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RESEARCH ARTICLE

TOMB OF AVICENNA IN HAMEDAN

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ABSTRACT

The article provides information about the great Avicenna (Ibn Sina). We study his life and work. He was born in Bukhara (980) and died in Hamadan (1037). The article examines this way.

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INTRODUCTION

The name of great Avicenna is known to the scientific world. In the East, he is Ibn Sina - Sheikh Rais - he is a worthy son of Tajik people. His greatness is not only in his ideas, but in his writings too. He treated as a physician, served as a wise scientist to the science, taught his environment and children as a strong and kind teacher and, of course he was a wonderful person. X century. The capital of Sassanis state - Bukhara is a beautiful, rich and cultural city. In 370 of Hejira (980) Abu Ali Hussein was born in the family of one of the Bukharan officials in the village of Afshan near Bukhara. (Abu Ali al-Husain ibn Abdallah Ibn Sina al-Bukhari), inherited the name of a kin was Ibn Sina. Later, in the XII century, Ibn Sina was written as Aven Sena through the Hebrew form - the name was Latinized name into the name Avicenna widely used in Europe. Great importance was given to general education, without which a man couldn't be recognized as a cultural man in the Muslim Eastin the Middle Ages. These requirements were satisfied by good behavior. Father of Abu Ali didn't spare funds for education of his sons. He was an educated man, was interested in the writings of the Brothers of Purity. Good behavior included verbal knowledge: grammar, stylistics, poetics and other disciplines. Abu Ali could combine a writer and a scientist in himself. Just in childhood, he comprehended everything that a writer, i.e., highly educated man should know at the same time remaining as an independent researcher in the field of knowledge of nature and philosophy. In his autobiography, Avicenna tells that still in adolescence he participated in the discussions of his father with their guests. During the meeting, they talked about the world soul and world mind. Abu Ali listened carefully to these conversations. After learning the verbal sciences included in the program of good behavior, Abu Ali passed to learning of elementary knowledge about philosophy, geometry and arithmetic. With the exceptional assiduity not peculiar to his age, he was engaged in the issues on logic, studied Euclidean geometry, carefully read "Almagest" by Ptolemy where the system of the universe was stated by the last one. At the age of 13 -15, Ibn Sina overcame all difficulties without help regarding reading of these books. When he stepped to 12 age, he read constantly accumulating mental furniture day and night. For every argument on which he speculated, he wrote a logically-structured conclusions recording it all on separate sheets. He was perplexed at the fact that he went to the mosque and prayed to Allah until Allah illuminated light mystery to him. In his own words, the gates of science opened in front of him. In 15 years, he actively engaged in studying natural science and theology. At the same time, he was interested in medicine. He took this subject and the works in this field with great ease. Avicenna wrote: "medicine doesn't belong to the number of hard sciences." (Sagdeev Ibn Sina, 1980) Apparently, therefore he succeeded in this field so much that he had no equal. He was visitedto study treatment. Abu Ali was never engaged in something one. Being interested in medicine, he read the writings on philosophy, interested in issues of fiqh. For the formation of

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natural - scientific worldviews Avicenna played a special role in study of medicine. The young doctor's theory was combined with practice, he treated patients who came to him willingly. At the age of 16 he became a well-known and respected doctor in Bukhara. There were not scientists - specialists only in one of any sciencein the Middle Eastin the early Middle Ages. It wasn't possible to separate mathematics, physics, natural science and medicine from philosophy upon the prevailing views of that time. And the scientists, especially the scientists of large scale were encyclopaedists, i.e., scientific diversification of Avicenna wasn't his exclusive property. Being engaged in the medicine, at the same time engagement in the philosophy was normal. The working ability of Ibn Sina was exceptional.

Great al-Farabi (Abu Nasr ibn Muhammad al-Farabi) of Turkish origin lived before Avicenna, he was born in Farab on Syr Darya (870-950) –he was a scientist, philosopher, physician writing in Arabic. Avicenna was engaged in logic, physics and metaphysics enthusiastically. By philosophical sciences he didn't have less interest than to medicine and the natural sciences. At the time of Avicenna, there was great literature on philosophy in Arabic. Arabic language was Latin of the East. The merits of al-Farabi in the development of logical knowledge were so great that hegot the honorary title "Second Teacher". Aristotle was considered the first. "Metaphysics" by Aristotle was somehow difficult for Abu Ali. He writes that he re-read it forty times and he couldn't understand the meaning. But an unexpected event happened. In the X century the book market in Bukhara was a meeting place ofscientists and literary men, intellectually interesting people met here, they held conversations and argued. Exchange of views on issues of science and literature was conducted, the flow in different areas of science was identified, rich spiritual life of Bokharan intelligentsia boiled here. Walking around Bukhara Book market, Abu Ali met with the merchant with manuscript books offering to buy the book for three dirhams which was a commentary of al-Farabi on "Metaphysics" by Aristotle. The joy of a young man reading the purchased book was great. Al-Farabi helped Avicenna to understand easily the content of "Metaphysics" by Aristotle, although he knew "Metaphysics" by heart. The impact Farabi on formation of philosophical views of Ibn Sina was extremely fruitful. As Ibn Sina states, the way of knowingscienceswas too heavy. Avicenna continued and deepened the line of al-Farabi.

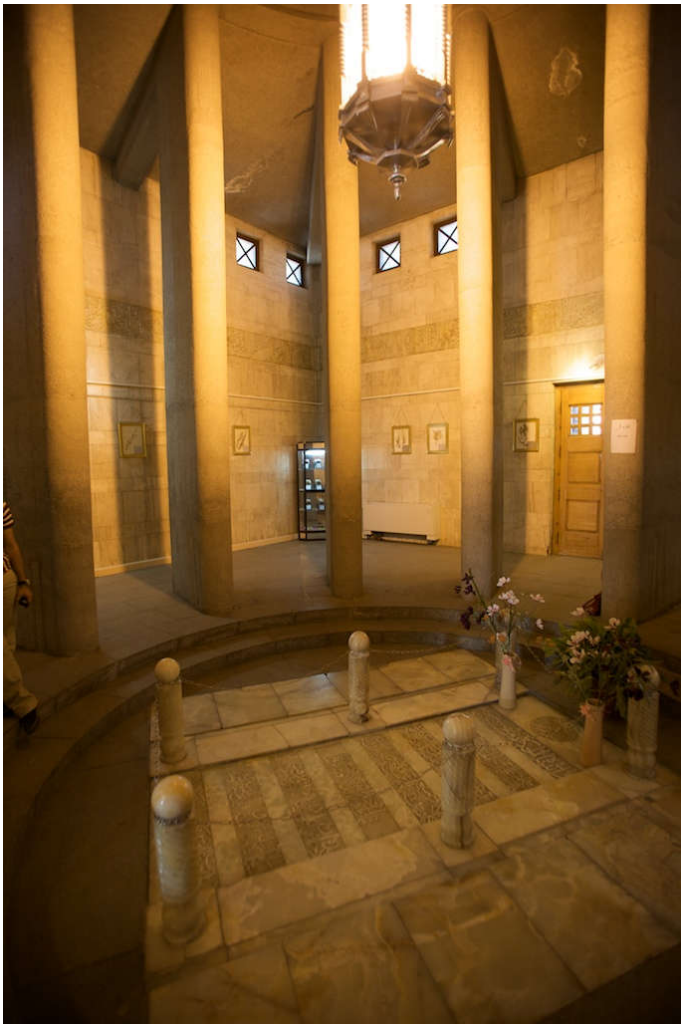
At the age of 17 Ibn Sina gained access to one of the best libraries in the Middle East - the library of Samanid Emir Nuhibn Mansur. Becoming sick, emir couldn't be recovered by his doctors. They had to invite young Ibn Sina. Emir was treated and got to his feet. In gratitude for successful treatment, Nuh ibn Mansur satisfied the request of Abu Ali to allow him to read books on medicine in the palace library (996). In his autobiography, Avicenna describes this library interestingly. The library consisted of many rooms. Trunks with books collected in the field were placed in each room. There were directories upon which it was possible to find any book in the library. Abu Ali was able to use this library fully. As a rule, the scientist – doctor was an Encyclopaedist, he treated his protector; he had to give satisfying answers to the most unexpected questions from different fields of knowledge and philosophy, he had to know the starry sky, especially as an astrologer. When his father died, Abu Ali had to move to the north - to Urgench – capital of Choresm. Avicenna left Bukhara for Urgench at the age of 20 years (beg. 1000) as a great authority.

Once, Ibn Sina was at the court of the ruler of Khorezm Mamun ibn Ali (997-1000), where he met with the prominent scientists of that time: physician Abu Sahl al-Masihi, mathematician Abu Nasr Al-Arrak, great astronomer, philosopher and mathematician Abu Rayhan al -Biruni, philosopher, physician Abu al-Khayr al-Hammar. It was a productive period in the life of Ibn Sina when he could go deeper into the essence ofthe various scientific and philosophical questions and conduct scientific debates in the close environment with famous scientists of that time. In Khorezm Ibn Sina became mature, he felt himself as a productive scientist. A new powerful monarchy –Gaznevis state grew in the south. The head of Gaznevis state Mahmud Gaznevi (998-1030) tried to gather the poets, philosophers and scientists in his palace and to subordinate them in order to neutralize the influence disliked by him. He wanted to show himself as the protector of science and art.

Favorable and quiet years of independent study of science for Ibn Sina were violated by the invasion of Mahmud Ghaznevi.

Medieval historian Nizami Aruzi Samarkandi wrote in his work "Chehar Makala" ("four arguments"): "When Abu Ali Ibn Sina was at the court of Emir of Khorezm Abu Abbas Ibn Mamun, Mahmud Gaznevi wanted to become famous as a patron of scientists. So, he sent a famous person named Hoja Hussein Ali ibn Mikail with a letter in the following content: "I've heard that there are some educated men who have no equal serving to Khorezmshah... You have to send them to my palace, so I could use their knowledge". Khorezmshah introduced this letter to the scientists. Biruni, Arrak and Hammar responded positively to the suggestion of Mahmoud, and Ibn Sina and Abu Sahl Masihi refused to go. In the response letter Horezmshah wrote that Ibn Sina and Abu Sahl Masihi were not in the city. These scientists really had to leave the city (1012). Biruni advised to go to Jurjan. On the way, old Abu Sahl Masihi died. Wandering of the scientists through the princedoms began. Abu Ali didn't want to fall into the hands of Mahmud Ghaznavi. All subsequent years until the death Ibn Sina lived at the courts of sultans from Buyid dynasty - in Djurdjania, Ray, Hamadan, Isfahan (North Iran, South Azerbaijan) (Sagdeev Ibn Sina, 1980). According to al-Dluzdjani, in Gurgen Avicenna met with Abu Muhammad ash-Shirazi - a great lover of science. Apparently he was a rich man. Feeling sympathy to Ibn Sinaand deep respect for his scientific genius, Ash-Shirazi built a house for him next door to himself. Abu Ali worked hard as a scientist and practitioner – doctor, closelyinterlaced science and practice. It was known to Mahmud Ghazavi that Sheikh Rais is in Djurdjania and he had to leave the city.

Ibn Sina was in Ray in 1014.He could gain the sympathy of Majd al-Dawla - Emir of Ray (997-1028) quickly by curing him from severe mental illness - severe melancholy. Ibn Sina was a great psychiatrist and he had rare ability to recover mentally ill people to mental balance, peace and self-confidence. Ray was on the hands of Buyid emirs. Ibn Sina was the court physician here. He was aware about the invasion of Mahmud in Rey. Ibn Sina went to Hamadan via Qazvin, he spent 9 years at the court of Shams al-Dawla Abu Tahir (997-1021) as a doctor, then a vizier here. Avicenna began his activities at the court of Shams-ud-Daula by curing Emir from severe gastric disease. Here, as elsewhere, hemoved forward as a successful physician.



The tomb of Ibn Sina

Talent and physician knowledge, broad education, great mind along with great authority that Avicenna had already used made such an impression on ruler of Hamand that he made Avicenna his vizier. In Hamadan, Ibn Sina gathered students at himself every night. At that time, Ibn Sina wrote a number of treatises: "Aids against various misconceptions of rulers," "On State Taxes", "On management of army, mamelukes and the soldiers, their diet and clothing." In these works he was againstillegalities and encouraged to treat the needs of the people fairly. The views of Ibn Sina on fair management of the state were met with resistance of the military nobility. Obviously, being a scientist, he didn't want to be associated with the service at the court. After the death of Shams al-Daula power passed to his young son.The possession was managed by some Taj al-Mulk. He tried to eliminate the independence of Avicenna. Therefore the scientist left Hamadan. He went to Isfahan to emir Ala al-Daula. In 1023 Ibn Sina moved to Isfahan, to the court of Ala-ud-Daula where he was greeted as a wonderful scientist, philosopher, physician and statesman whom the Muslim world was already speaking about. Ibn Sina was already known as Sheikh Rais. In Isfahan, he was greeted with great honor by friends - scientists and senior officials of emir Ala al-Daula, lovers of science. Avicenna was accommodated in a well-furnished house of certain Abdallah ibn Babi. They loved and respected science here. In Hamadan and Isfahan, Ibn Sina was calm, he was pressed neither by the authorities nor by the environment. He could go deeper into the questions of science interesting him. The scientist always needs such circumstances.

Ala al-Daula **enjoyed** the fame of patron of scientists and arranged a meeting (Majlis) of well-known scientists. In connection with the visit of Avicenna, Ala al-Daula issued a special order on arrangement of mejlises every Friday at night time where scientists discussed various scientific questions in the presence and with the active participation of Avicenna. In Esfahan, Avicenna lived over fourteen years. He completed his major works that created the glory of the great scientist of work and also wrote a number of new works here. The philosopher became a close advisor of the governor,he was engaged in the multilateral and fruitful scientific work. Even the son of the ruler was attracted by him. In Isfahan, Ibn Sina completed the work "Healing Souls" consisting of the following components: logic, physics, metaphysics, mathematics, astronomy, arithmetic, music, zoology and botany. Here he wrote "Book of Salvation", "Knowledge book." Only the invasion of Mahmud to Isfahan interrupted the productive work of Ibn Sina. He went to Hamadanwith his patron.

Avicenna didn't have family. He lived alone all his life with his books immersed in the scientific work, dealing with patients whom he treated carefully, in the surrounding of his students.
The continuous hard work, constant lack of sleep undermined mighty health of the great scientist of the Middle Ages. Gastric disease that Avicenna successfully treated his emirs about whichhe wrote a treatise "Kitab al-kunandzh" tormented the scientist severely. Ibn Sina died in 1037 at the age of 57 (58) in Hamadan. He was buried here. Avicenna is the most progressive scientist of the Middle and Near East, a great scientist of Humanity in the XI century. Avicenna is the ancient heritage of Hippocrates and Galen fertilized in the Arabic writings of doctors of the X century Abu Bakr al-Razi and Ibn Abbas Ali, he was able to raise to a new level by enriching them by his medical experience and observations and thoughts. The strength of Avicenna as a physician wasthe fact that he was able to link theory with practice. Avicenna was the genius of diagnosis. The works of Avicenna in the field of medicine and especially his "Al-Qanun fi Tibb" ("Canon of treatment") that were widespread in the Middle and the Middle East in manuscript and then in lithographed copies exerted the great influenceon the development of culture and science in the East and West. In the XII century Canon was translated into Latin. In 1493 it was published in Venice in Latin. In Europe Canon was used by the doctors in the XVII century. Avicenna absorbed all of the most valuable and progressive matters left the ancient world and created by the secular science in the Arabic languagein the field of natural science and the he reworked this legacy creatively and advanced knowledge to a new level. According to Avicenna philosophy falls into metaphysics, physics and logic. Metaphysics explored the essence out of matter, physics - material bodies and logic - concepts that are obtained through abstraction from matter. In this system metaphysics takes the first place, and thus determines the idealistic character of his philosophical system. Avicenna looked at the philosophy as the first of sciences, as an independent and free science.

Influence of philosophical works of Avicenna, especially "Kitabash-Shifa" ("Book of Healing"), "Kitab an -Najat" ("Book of Salvation") written in Arabic and "Danish-name" - in Tajik were great not only in the East, but also in the medieval West where they penetrated through the Arabic Spain and Jewish philosophers, especially Averroes (Abu al-Walid Muhammad ibn Ahmad ibn Rushd). In the "Book of Healing" and "Canon of Medicine" Ibn Sina states a system of views on

three kingdoms of nature-systemunique in the history of sciencein which the encyclopedic scope of knowledge drawn from science heritage of the peoples of East and West and complementedby own observations and discoveries of the thinker combined with the single principlein their interpretation of manifesting the inclination to explain the nature from her own and, moreover, as an organic whole. The diverse phenomena and processes happened in the sublunary world are explained by Ibn Sina as the interaction, the transition into each other and different combinations of its four simple bodies with inherent four main qualities and it all together - the influence of the "creative movement" of the celestial bodiesrotation of which is located on the same dependence relative to each other. Ibn Sina thinks that the kingdom of nature differs in power of greater or lesser proportionality of the mixture of elements forming the body of their representatives. The life of the universe is determined by a single cosmic force activity manifesting itself differently in the inorganic and organic world. It was one of the leading ideas of Ibn Sina. All the world is one body. This idea is the flag of ideas of Avicenna.

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