



ABU ALI IBN SINA: THE GREAT QOMUSIAN SCHOLAR AND PHILOSOPHER OF THE MIDDLE AGES

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Annotation: Abu Ali Ibn Sino is a renowned figure as a prominent scholar and philosopher of the Middle Ages. His life, scholarly achievements, and created works are analyzed. The article provides detailed information about his journey into academia from his early years, his relationship with his father Abdullox ibn Hasan, and Abu Ali Ibn Sino's scholarly activities. It also highlights many works he created and the distinct influence of his scholarly legacy.

Key words: Abu Ali Ibn Sino, prominent scholar of the Middle Ages, philosopher, academia, works

A medieval Noble qomusi scholar, recognized by mankind. Abu Ali Ibn Sino was born in 380 ah in the village of Afshona near Bukhara. From a very young age, the acute nobility of Ibn Sina began to be clearly visible. In it, the role of his father, Abdulloch ibn Hasan, in the appearance of a fan of science, was remarkable. Abdulloch ibn Khasan was originally from Balkh, and was one of the O'kimish, much more wealthy men of his time, and served in the Finance-Tax Office. He took care of his son for the knowledge of Khar tarmac chukur, hired teachers, created all the conditions in the House. This resulted in Ibn Sina learning the Quran and the science of adab (Stylistics, grammar, Poetics) at the age of ten, and philosophy, fiqh, and medicine at the age of 16. Ibi Sino mentions a merchant who taught him the "Indian account" as his first teacher. He also mentored Ismail Zohili, a sharp connoisseur of fiqh science, the philosopher Abu Abdulloch ibn Ibrokhim Natili, and the noble physician Mansur Khasan ibn al-Qamari. But his main teacher was the book, and he was kept friendly by the scientist from an early age. In the formation of Ibn Sina as a scholar of Medicine and philosophy, in our opinion, the works of the famous medical scholar Abu Bakr ar-Rozi (died 925), Ali ibn Abbas (died 994) and Abu Nasr Farabi (873-950) took a great place. An important event for Ibn Sina was during her 17th birthday, that is, in 997, when she made Amir Noah I Ibn Mansur (976-997) free of severe pain, and in return, she was given the right to enter and work in a rich library of the samonians as a reward. The scientist worked in this library for almost 10 years, that is, until he went to Khorezm, deepening his knowledge. In this library, "I have seen such books that I have not seen first Ham and then Ham". Ibn Sina encountered here a moderate source in his life, who did not see sira and did not hear their name either. The Royal Library allowed the young alloma to further enrich his science in the fields of Medicine and philosophy.

But soon after, in 1005 (according to other accounts in early 1000), the scholar is forced to stop his scientific training in Bukharoy Sharif and leave for Gurganj, the capital of Khwarezm.

Ibn Sina was contemporary with the likes of Abu Rayhan Beruniy, Abulkhair al Khammar. He kept in touch with them continuously for twelve years while living in Urganch, the capital of Khorezm.

It was here that Ibn Sina set about creating his famous book, "Law fit-tib" ("law of Medicine"), and many more. These books are not a classic heritage of the Middle Ages and have not lost their value even in our days.

Great alloma's "Kitab ash-healing", "Kitabu lisoni arab", "Kitabul insof", "Urjuza fit-tib" and many

others are evidence of our opinion.

Abu Ali Husayn ibn Abdullah ibn Ali ibn Sino from a young age mastered several sciences such as religion, calculus, geometry, fiqh, logic, falakiyot, tib. Ibn Sina was distinguished from his youth by his genius within his peers. As well as taking lessons from his teachers, he was an independent reader.

Ibn Sina's proximity to the rulers made the most of their libraries. He eventually grew up to be one of the prominent prominent allomas of his time.

Sino entered philosophy through the books of Forobius. But Arastu was unable to read and understand his book, "metaphysics".

After a certain period of time, a bookfurrush buys him a comment made by Farobius on this book. Ibn Sina understood the book well by reading the commentary, and his respect for Forobius was further enhanced. Then he read all the books of Forobius with enthusiasm. Ibn Sina took philosophy deeply. He also conducted coordination work among Greek philosophy and Islam, much like his teachers Kindius and Forobius.

Ibn Sina became and supplemented the continuation of the Kindi and Farabi philosophies about God and the universe. He gained fame in Islamic philosophy for his distinctive theory of lust. He proved the presence, eternity, and dependence of the soul on the corpse, and other matters with documentation and evidence.

Ibn Sina's writings covered all areas of knowledge. The number of books he described was over two hundred. Therefore, historians study Ibn Sina's books by dividing them into different sciences.

His books on philosophy include:

"Ash-healing" - the original manuscript consists of eighteen juz. He wrote it for a long time.

"An-salvation" - in short of the previously mentioned book.

"Al-Isharotul Reformiya".

"Hikmatul aruz".

As well as his books on logic:

"Al-Mujaz al-Kabir fil logic".

"Al-Awsat Phil logic".

"As-Saghir Phil logic".

A Long Tin about logic.

His books on Tibga are those of:

"Al-Law fit-tib".

"Al-Urjuza fit-tib" et al.

His books on mysticism:

"Hikmatul mavt

"Brochure"

"Hayy ibn Yaqzan".

"Al-Hikmatul Mashriqiya".

At the same time, there are also a number of wonderful oaths on zuhd and mysticism.

His books on various sciences:

Ibn Sina has many books on chemistry, music, falakiyot, language, literature, poetry. Researchers rate his poems in Arabic highly.

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