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THE CONTRIBUTION OF MOVAROUNNAHR SCHOLARS TO ISLAM CIVILIZATION

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ABOUT ARTICLE

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Abstract: Muslim philosophical thought occupies a special place in the history of philosophy. The activity of scholars such as Kindi, Farabi and Ibn Sina in spreading Greek thought in Europe during the Middle Ages is clear evidence of this. They not only commented on Greek philosophy, but also gave it a new color, embellishing it with Islamic teachings. In this regard, it is appropriate to emphasize the scientific legacy of Ibn Sina. The philosophical heritage of Ibn Sina occupies a special place in the focus of attention of researchers to this day.

INTRODUCTION

One of the great thinkers who brought the culture of the peoples of Central Asia to the forefront of the world culture in the middle ages is Abu Ali ibn Sina, who is known in Europe as Avicenna. Ibn Sina (real name Husain, father's name Abdullah) was born in the month of Safar 370 (980) in the village of Afshana, Bukhara, in the family of an official. In 986, Ibn Sina's family moved to Bukhara, and from that time young Husayn started to get basic education and study science. His youth and youth correspond to the last years of the Samanid rule, in particular, to the reign of Noah II ibn Mansur Samani (976-997)[1:35].

Ibn Sina was talented, had a strong memory, and was quick to acquire the knowledge known in his time. Already at the age of 10, he was reciting the Holy Qur'an by heart. From the age of 13, he started studying elementary mathematics, logic, jurisprudence, and philosophy. Despite Ibn Sina's youth, he studied

philosophy under the guidance of Abu Abdullah Natili, medical science from Hasan ibn Nuh al-Qumri, and gradually practiced medicine. Along with the deep study of the works of Eastern thinkers who passed before him, he diligently studied the ancient Greek natural-scientific and philosophical heritage, especially the works of Aristotle, Euclid, Ptolemy, Galen, Hippocrates, Pythagoras, and Porphyry[2:89]. Even at the age of 16-17, Ibn Sina became known as a famous doctor and judge. After the conquest of Bukhara by the Karakhanids in 999, the power of the Somanids was in crisis. In 1000, Ibn Sina left Bukhara and went to Khorezm, considered one of the cultural centers, where he was admitted to the academy of his time, which united scholars from the court of Ali ibn Ma'mun, governor of Khorezm. He became closely acquainted with eminent scholars such as Ibn Sina, Beruni, Ibn Musawayh, Abu Sahl Mashihi, Abu Khair Hammar, Abu Nasr Ibn Iraq. But during this period Mahmud was forced to escape from the persecution of Ghaznavi, leave Khorezm and wander in different cities of Khurasan and Iran. Ibn Sina, who came to the city of Jurjan through the cities of Abivard, Tus, and Nishapur, lived as a famous physician in the palace of governor Qabus ibn Voshmgir, and met his future student Juzhoni.

In 1019-1021, while serving as a minister in Hamadan, he could not agree with the governor and spent 4 months in prison. He fled to Isfahan in 1023 and devoted his whole life to writing scientific works. Ibn Sina's famous works such as "Kitab al-Qanun fit-tibb", "Kitab un-Najat", "Kitab ul-Insaf", treatises on geometry, astronomy, flora and fauna, logic, and the philosophical story "Hayy ibn Yaqzan" written in He was engaged in building an observatory in Isfahan. In the last years of his life, due to the intensification of feudal wars and his active participation in social and political life, he wandered between the cities of Isfahan, Ray, and Hamadan, and died of tuberculosis on June 18, 1037 in Isfahan at the age of 57 [1:37].

Ibn Sina's life path is known from the biography he wrote and the sources left by his student Juzhoni. Ancient Eastern culture, Greek science, philosophy, and the struggle of Central Asian peoples for independence played an important role in the formation of Ibn Sina's scientific interests and worldview. In his biography, Ibn Sina notes that he diligently studied important treatises such as "The Goals of Metaphysics" and "Fusus ul-Hikam" by Farabi and used them extensively.

The total number of Ibn Sina's works exceeds 450, but only about 160 of his works have reached us. Many of his treatises were lost due to moving from city to city, feudal wars, palace riots, and various disasters. In many sources, Ibn Sina is interpreted primarily as a physician, while medicine is one of the most important of his scientific fields. Most of Ibn Sina's works were written in Arabic, which was considered the scientific language of the Near and Middle East at that time, and some in Persian. His great known work "Kitab ush-Shifo" ("The Book of Healing") consists of 22 volumes, 4 of which are

divided into logic, physics, mathematics, and metaphysics. Some of its parts have been translated into Latin, other European languages, Eastern languages, as well as Russian and Uzbek languages. The 20-volume Kitab ul-Insaf (The Book of Justice) has not reached us because it was lost in a fire in Isfahan. "Kitob un-Najot" ("Book of Salvation") consists of 4 large parts - logic, physics, mathematics, metaphysics, "Kitob lisan ul-arab" ("Book of the Arabic language") consists of 10 volumes [5:10]. "Donishnoma" is written in Persian and includes 4 parts - logic, physics, mathematics, metaphysics.

Ibn Sina's works were translated into Latin, which was considered a scientific language in Europe in the Middle Ages, and through it into other European languages. In addition to scientific treatises, Ibn Sina created philosophical stories such as "The Story of Tayr", "Salman and Ibsol", "Hayy ibn Yaqzan" which express deep philosophical content through artistic images and certain events.

He was also a mature poet of Ibn Sina's time. He is one of the founders of the rubai genre in Eastern, especially Persian poetry, and his rubai express deep philosophical conclusions. Ibn Sina also wrote verses in Arabic (part of his poetic heritage was published in Russian and Uzbek languages). Ibn Sina created a medical work called "Urjuza", which explains medical issues in verse. His correspondence with Abu Rayhan Beruni and with his student - the Azerbaijani thinker Bakhmanyar regarding the teaching of Aristotle (Arastu) is famous in the world of science. In particular, medicine, related sciences such as anatomy, psychology, pharmacology, therapy, surgery, diagnostics, hygiene, were enriched with several new inventions and raised to a new level in Ibn Sina's work. In addition to these, he was able to advance new ideas in the field of studying chemistry, mineralogy, astronomy, mathematics, flora, and geological processes. Among Ibn Sina's works in the field of medicine are Kitab al-Qanun fit-tibb (Laws of Medicine), Kitab ul-Qulanj (Intestinal colic), Kitab un-Nabz (Book on pulses), Fuj ul-tibbiya joria fi majlisih" ("Wise words about medicine"), "Tadbir ul-manzil" ("The structure of the residence"), "Fil-hindubo" ("About the Sachratqi plant"), "Risola fi-dastur fit -tibbiy" ("About medical instructions"). His encyclopedic work on medicine "Kitab al-Qanun fit-tibb" consists of 5 independent large works: each of them covers a certain area in a consistent and comprehensive manner.

In the first book, there is a brief essay on the theoretical foundations of medicine, its subject, tasks, departments and methods, the causes of disease, symptoms, ways of health care, human anatomy, surprising with its accuracy, and the teaching of how to maintain health (later called hygiene).) is described [3:68].

This book of "Law" can be equated to a textbook of modern internal medicine propaedeutics. The second book of the "Law" on common drugs describes the properties of about 800 drugs, their

preparation and consumption methods. Ibn Sina was the first to recommend the use of mercury and its compounds as medicine. The third book describes the diseases of certain organs (even hair, nails) and their treatment methods, it can be called a special pathology textbook. Diseases of the brain, nerves, eyes, ears, nose, throat, stomach, teeth, heart, liver, and kidneys are analyzed in detail in this book. The fourth book of the "Law" is devoted to general diseases of the body[4:10]. It contains information about fevers, tumors, their causes, surgical diseases (bone fractures, dislocations, injuries) and their treatment methods, poisoning from various drugs, and measures to be taken in this case. Smallpox, measles, leprosy, typhus, cholera and other infectious diseases are depicted. The fifth book of the "Law" describes the effect of complex drugs on the body, the methods of their preparation and consumption. This book is devoted to the science of medicine - pharmacology.

The main task of medicine, according to him, is "maintenance of human health, if a disease has appeared, to restore health by identifying the causes that caused this disease and eliminating them." According to Ibn Sina, theoretical knowledge and practice must be interrelated and based on each other in medical science, otherwise it will not develop and will not achieve its goal. "Medical science is primarily divided into two parts - theoretical and practical parts. The part called theory expresses the opinions of doctors, and the part called special practice teaches how the action and action should be. The practical part of the book is divided into two parts. The first part is to know the activity of healthy bodies: it is called health science because it applies to health. The second part is the knowledge of the activity of the diseased body and shows the ways to restore it to a healthy state, which is called the science of healing. Ibn Sina attached great importance to comprehensive knowledge of the objective conditions in the study of the disease, promoted the idea of invisible "small animals" that spread the disease through various natural objects, water, and air.

"The Law" has been the main guide for judges for 800 years. In the Middle Ages, "The Law" was the only medical manual for students not only in the East, but also in the universities of Western countries.

Ibn Sina's work "Kitab ush-Shifa" contains a lot of information on various medical fields: botany, geology, mineralogy, astronomy, mathematics, chemistry. His ideas about various processes such as the formation of mountains, changes of the earth's surface over time, and the causes of earthquakes had a great influence on the independent development of geological science. It is also suggested on the basis of various examples that some places were once a sea, and therefore traces of various sea animals were preserved in the solid layers; Information about meteorites and volcanoes is provided. Ibn Sina's service is also great in the development of mineralogy. He divides minerals into 4 groups: 1) stones; 2) soluble body (metals); 3) sulphurous combustibles; 4) salts.

In chemistry, Ibn Sina tried to generalize the knowledge of his time, wrote various works and conducted experiments. In particular, his ideas in the field of organic chemistry were highly appreciated by experts of the later period. He criticized alchemists who thought of turning base metal into precious metal. Although Ibn Sina did not go beyond the geocentric theory of Ptolemy in the field of astronomy, he tried to determine the internal causal connection of natural phenomena, he was skeptical about astrology, which connects human life and social phenomena with the movement and position of celestial bodies, he created a new astronomical instrument for conducting various experiments, and in botany, various plants studied natural features, worked in the field of creating scientific terminology [6:236].

Ibn Sina's worldview was formed under the influence of Farabi's works, he continued Farabi's views on socio-philosophical issues, enriched and systematized the advanced philosophical stream with new natural-scientific ideas and raised it to a new level. According to Ibn Sina, the task of philosophy is based on the principles of necessity, opportunity, reality, and causality to comprehensively investigate the existence of all existing things, their origin, order, interaction, transition from one to another. Universe - all existing things are divided into two: necessary existence (Wujudi Wajib) and possible existence (Wujudi can). Necessary being forms a whole independent of anything, and he is the most willful, all-powerful, all-wise God. Everything else exists in a possible way and comes from the necessary being - God. The body is obligatory and the body is possible - in the relationship of cause and effect. This process takes place gradually in the form of emanation, that is, in the form of light coming from the sun. In this order, the mind, soul (nafs) and body, existing in the form of possibility, in connection with them, the spheres of the sky arise, become existing things. These are all substances. In addition, existence has accident (image) - signs, color, size, smell and other sensations of things. Body consists of form and substance (imagination). God is eternal, and matter, which is his consequence, is also eternal. It is the basis of other concrete bodies. Concrete appearances and forms of things change, but their material basis does not disappear. Matter always pre-exists things that can come into being, and these things need matter to form them. The simplest, indivisible form of matter consists of four elements: air, fire, water, earth. As a result of their various interactions, complex material objects are formed. Complex things can change and take on different forms, but the four elements that are their material basis do not disappear, they are preserved forever. According to him, first the mountains and rocks, then plants, animals, and man came into existence as the end of development. Man differs from all other animals in his speech, language, mind, and thinking.

In-depth knowledge of real events and science are unique to humans. Ibn Sina in his work "Risalatun fi taqsim al-majudot" divides the whole existence into component parts, enumerates them one by one and

describes them. Categories such as essential, possible, substance, accident, matter, form, mind, element, body, power, sensation, mineral, animal, speech, language are briefly described in this brochure [8:56].

Human knowledge comes from knowing things. Cognition consists of sensory perception and thinking with the help of concepts. "Sense," he wrote, "is such an impression that it arises not from external things themselves, but from our senses." Since feeling is the mirror of the material image, and the height and width of material forms are expressed together, a person cannot perceive them without a material basis and cannot know bodies.

The human mind is enriched and developed by studying various subjects. In this, in particular, he pays great attention to the science of logic. Reason is interpreted as the criterion of any knowledge and practical activity. "Any knowledge that is not measured on the scales of (the mind)," Ibn Sina writes, "cannot be true, so it is not real knowledge." In the Middle Ages, the theory of mind occupies a very important place in the philosophy of the Near and Middle East, including Central Asia.

In Ibn Sina's work, attention to the examination of the structure of science, determining the order of sciences, and their classification occupies a special place. In this matter as well, scientist Al-Farabi tries to further develop the issue of the classification of sciences. In Ibn Sina's works representing the philosophical system ("Kitab ush-Shifa", "Kitab un-Najot", "Wisdom"), philosophical knowledge is presented in the order of: logic, physics, mathematics, metaphysics [8:25]. Among them, logic is interpreted as a method of knowledge, a scientific method of studying existence and thinking about it[9:78]. "Logic," Ibn Sina writes, "gives a person such a rule that with the help of this rule a person is protected from making mistakes." With the help of logic, a person separates true knowledge from falsehood and learns unknown things. He pays great attention to the research of the science of logic, and dedicates special treatises to it. In particular, he made a great contribution to the study of logical methods, definition, judgment, conclusion, proof, and developed the science of logic as a correct method of knowledge after Al-Farabi Ibn Sina lists and defines all other sciences except logic in his work "Aqsam ul-ulum ul-aqliya" ("Classification of mental knowledge") as sciences about nature and social phenomena. Ibn Sina divides philosophical sciences into two: theoretical and practical sciences.

Theoretical sciences are aimed at knowing the truth, applied sciences are aimed at doing good deeds. The theoretical part of philosophy is divided into three: 1) lower-level science, that is, natural science; 2) middle level science - mathematics; 3) higher level science - metaphysics. The practical part of philosophy is also divided into three: a) the science of personality; b) science of human interaction; c) the science of managing the state, the country. All three types of sciences included in theoretical-

philosophical sciences are divided into main and auxiliary parts; natural sciences include seven different branches, such as astrology, medicine, and alchemy. Mathematics is divided into 4 branches: arithmetic, geometry, astronomy, and music.

In his worldview, Ibn Sina is based on the pantheistic principle: God and existence are not contradictory and mutually exclusive things, on the contrary, they form a whole existence. Eternity belongs to God. God and nature are connected using certain steps. On one side of the long and complete chain is the creator God - the necessary being, and on the other end lies nature.

Ibn Sina states that true moral qualities and an ideal community can be achieved in this existing world, and people should live in society on the basis of mutual support. It insists that society should be governed by just laws passed by mutual agreement of people. All members of society must obey this law, breaking the law and injustice must be punished, provided that if the king himself commits injustice, the uprising of the people against him must be justified and supported by society.

Ibn Sina played a major role in the development of world culture with his multifaceted productive work and rich heritage. Ibn Sina was able to embody the spiritual achievements of the high cultural elation and cultural "awakening" in the countries of Central Asia, the Near and Middle East in his creative work and scientific activity, thereby greatly influencing the development of enlightenment and culture in the whole East and Europe. In his time, he received the greatest names in the East and Europe, such as "Sheikh ur-Rais", "Chief of Scholars", "King of Physicians". As a famous teacher, Ibn Sina educated his students such as Abu Ubaid Jurjani, Omar Isfahani, Muhammad Sherazi, Ahmad Masuri, the famous Azerbaijani thinker Bakhmanyar ibn Marzban, Yusuf Ilaqi, the outstanding scientist and poet Omar Khayyam. In miniatures and pictures of the Renaissance, Ibn Sina is depicted along with the famous ancient Greek scientists Aristotle, Galen, Hippocrates, Ptolemy, Euclid[10:68]. The naturalist Carl Linnaeus, who created the first scientific classification of plants, named an evergreen plant "Avicennia" in honor of Ibn Sina.

Ibn Sina's works were translated into Latin in Europe from the 12th century. The "Laws of Medicine" itself was published more than 30 times in Latin. Many sections of "Kitob ush-shifo", logic, music, structure of the earth, geological processes, metaphysics were also published in Latin. The latest scientific studies show that Ibn Sina influenced the literature of the East and gave impetus to the development of the genre of rubai and philosophical stories expressing deep philosophical content. Ibn Sina was respected by the people to such an extent that he became a folklore hero. Various stories, legends and legends about him were created in the peoples of the East. World scientists have been

conducting scientific research on Ibn Sina's works and his activities for a long time. Currently, works about Ibn Sina have been created in almost all major languages of the world.

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