

HUMAN PSYCHE AND HEALTH ISSUES IN THE WORKS OF EASTERN THINKERS

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Medical psychology, literally, is a science that studies patient psychology. Looking at the literature of the ancient period, we witness that the sciences of medicine, philosophy and psychology are closely intertwined. Almost all philosophers who lived before BC wrote down their opinions on medicine and psychology, since they associated the source of spiritual forces with the human brain. Abu Bakr ar-Rozi (R.865-925), a prominent thinker born in Iran.) left an indelible mark on the medical world. He was a great healer of his time, and historians write that he did not make mistakes in treating patients. He tested some new drug on animals before giving it to a patient. Rosey focused heavily on diet as well as mental effects in treating patients. He has completed many treatises on mizoj, paralysis, sex, hygienic activities and dorishunos [1].

Some of them were translated into Western languages and taught there for several centuries. Rosie had created a "medical history" at the hospital she was in charge of and kept a regular record of the patient's condition from the first days of treatment. This made it possible for him to carry out careful monitoring during the treatment of the patient. Abu Bakr AR-Rozi studied the causes and consequences of the disease in the process of monitoring patients. Thus laid the foundation for the disciplines of medical prevention and psychogigiena. He also wrote down his thoughts on Doctor's duty, medical advice [1].

The life and work of the healers who lived and worked in the East was covered in detail by the outstanding historian scientist, professor Asadulla Kadyrov, in his book "history of Medicine". In his work, he compares the opinions of Eastern and Western scholars, studying classical thought in comparison with contemporary medicine. The scientist especially cited very large analytical data on the life and work of the great thinker Abu Ali ibn Sina (980-1037).

Abu Ali ibn Sina cited several views on medicine and psychology in his work "the laws of Tib", which concerns almost all areas of Medicine. This work was rightfully translated into almost all languages of the world and served as a programmatic in the conquest of the science of tib. The various methods used by Ibn Sina in the treatment of severe patients (treatment with herbs, mental exposure) have become legendary. In fact, these are the reality that has become a legend.

It is not surprising that Sigmund Freud used the method of Ibn Sino in the treatment of patients with Neurosis. He told patients not only about the disease, but also about problems in his personal life, causing psychological catharsis (mental penance) in patients. With not a single secret left, the patient, who spoke all his pain, was mentally much relieved and, in some cases, completely recovered.

Ibn Sina expressed the utmost importance of carefully studying each patient before treating him, familiarizing himself with his family and living conditions. These thoughts of him are similar to the tasks of the science of psychogigiena. We also find a lot of work on psychoprophylaxis in the works of Ibn Sina. For example, The Thinker emphasized upbringing in the Prevention of diseases.

"Upbringing should begin in early childhood," Ibn Sina said. He also felt the need not to raise a child cowardly, sad, or too erka, that the parent always perceive what the child wants and

try to deliver that thing to the child, and that they avoid bad things. He noted that compliance with these rules ensures a sharp, healthy growth of the child's mind.

Ibn Sina recorded his thoughts that the origin of a number of diseases is due to the nervous system, that anger, fear, severe compressions can weaken the body and cause the occurrence of various diseases. He conducted the following experiment. Keeping one sheep in normal conditions and the other in a cage, they both have the same beard. A wolf roamed around the cage sheep. After a day or two, a sheep in a cage, which is surrounded by a wolf, sucks up and dies, exhausted. Ibn Sina concluded that the death of the sheep was caused by mental tension and, as a result, the loss of the organism.

Ibn Sina's doctrine of the importance of the nervous system in the management of the functioning of the body is very similar to the doctrine of nervousness created by European scientists at the beginning of the 20th century. Ibn Sina has proven in many experiments that vascular stroke depends on the functioning of the nervous system. He identified many diseases based on stroke. Ibn Sina not only studied the peculiarities of stroke in various diseases, but also gave a detailed account of changes in stroke in various emotional stresses and nervous disorders.

Ibn Sina also completed many treatises on the problems of deontology. He has the catchphrase "treat the sick, not the sick". When treating any patient, his personality should be considered, he wrote. Ibn Sina, having studied Hippocrates' doctrine of temperament in depth, concludes: in all vital processes, two opposing phenomena, namely "hot-cold" and "dry-wet", must be equal. If an imbalance begins between them, mizoj suffers and diseases begin.

Ibn Sina writes that "every person refers to a certain mizoj, and when treating a patient, one should definitely pay attention to this." He paid great attention to mental factors in the development of diseases, promoting a different course of the disease in everyone, and this situation depends on the temperament of the patient, family circumstances, which social class he belongs to, and, moreover, who is treating him.

Let us dwell here in detail on the concept of "mizoj". Because although the concepts of temperament and temperament are closely related, these words are not synonymous. The concept of "Mizoj" is found a lot in the works of scientists from China, Greece and the East. Mizoj refers to factors of heat, coldness, dryness and wetness. Beyond it is the term "humidity". Humidity is understood as four types of fluid in the body – blood, bile (liver grass), trade (Black Grass) and phlegm (mucous fluid). The concept of rotubates (humoral) was conceived by Greek judges. Based on this concept, Hippocrates created the theory of routines and divided people into four categories, that is, the doctrine of temperament comes into the world.

The concept of "mizoj" with a long history was also explained in ancient times in connection with four elements – earth, air, water and fire. "All creatures, including Man, are made up of these elements, each element has its own characteristic, and those features are called "mizoj". From this came the concepts of "hot mizoj" and "cold mizoj". When the balance between heat and cold in the body is disturbed, the disease develops, the task of the healer is to restore this balance," the statement said.

Ibn Sina also associated the concept of mizoj with the elements and saw mizoj as a trait derived from the elements. The theory of Mizo and humidity has long prevailed, especially in Oriental Medicine. Historian scholar A.A.Kadyrov (2005) believes that this situation has pushed back the study of the cause of diseases in experimental ways. European scientists, noticing that these theories were unpromising, abandoned it as early as the 17th century and, using an experimental method in medicine, achieved great success. Eastern medicine, like other Exact Sciences (Physics, Mathematics), fell behind. Western scientists have made great strides using

the achievements of the Exact Sciences, proving the work of such scientists as Ibn Sina precisely by experimental means.

The fact that Ibn Sina mentioned that some people involuntarily appear signs of illness in themselves and suffer from it aroused great interest in scientists. In modern times, certain types of neurosis develop as the thinker says. Ibn Sina said: "the source and place of influence of all spiritual forces is the nerve, overexertion of which leads to various diseases. The brain controls the functioning of the whole organism and is a source of psyche".

In Ibn Sina's treatises, we find information that nerve centers carry information from internal organs through special long fibers and control their activity. In our opinion, Ibn Sina's views on the uniqueness of the body and psyche have been fully confirmed due to the achievements of modern medicine today, laying the foundation for the so-called science of Psychosomatic Medicine.

Ibn Sina reasoned that "memory disorders are associated with damage to the spinal cord, thought disorders with damage to the midbrain, and perceptual disorders with damage to the ventricles of the brain". He has written extensively on depression, epilepsy, disorders of consciousness, hallucination, alahsirash, contemplation, and memory disorders, and has studied their types apart [2].

Another great alloma of the East, Ismail Jurjani (1042-1136), also left us a great legacy. He lives and works in Khorezm and has written several works on medicine. The most famous of these are "the word on Ibn Sina", "the treasure of Khwarezmshah", and "methods of detecting diseases". Within these works, The "Treasure of Khorezmshah" brought Jurjani great fame. Historians have placed the work in essence close to Ibn Sina's "the laws of Tib". It is a 10-part book with several reflections on medicine and the psychology of patients.

#### Literature used

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