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INTERPRETATION OF IBN SINA'S WORKS

Abstract. *This article studies and interprets the literary and scientific legacy of Abu Ali ibn Sina (Avicenna), whose works are remarkably comprehensive and many-sided and whose exact number remains unknown. Focusing on his poetic heritage, it examines the manuscript and lithograph copies of his Devon (Diwan) – in particular the copy preserved under inventory no. 15303 in the Center of Oriental Manuscripts in Tashkent and the Iraqi edition of 1957 prepared by Husayn Ali Mahfuz – as well as the collection Awj Zuhul. Special attention is given to his versified medical works (urjuzas), above all the celebrated Urjuza fi al-tibb. The article traces the transmission, translation and publication history of these works across the Islamic world and Europe, including the Latin, Hebrew, Turkish, French, Russian and Uzbek translations and the commentaries of Ibn Rushd and others, and surveys the nine urjuzas attributed to Ibn Sina – eight on medicine and one on logic. It concludes that Ibn Sina rendered complex medical and philosophical ideas in verse with high artistic skill, leaving an inexhaustible spiritual heritage for later generations.*

Keywords: *Ibn Sina (Avicenna), genre, philosophical views, stanza, commentaries, manuscript, urjuza, medicine, poem, poetry.*

INTRODUCTION

According to Abu Ubaid al-Jurjani, who wrote Ibn Sina's biography and was his closest student and friend, the scholar's poems were not fully collected in the form of divan in his time, so their exact quantity is unknown to us. Ibn Sina's poetic works are preserved in different sources under different names: "ديوان ابن سينا" (Book of Ibn Sina), "اشعار ابن سينا" (Poems of Ibn Sina). Several manuscripts of these works are preserved in various libraries around the world. Manuscripts of poetic works differ from each other not only in form, but also in the period of copying. Perhaps that is why the exact number of poems currently under study is not indicated.

Ibn Sina's lithograph copy of Ibn Sina's work «Devon of Ibn Sina» stored in the Center of Oriental Manuscripts of the Tashkent State Institute of Oriental Studies under inventory number 15303 is one of the wonderful examples of our spiritual heritage that has been preserved to us. This lithographic copy was published in Iraq in 1957 under the leadership of Dr. Husayn Ali Mahfuz, an Arab orientalist, based on the manuscript of Ibn Sina's poems. All the poems in the work are in Arabic, including Ibn Sina's famous Qasidai Ainiyya. There are a total of 183 stanzas, i.e. 366 verses, in Devon. This is a sample of 27 selected classic poems from various genres. Poems spaced approximately every 20 stanzas [F. 41 a] – [F. 41 b], [F. 42 a] – [F. 42 b], [F. 43 a] – [F. 43 b], [F. 44 a] – [F. 44 b], [F. 45 a] distributed in the form. They are also diverse in terms of subject matter. It is for this reason that we rely on this book for translation and analysis. In the translation, we tried to preserve the language and style of the original text, we only tried to give comments and additions to the parts that are difficult to understand, without departing from the content of the text.

MAIN PART

Ibn Sina's Devon (Diwan)

بسم الله الرحمن الرحيم
ديوان ابيه سينا
قال الشيخ الرئيس :
صه السرّ عه كل مستخبر
و دارر فما الذسم الا الذسر
اسيرك سرك ان صسخه
و أوج اسير له ان ظهر

Bismillahir rahmanir rohiym

In the name of Allah, the Merciful and the Merciful

Book of Ibn Sina

Sheikh ur-Rais said:

Be careful not to tell (reveal) your secret. Because the word «reasonable» is nothing more than being careful. If you keep your secret, it is your prisoner, if your secret is revealed, you will be the prisoner of your secret.

In his poems, Ibn Sina advises young people to be careful in choosing a friend and confidant. Ibn Sina's poems full of such pure advice and philosophical views are also

mentioned in his work “أوج زحل” (the highest point of Zuhā [Saturn]). This work, which includes both Arabic and Persian poems of the poet, is stored in the fundamental library under inventory number 19259. This work is considered more perfect than any other collection of Ibn Sina’s poems. The first part of the collection contains 4 ghazals, 5 verses, 38 rubai, and 2 fards, totaling 122 verses, i.e. 244 lines of Persian-Tajik poetry. The verses in it are perfect in terms of theme and idea, and the poet’s deep thoughts are in them.

In fact, the scientist possesses all the available scientific developments of his time. However, it emphasizes that death is a right and that it cannot be cured. Translation and analysis of other poems in both divans, detailed information about them will be given in the next chapters of the dissertation.

The Urjuza fi al-tibb (the Medical Poem)

While talking about Ibn Sina’s poetry, it is impossible not to dwell on his poems written in a poetic way. One of the medical works of Ibn Sina after «The Law» is the epic “أرجزة في الطب” (Urjuza in Medicine). This work is known as “نظم نومة” (Nazmi work), “نظم نومة في الطب” (Poem work in Medicine),

“الألف مائة” (Work with thousand verses), «الأرجوزة». Because this epic was written in the rajaz weight of Aruz, that’s why it was called Urjuza. This work has spread to different parts of the world, now its manuscripts can be found in many cultural centers of the West and East. This work covers all the main issues in medicine. For this reason, it was also translated into Latin in the Middle Ages. One of its first translators, Gerard of Cremona, translated prose into Latin.

A talented scientist and philosopher Ibn Rushd (died 595/1199) commented on this work of Ibn Sina. This commentary was translated into Hebrew by Musa ibn Tibbon in 1260. Two centuries later, in 1484, Armengaudus Basil de Montepesulano translated it into Latin and published it. In addition, in 1522 Pierre Antoine Rusticus retranslated this work into Latin in France (Lyon), then Andrey Alpagus (1527), and in 1562 the Venetian Benedektus Rinius retranslated the work into Latin and added a commentary to it. By 1630, «Urjuza» was translated into poetry and published. John Fosher did it. Thus, as a result of the demand for medicine in Europe, translations of this work were published, as a result of which it served as a guide for doctors, and finally, Ibn Sina’s thoughts and ideas spread more widely. Later, some parts of it were translated from

Latin and Arabic into French, German, English, Romanian. By 1649, the last Latin translation of *Urjuza* was published in Groningen, Netherlands.

This medical epic of Ibn Sina has been published several times. It was published in Calcutta, India in 1829 by Abd al-Majid and in Lucknow in 1845 with Ibn Rushd's commentary on the work. By 1936, the Turkish scholar Professor Sharafiddin Yaltkaya translated this epic into Turkish prose and published it together with the Arabic text at the Qadiriya Press in Istanbul by the Turkish Medical History Archive. In 1956, Henry Jae and Abd al-Qadir Nuriddin Ibn Sina, one of the teachers of the University of Algiers, translated this work of Ibn Sina into French, and together with the Arabic text and the ancient Latin translation, they published it in Paris. Publishers have added Armango de Blesgo's translation of the work. According to the publishers, this is one of the earliest translations, completed in 1284 and printed in Venice in 1483 and 1608. The Paris edition includes manuscript number 1752 in the National Library of Algeria, manuscripts numbered 2943 and 3038 kept in the National Library of Paris, manuscript copies kept in the Sheikh al-Kattani Foundation in Fos, Morocco, Ibn Rushd's 1753 kept in the National Library of Algeria, commentaries numbered 831 in the Escorial Library, and Muhammad Ibn Ismail ibn Muhammad (born in 988/1580) also used the number 6931 commentary stored in the National Library of Paris (Ibn Sina, 1956).

In the Paris edition, the stanzas are numbered, so this work, as we mentioned above, consists of 1326 stanzas and 2652 lines of poetry. In 1963, this poem was published in English in America.

Sh. Shoislomov translated this work into prose into Uzbek, wrote an introduction and comments to it, published it in 1972, and defended his candidate's thesis based on this publication. In addition, A. Shlionsky also conducted research on this work in Dushanbe, translated it into Russian and defended his candidate's thesis based on this work. Later, some fragments of the researcher's translation were published in journals. According to the researcher, the translation was made mainly on the basis of the Leningrad manuscript and the Paris edition, while Latin and French translations were widely used, but for some reason he could not use the commentaries written in Arabic. Even Ibn Rushd's commentary was left out, it was not used. Uzbek translator Sh. Shoislomov and the Paris edition of the manuscript kept in the fund of the Institute of Oriental Studies (code v-866), A. A. The manuscript (code M 50-391/1) stored in the

fund of Leningrad State University named after Zhdanov, the 19th-century manuscript (3008/VI) stored in the fund of the Institute of Oriental Studies in Tashkent, and the above-mentioned commentary of Ibn Rushd were used (Shoislomov, 1972:25-26; Shlionsky, 1968, 1969).

Although Ibn Sina had several works, this epic is one of the most famous works associated with his name. By writing this work, Ibn Sina collected information for his large book on medicine, which was to be completed in the future. Ibn Sina says in the introduction to this work that he had the intention of spreading medicine widely among the people. In doing so, he gave valuable insights into health issues, eating according to weather, conditions and clients, and other medical issues, which have not lost their relevance even today.

Other medical urjuzas of Ibn Sina

“الأرجزة في الطب في الفصل الأربع” («a medical treatise on the four seasons»). According to the Arab scholar J. Qanavati, this work consists of 132 verses, i.e.

264 lines of poetry. According to Mahdavi, this work has 121 stanzas and describes the seasons of spring, summer, autumn and winter. Ergin dwells on which libraries of Turkey have the manuscripts of this epic. The work describes what measures people need to take to maintain health in the seasons of the year. In the bibliographies of Ergin, Kanavoti and Mahdavi, a couple of stanzas from the beginning and the end of the work are given as examples. According to Qanawati and referred to by Mahdawi, Madin ibn Andurrahman al-Tabib wrote a commentary on Ibn Sina's work, this commentary

«القل أويس و الدور الفيس على مضمناات الشيخ الرئيس

” (It is called friendly words and elegant verses dedicated to the poems of Sheikh al-Rais). The copy of this work kept in Raghib Pasha library in Istanbul (inv. no. 1482) was copied in 1137/1724, it consists of 125 pages, in taliq letter, 25 lines per page, the scribe who copied it was Mustafa Ibn Ahmad, a physician of Sultan Ahmad Khan Hospital. And the name of his copy kept in Vienna

“أرجزة في حذير فذل في الفصل الأربع” (A wonderful poem about the four seasons). This work of Ibn Sina has not yet been published.

“أرجزة في الصايا الطيبت” (a treatise on medical treatment) is one of Ibn Sina's yet unpublished epics. According to the Turkish scholar Ergin, the manuscript consists of 6 pages, 71 verses, i.e. 142 verses. In this, the author mainly talks about the medicines,

things to eat, drink, clothes to wear, and general conditions and rules to be followed in order to maintain health in each season of the year. At the same time, it provides information. A manuscript copy of this work is in the Ahmed Solis Library in Istanbul (inv. no. 3447) and is available in full letter, folios 611-613. According to Kanavati, this copy is 71 bytes, 17 lines per page. The Berlin copy of this work (inv. no. 6355) consists of 81 bytes, i.e. 162 lines, the manuscript in the Nuri Osman Library in Turkey (inv. no. 4894) consists of 87 bytes, i.e. 174 lines of medical instructions. In the first stanzas of the work, the author says: «You drink sweet water quickly on the first day when the sun rises. Bordiyu, if you drink it with rose, you will get rid of fever and the effects of cold. Bordiyu, if you see that the sun has come to the level, stay in the shade from time to time.»

“أرجزة في الخشريح” («A treatise on anatomy»). According to Qanawati, the Vatican copy of this work consists of 89 stanzas (178 lines), and there is also a copy in the collection of the Zahiriyah Library at the Damascus Academy (inv. 5064), which is in folios 64-72. The work is devoted to the description of human anatomy and its features.

“أرجزة في وصايا بقراط” («urjuza dedicated to the testaments of Hippocrates»). The work is 93 stanzas (i.e., 186 lines of poetry) according to the Berlin manuscript, and according to the manuscript preserved in the British Museum (inv. no. 893; folios 93-96), it is devoted to the twenty-five problems of Hippocrates, which are proofs of death. In the quoted last verse of the work, the author says: «All these sentences have been preserved from Bukrat Hakim, you should pay attention to them, keep them in your mind when you are ready, and then you will reach a high position in medicine.»

“أرجزة في مجربات” («urjuza about things that have been experienced»). According to Mahdavi, the number of stanzas of this work is 120 (that is, a poem with 240 lines). Manuscripts of the work are widely distributed. The manuscript in Istanbul University (inv. no. 4005) consists of 15 leaves.

The work reflects on the movements of the stars and the necessary actions and treatments for health during the seasons.

“أرجزة في الباح” («urjuza about communication»). This work is also called «Communication power drop». According to Ergin, the copy of this work kept in the Wahbi library (inv. No. 1407) consists of 30-31 pages. “أرجزة في الطب” Some examples of Asari diseases and their treatment are presented and popular.

In total, there are nine of them, they are as follows:

1. Health care is a matter of hygiene;
2. Urjuza about the four seasons;
3. Urjuza about anatomy;
4. Urjuza about Hippocrates' wills;
5. Urzuza about the medical things that have passed the experience;
6. Urjuza with written medical advice;
7. Urjuza written on logic;
8. Urjuza about communication;
9. Urzuza about medicine.

Eight of these epics written by Ibn Sina are related to medicine and one to logic. The largest of these epics was known as the «Medical Epic». When Ibn Sina wrote this work, he was not yet known to the medical world and had not yet written his famous work «The Laws of Medicine». Ibn Sina's epic on medicine was his first work in this field. With this, Ibn Sina was able to boldly step into both medicine and poetry.

The rajaz metre and Ibn Sina's poetic method

According to the Arab intellectual and writer Jurji Zaydon, the rajaz weight is the earliest and oldest of the poetry weights. The verses in this weight rhyme like the masnavi. This weight was a popular weight in its time, common among people. Everyone was able to recite poetry in this weight, and later this volume expanded, and qasidas and poems called urjuza were written. Usually, every Arab who is a master of speech could recite a poem in this way. The work begins with a short prose introduction. It shows the motivation for writing the source as follows: «I saw that the art of medicine in the country of Persia was excluded from the interpretation in the assemblies, from the discussion in the hospitals and madrasahs.» So, the scientist focused his work on the solution of problems in the scientific life of his time.

CONCLUSION

In conclusion, it can be said that Ibn Sina created medical works explaining medical issues in verse, and he became a folk hero. In general, our great grandfather is considered to be a person who wrote his spiritual secrets and philosophical views on paper with high artistic skill and left them as an inexhaustible spiritual wealth for future generations.

The wide geography of the manuscripts, translations and commentaries of Ibn Sina's urjuzas – from Calcutta, Lucknow and Istanbul to Paris, Venice, Berlin, Groningen and America – testifies that his versified works were in demand for centuries as practical guides for physicians and as models of scientific poetry. Through them, the scholar's medical and philosophical thought spread far beyond the Muslim East and entered the scientific life of Europe.

The study of Ibn Sina's poetic legacy therefore remains relevant today, both for the history of medicine and for the history of literature. A careful textual analysis of his *Devon* and his urjuzas, together with the comparison of their numerous manuscript copies and translations, opens the way to a fuller understanding of the genre, language and ideas of one of the greatest thinkers of the medieval East, and confirms the enduring value of his heritage for present-day scholarship.

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