

**STUDY OF THE SCIENTIFIC HERITAGE OF ABU ALI IBN SINO**

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**Annotation:** With his rich and diverse scientific heritage, Ibn Sina had a great influence on the development of Eastern and Western culture in the subsequent period.

In Europe, the scholar's works were translated into Latin from the 12th century and taught at universities. Famous European philosophers and natural scientists, including Giordano Bruno, Gundisvalvo, Wilhelm of Auvergne, Alexander of Gelsenkirchen, Albert von Bolstedt, Thomas Aquinas, Roger Bacon, Dante, and others, used Ibn Sina's advanced ideas in their works and mentioned his name with great respect. The study of the scientific heritage of Ibn Sina has intensified in the modern era, and as a result, a special scientific direction has emerged abroad and in Uzbekistan - Sinologism.

**Keywords:** Avicenna, Abu Ali ibn Sina, Middle Ages, philosopher, scholar, Renaissance, Abu Raykhan Beruni.

**Abstract:** One of the great thinkers who brought the culture of the peoples of Central Asia to the forefront of world culture in the Middle Ages was Abu Ali ibn Sina, known in Europe as Avicenna. Ibn Sina (real name Hussein, father's name Abdullah) was born in the village of Afshana, Bukhara, in the month of Safar in the year 370 AH (980 AH), into a family of an official. Ibn Sina was talented, had a strong memory, and was quick to learn the sciences known in his time. At the age of 10, he had memorized the Holy Quran from cover to cover. At the age of 13, he began to study elementary mathematics, logic, jurisprudence, and philosophy. In addition to deeply studying the works of Eastern thinkers who had preceded him, he also diligently studied the ancient Greek natural-scientific and philosophical heritage, in particular the works of Aristotle, Euclid, Ptolemy, Galen, Hippocrates, Pythagoras, and Porphyry. At the age of 16-17, Ibn Sina became known as a famous physician and sage.

The total number of works by Ibn Sina exceeds 450, but only about 160 have survived to our time. The majority of Ibn Sina's works were written in Arabic, the scientific language of the Near and Middle East at that time, and some were written in Persian. The scientific heritage of Ibn Sina can be conditionally divided into 4 parts: philosophical, natural, literary and medical, in each of which the scientist left a deep mark. However, if we look at the quantitative ratio of Ibn Sina's works, we see that the scientist's interest and attention were more focused on philosophy and medicine. Although it was his medical heritage, in particular the "Canons of Medicine", that made him famous in the West as "Avicenna", the name "Shaykh-ur-Rais" is, first of all, an indication of his great philosophership.

The scientist's largest and most important work on philosophy is the "Book of Healing". It consists of 4 parts: 1) logic - divided into 9 sections: al-madhal - introduction to logic; al-maqulul - categories; al-ibarat - interpretation; al-qiyas - syllogism; al-burhan - proof, argument; al-jadal - argument, dialectic; as-safsata - sophistry; al-khitaba - rhetoric; ash-she'r - poetics (the art of poetry); 2) nature (here minerals, plants, the animal world and humans are discussed in separate sections); 3) mathematics - divided into 4 disciplines; arithmetic, geometry, astronomy and music; 4) metaphysics or theology. Parts of this work have been published in Latin, Syriac, Hebrew, German, English, French, Russian, Persian and Uzbek.

Another philosophical work of Ibn Sina, Kitab an-najat, is an abbreviated form of Kitab ash-shifa, which has also been partially translated into several languages of the world. The scholar's philosophical views are also reflected in Al-isharat wa-ttanbihat ("Hints and Warnings"), Hikmat al-mashriqiyn ("Philosophy of the Orientals"), Kitab al-isharat fi-lmantiq wa lhikmat ("Hints of Logic and Philosophy"), Donishnama ("Book of Knowledge") written in Persian, and other philosophical treatises of various volumes, as well as in philosophically-themed fiction stories such as "The Story of Tayr", "Solomon and Ibsol", "Hayy ibn-yaqzan", and "The Story of Joseph".

Manuscripts of Ibn Sina's works are stored in various libraries around the world, including the Abu Raykhan Beruni University of Oriental Studies of the Academy of Sciences of Uzbekistan, which has 60 manuscripts of 50 works by the scholar. European scholars Y. Bischmann, Y. Ruska, H. Corbin, Cruz Hernandez, L. Garde, A. Guashon, H. Ley, P. Morividj, J. Saliba, as well as Arab, Turkish and Iranian scholars M. Najoti, A. Nodir, J. Qanavoti, Said Nafisi, Yahya Mahdavi, Umar Farrukh, E. Ihsonoglu, F. Rahmon, M. Muso, H. Garaba, M. Shahvardi and others made a significant contribution to the study of Ibn Sina's work. Russian scientists Y. Bertels, A. Borisov, I. Braginsky, S. Grigoryan, B. Petrov, B. Rosenfeld, V. Ternovsky, A. Sagadeyev, M. Rozhanskaya, and Tajik scientists S. Aini, M. Dinorshoyev, T. Mardonov, N. Rahmatullayev, A. Bahovuddinov, and Y. Nuraliev contributed to the development of this direction.

In Uzbekistan, orientalists S.Mirzayev, A.Murodov, A.Rasulov, U.Karimov, Y.Zavadovsky, A.Semyonov, M.Sale, P.Bulgakov, Sh.Shoislomov, E.Talabov, H.Hikmatullayev have done great work in translating and studying the works of Ibn Sina. In the monographs and articles of T.Qori-Niyoziy, I.Mo'minov, M.Khairullayev, M.Boltayev, A.Akhmedov, G.Matvievskaya, V.Jumayev, N.Majidov, O.Fayzullayev, M.Baratov, various aspects of Ibn Sina's work have been studied.

The scholar's "Canons of Medicine," which gained fame in both the East and the West, was translated into Latin in the 12th century and published 60 times in a row from 1500 to 1674, serving as a practical guide for doctors for centuries. A rare, illuminated edition of the book was published in Venice in 1608. By the 19th century, parts of the Laws of Tibet were also translated into German, French, and English.

Ibn Sina's works were translated into Latin, which was considered the 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 Tale of Tayr", "Solomon and Ibsol", "Hayy ibn-Yaqzan", which express deep philosophical content through artistic images and specific events. Ibn Sina was also an accomplished poet of his 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 Arabic stanzas (part of his poetic heritage has been published in Russian and Uzbek). Ibn Sina created a medical work called "Urjuza", which explains medical issues in verse in a popular way. His correspondence with Abu Raykhan Beruni on the teachings of Aristotle (Arastu) and with his student - the Azerbaijani thinker Bahmanyar is famous in the scientific world.

Recent scientific research shows that Ibn Sina also influenced Eastern literature, giving impetus to the development of the rubai and philosophical short stories genres, which express deep philosophical content. Ibn Sina was so respected among the people that he became a folklore hero. Various stories, legends and legends arose about him among the peoples of the East. World scientists have long been conducting scientific research on the works of Ibn Sina and his activities. Currently, works about Ibn Sina have been created in almost all languages of the world.

In 1950, the World Peace Committee issued an appeal to celebrate the 1000th anniversary of the birth of Ibn Sina on an international scale. In response, Uzbek orientalists undertook the difficult but honorable task of translating Ibn Sina's masterpiece of medicine, "The Canons of Medicine," from Arabic into Uzbek and Russian. The implementation of this work was entrusted to leading Arab scholars of the Institute of Oriental Studies of the Academy of Sciences. The working group included Sodiq Mirzayev (1885-1961), Abdufattoh Rasulov (1893-1977), Abdukodir Murodov (1893-1974), and TashSU researchers Ubaydulla Karimov (1920-1997), Aziz Kayumov and Asomiddin Orinboyev (1929-2009).

Thus, for the first time in history, the world-famous work of the great scholar Ibn Sina was translated from Arabic into Uzbek and Russian, and was published in 5 books and 6 volumes between 1954 and 1961. While the Arabic original contains more than 1,000,000 words, the Uzbek translation consists of 4,000 pages.

In 1980, on the occasion of the 1000th anniversary of the birth of Ibn Sina according to the solar calendar, the second revised edition of the Uzbek and Russian translations of the "Canons of Medicine" was published. This edition commented on many terms that remained untranslated in the previous edition, and clarified the names of medicines. The general editing of the Uzbek translation of these publications was carried out by corresponding members of the Academy of Sciences of the Republic of Uzbekistan U.Karimov and H.Hikmatullayev (1929-1994), and the Russian editing was carried out by U.Karimov and P.Bulgakov. Based on this 2nd edition, the Code was later published 6 more times in various (full and abbreviated) forms. Thus, the "Medical Codes" created in the 11th century were given a new life in the country of the scientist, a thousand years later, by the hardworking scientists mentioned above.

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