SCIENTIFIC STUDIES OF ABU ALI IBN SINA AND KHAYOTIAN ACTIVISM

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Abu Ali ibn Sino. (980. 08, Afshona village-1037.18.6, Hamadan City, Iran) Ibn Sina, Abu Ali al – Husayn ibn Abdullah ibn al – Hasan ibn Ali was a great medieval qomusi scholar who made an outstanding contribution to the development of World Science. In the West it is known as Avisenna. Contemporaries called Ibn Sina "Shaykh ar-rais" ("captain of the wise men, Chief of the allomas"); "sharaf al–mulk" ("country, country's prestige, honor"), "khadjat al–haq" ("proof of truth"); "Hakim al–Wazir" ("wise, entrepreneurial Minister").

Ibn Sina was born in the village of Afshana (in the territory of the Romiton District of the present-day Bukhara region) in the month of safar (August 980) in the year 370. Ibn Sina's father, Abdullah, was from Balkh and moved to the Bukharan side under the Samanid Emir Noah ibn Mansur (R.967-997) and was appointed finance official to the village of Khurmaysan. He marries a girl named Sitora ("the star") in the village of Afshona and has two sons. The eldest of his sons was Husayn (Ibn Sina), kenjasi Mahmud. When Husayn was 5 years old, in 985, the Ibn Sina family moved to the capital, Bukhara, and gave him to study. At the age of 10, Etar – etmas Ibn Sina fully mastered the lessons of the Qur'an and etiquette. At the same time, he is also engaged in accounting and aljabr, perfectly occupies the Arabic language and literature.

Ibn Sina's early teacher in science was Abu Abdullah Natili. His attainment of high skill in the science of tib (nature) was greatly enhanced by the service of Hasan ibn Nuh al – Qumriy (full name Abu Mansur al – Hasan ibn Nuh al – Qumriy), another Bukharan medicine man. As early as the age of 17, Ibn Sina became known among the Bukharan people as a skillful healer. In those travels, the ruler Noah ibn Mansur is in check and imitates the young physician to the palace to heal the Emir. From his treatment, the patient quickly recovers and gets on his feet. In return, Ibn Sina would be able to use the Palace Library.

Thus, Ibn Sina received all the necessary knowledge in Bukhara. The scientific creativity of the scientist began at the age of 18. He offered Nuh ibn Mansur a treatise on Noble powers, a medical poetic work "Urjuza", at the request of his neighbor and friend Abu–l–Husayn al–Aruzi, a work containing multiple disciplines, "Al – Hikmat al – Aruzi" ("the wisdom of Aruzi"). In addition, at the request of another friend, faqih Abu Bakr al – Barqiy (or Baraqiy), he wrote the 20 – volume qomusi work "Al–qilm wa–l – Mahul" ("the end and the end") and the 2 – volume "Kitab al – bir va-l-ism" ("The Book of adventure and crime").

It should be noted that during the period of Ibn Sina's activity, the two dynasties (Qorahani and Somani) were fighting for dominance on the stage of history. Such instability in the country would not have had its toll on the activities of science figures. Therefore, Ibn Sina left his land and took his head to Khwarazm. During this period, many prominent scholars of his

time gathered in Gurganj (Urganch), the capital of Khorezm. Major mathematician and astronomer Abu Nasr ibn Iraq (d.1034), Noble healers and philosophers Abu Saxl the Christian (D. 1010), Abu– l– Khair khammar (942 – 1030), and the great scholar Abu Rayhon Beruniy included. This scientific circle was joined by Ibn Sina of 1005. In khwarazm, Ibn Sina dealt primarily with mathematics and astronomy. But the calm creativity of the scientist does not stretch much here either. Sultan Mahmud Ghaznavi, the ruler of Ghazna, whose power is growing in the East, sets his sights on this land. He first writes a letter to Ma'mun asking him to send a group of court scholars to Ghazna. In response to this letter, Beruni and Abu – l – hammor leave for Ghazna. Ibn Sina, however, rejects this imitation, and together with the Christian secretly leaves Khwarazm in 1010-1011.

From this time, the years of the scientist's wanderings begin, forcing him to live a life far from his homeland for the rest of his life. With the Christian, Ibn Sina headed to Jurjon – the homeland of the Christian. But due to the hardships of the road and the lack of Water, The Christian becomes unwell and dies. As a result, Ibn Sina finally arrives at the emirate of Jurjan, located in the south – east of the Caspian Sea, after suffering and staying for short periods in first, Niso, then Obiward, tus, Shiqqan and other cities of Khurosan. Ibn Sina lives in Jurjan (Georgian Arabic Jurjan – a city in Iran)from 1012 to 1014, but during this short time one of the important events of his life – a meeting with Abu Ubayd Juzjani and a lifelong friendship – takes place. He was not only a disciple of Ibn Sina, but also a loyal friend. He will be with Ibn Sina until the last moment of the scholar, 25 years. The writing of Ibn Sina's biography, The Interpretation and arrangement of many of his works, and their arrival to the next generations, are in Juzjani's service.

During his time in jurjona, Ibn Sina both engaged in scientific creation and acted as a healer. Here, at the request of his disciple, he wrote several treatises on logic, philosophy and other sciences, and most importantly created the early parts of the "laws of Tib". In 1014, the scientist left Jurjon and moved to Ray.

But the scholar Rayda could not stay too long, as Sultan Mahmud Ghaznavi also risked attacking Ray. Therefore, Ibn Sina left Ray for Hamadan, which was relatively more powerful, in the presence of Majduddavla's brother Shamsuddavla (997 – 1021). After treating the ruler from the sickle of sanchik, the scientist is imitated in the palace. He first worked as a court physician, but then served as a minister in Hamadan from 1019 to 1021. Despite being busy with public affairs, he also continues his scientific work and creates a number of works. Having finished book 1 of the"laws of Tib", he also proceeds to write his famous philosophical figure – "book ash – healing" – here in his 40s. He also completes the rest of the"laws of Tib" in Hamadan.

But when Shamsuddavla is baptized, a dispute arises in the middle without his son being able to come to terms with the new ruler Samodavla and his court official Taj al – mulk. As a result, ibn Sina is forced to hide among his friends, and Hatto is thrown into a dungeon. After the ruler of Isfahan, Alouddavla, overcomes Hamadan, he is released from the dungeon (where he is imprisoned for 4 months). Ibn Sina resided in Hamadan until 1023. He left for Isfahan in the same year. He spent the remaining 14 years of his life here. In connection with the visit of Ibn Sina, in his presence, on the order of the Emir of Isfahan, a council of scholars – the "Majlis Ulama" - is established every Friday of the week in the ruler's Palace. In Isfahan, too, he worked tirelessly on scientific work, creating a number of works. Among them are books on subjects such as tib, philosophy, Exact Sciences, linguistics. Parts of the"book ash–healing", the

Persian philosophical work" wisdom "("the book is an abridged copy of ash–healing", believed to have been written in 1031-39), and the 20 – volume" book of dishonest Justice".

According to juzjani, Ibn Sina, although the physique was very energetic, but walking from city to city, working day and night unwittingly and being persecuted several times, and even lying in detention, seriously affected the health of the scientist. He fell ill with a cough (colitis). At the time of alouddawla's March to Hamadan, Ibn Sina sets out with him on a journey, despite his harsh integrity. On the way, Dardi agitated the scholar madori kuridi, and as a result, he died of this pain in the month of Ramadan of 428 Hijri, June 18, 1037, at the age of 57. The scientist is buried in Hamadan. A 1952 mausoleum was worked over his grave (architect X. Saihun). The mausoleum also includes museum rooms dedicated to Ibn Sina.

Judging by the scientific heritage of the scientist, various sources note that he wrote more than 450 works, but up to US 160 of them have arrived. Of these, 80 were devoted to philosophy, 43 to medicine, and the rest to logic, psychology, naturalism, astronomy, mathematics, music, chemistry, ethics, literature, and Linguistics. But not all of these works have been studied equally by scholars. There are also several Gazals and continents, more than 40 ruboians that the scientist wrote in Persian.

Works of the scientist on philosophy*:*

- The largest and most important work is "the book is ash–healing". It consists of 4 parts: logic, naturalism, mathematics, metaphysics or theology.
- The work "Kitab an–Salvation" ("book of salvation") is an abridged form of "Kitab ash–healing".
- Al-ishorat and-T-yağan-tanbihot" ("signs and reprimands").
- The work "Hikmat al-mashriqiyin" ("the philosophy of the orientalists").
- The work "Kitab al-ishorat sağı Fi-l-mantiq val-hikmat" ("signs of logic and philosophy").

The work "wisdom" ("book of knowledge") was written in Persian. The "wisdom" consists of 4 sections: logic, metaphysics (science ul–divine), physics and Mathematics (Mathematics).

- Fiction stories of philosophical content:
- "Tyre's verse".
- "Salomon and Ibsol".
- "Hayy ibn Yaqzon".
- "Verse about Joseph".
- Musical works:

The work "javome'ilm ul Sofaz-Musik" ("a collection on the science of music") is part of the "book ash – healing", consisting of 6 sections of several chapters each.

- In The "An – Salvation", "wisdom", there are also small sections about music, in the "laws of Tib", "Risolai ishq" and others thought about some issues of music.
- His work on geology and Mineralogy:
- The work "Al – AF'ol Mamah VA-l-infiolot" ("influence and influence").
- His work on chemistry:

A small work entitled "brochola as–San'a yağa ila–l–Baraqiy" ("treatise on Art (al–khimiya)"). This work was written by Ibn Sina at the age of 21, under the influence of the books of eminent chemists, who believed that transmutation of metals, that is, simple metals, could be chemically converted into gold and silver, at the height of his scientific career;

Treatise al-iksir ("treatise on Iksir"). Ibn Sina went to 30 young people and, having gained scientific experience, the young scientist is practically convinced that transmutation of metals is the waste of attempts in the field, and wrote this work, in which he doubts whether it is possible to obtain pure gold and silver chemically.

- Botanical work:
- In The "an–nabot" ("plants") section of the"book ash–healing", he writes about the species, appearance, nutrition, plant organs and their functions, reproduction and growing conditions of plants, and also works in the field of creating scientific terminology.

More than 30 of Ibn Sina's writings on tib (medicine)have come down to us. The (volume) "laws of Tib" (original title "Kitab al – law Fi-t-tib"), consisting of 5 books created in Arabic, is the main work of Abu Ali ibn Sina on medicine. "The laws of Tib" is a detailed Encyclopedia of Medicine of its time, in which all the issues related to human health and diseases are fully described in a logical order. Ibn Sina wrote Book 1 of the"laws of Tib" in Jurjan, and the rest during his residence in Ray and Hamadan (1015-1024).

Ibn Sina also took a serious note on the question of the classification of Sciences of his time, and wrote a work in this field, "Aqsom al–ulum al–aqliya" ("classification of the mental Sciences"). In it, the scientist took the mental Sciences as the science of wisdom-philosophy, dividing them into theoretical and practical parts.

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