaking of water consumption, states that "water drives away waste in a certain way and sends food to the veins." According to him, water plays an important role in digestion and cleansing the body of waste products. "The third thing that is necessary," says Ibn Sina "is sleep and wakefulness." He asserted that sleep was the "relaxation of the senses and emotions," that is, the relaxation of higher nervous activity. According to him, excessive or low sleep and wakefulness cause serious damage to human health, both physically and mentally. At the same time, he showed that the work of sensory analyzers slows down, the ability to think is reduced, digestion is disrupted, and the body loses weight, and so on. Ibn Sina points to action and inaction as the fourth of the necessary things. In this case, it implies an active mode of action. He stressed that movement and inactivity should always be in moderation, so that they help the body to grow and form properly, to remove waste products and impurities. It also "prepares the body for good food intake and makes the young child capable of growth and development." Excessive exercise leads to fatigue. At the same time, a person develops a state of fatigue and emotional feelings are significantly reduced. Pain caused by fatigue weakens the nerves. Inadequate exercise "fills the body with bad habits" and makes it difficult to digest food. Ibn Sina states that the fifth of the necessary things is "emptying and not emptying," that is, the expulsion of various substances from the body. He lists a number of types of discharge, such as "bleeding, expulsion, vomiting." He stressed that this work should be carried out as necessary, taking into account the age of the person, his state of health, the seasons. According to him, negligence in the implementation of these works can lead to various diseases. Excessive "emptying" leads to "depletion of power". Ibn Sina considers "sensual moods" to be the sixth of the necessities. He noted that the "mood swings", that is, the change of mood from time to time, have different effects on the human body. According to him, fear provokes

"coldness", and its "excess" can kill a person. Pleasure "spreads" the body and mind, and in some cases can lead to obesity. Ibn Sina says that the third of the problems in the theoretical part of medicine is these diseases, their symptoms and their causes. He divides all human diseases into complex diseases that occur as a result of a single cause - simple and caused by several causes. Simple diseases, in turn, are divided into three groups according to their signs (symptoms) and causes: 1) the client's disorder; 2) "continuity" in the body and organs, ie a violation of the structure of attachment; 3) "structural", ie specific to that organ, which is present in certain organs and parts of the body. He noted that the coexistence of these patients leads to complex diseases. He points out that some diseases can be cured, some cannot be completely cured, and some can be contagious. According to Ibn Sina, the symptoms of the disease are manifested in the general condition of the body, color, the state of the substances released from it, the mental state of the person, the indicators of stroke. According to him, all diseases occur for three reasons: connective, external and previous. Ibn Sina speaks of the states of the human body, which are diseases and health, as well as the conditions between them. He described the condition as "an abnormal condition in the body that directly affects the functioning of a sick person's limbs." He asserted that his confession had been obtained through "an abnormal client or abnormal composition". That is, the disease is caused by changes that occur for various reasons, not specific to the human body. The state of health, according to Ibn Sina, is "such a skill or condition that it leads to healthy things in the organs." YA, in which all the processes in the organs take place within the norms specific to the organism. It is known that the lack of physical activity should be compensated by physical culture and sports, regular performance of industrial gymnastics, walking and traveling, and so on. Ibn Sina also puts forward this idea. At the same time, he spoke about the means of physical training and divided them into types, sometimes based on changes in physiological parameters that occur in the body during human exercise, sometimes on the speed of performance, and sometimes on the intensity, etc. Attempts to classify). He noted that "shooting with each other", "pushing with a fist", "archery", "walking fast", "throwing a spear", "jumping over something", "jumping on one leg", "Fencing and javelin throwing" and so on. "Flying on a hammock", "flying upright on a swing, sitting or lying down", "walking on a boat or ship" are included in the "slim and light types of exercise". "Shooting with one's own shadow", "stabbing with the tip of a spear", "jumping", "playing with big and small balls", "playing with balls", "wrestling", "stone throwing" pulling, "chasing", etc. into the category of "strong type of physical training". In order to prevent hypodynamics, to compensate for the lack of active movement, the amount of physical activity during exercise should be set in such a way that the additional load on the body should be fully consistent with its physical capabilities. Otherwise, the body becomes tired and overworked. This, in turn, leads to a number of negative complications in humans, both physically and mentally. These ideas are clearly reflected in the views of Ibn Sina in the field of physical education. He said that when exercising, everyone should choose "specific actions", that is, exercises that are appropriate for their age, gender and health status. Yana He also stressed the need to take into account the level of

physical fitness in the choice of exercise, saying that "the training of the weak should be light, and the training of the strong should be excellent." Ibn Sina paid special attention to the issues of increasing the effectiveness of the health effects of exercise. According to him, one of the ways to increase the health effect of exercise is to follow a number of hygienic requirements for participants. According to him, in order to increase the health effect of exercise, when "starting physical training", first of all, the body should be clean, and the organs, ie the intestines and bladder, should be free of bad and immature wastes. When Ibn Sina speaks about exercise, he is referring primarily to the healing effect of exercise on the human body. Therefore, in order to prevent the damage that can be caused to the human body as a result of exercise, as well as to further enhance the health effects of exercise, there are several specific types of exercise. And demonstrates methods that are reasonable. In particular, he emphasizes that exercise should not be limited to one

type of exercise, and recommends that you alternate between light and heavy exercises from time to time when doing fast and intense exercises. According to him, this is where the health benefits of these exercises will be high.

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Entered 09.11.2020