

## Society during the Formation of Ibn Sino's Gnoseological Theory-Cultural Environment

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### ABSTRACT

Abu Ali Ibn Sina, one of the followers of the ancient Greek philosopher Aristotle in Central Asia, entered the ranks of Eastern Peripatetics-Ravoqiyuns through the philosophy of Abu Nasr Farabi. But Abu Ali Ibn Sina, before getting acquainted with the philosophy of Aristotle and Abu Nasr Farabi, studied in the scientific and creative environment of the city of Bukhara from a young age. According to the education that was painting in the East during that time, he was well acquainted with the twelve branches of literary science from a very young age.

### Introduction

The fields of literary science in the Middle Ages are studied: sarf (morphology, language syntax), description, essay, dictionary, picture-dictionary (writing art, calligraphy), discussion (aesthetics, pleasure, entertainment, music, etc.), poem farzi and naqdi (criticism, i.e. poetry appreciation, poetics or poetics), the science of rhyme is studied. Eight of these sciences are usul, i.e. asl (basic sciences) and four are branches of furuo and adab sciences. It should be noted that in the East, in classical education and upbringing, the basics of philology were taught to young people before learning concrete, specific sciences such as geometry, astronomy, physics, and chemistry.

According to the famous philosopher-scientist academician Mubin Baratov, Abu Ali ibn Sina was a famous universal scientist who made a great contribution to world culture - a naturalist, philosopher, medical scientist, astronomer, mathematician, musicologist, writer and poet. Along with Abu Nasr Farabi, Abu Rayhan Beruni, Muhammad al-Khorazmi, Al-Farghani, Ibn Sina is one of the great thinkers who raised the culture of the peoples of Central Asia to the forefront of world culture in the middle ages. Ibn Sina spent his youth and youth in the city of Bukhara. The city of Bukhara, the capital of the Samanid state, has a long historical tradition of knowledge and was a center of science during the reign of the Samanid dynasty.

The city of Bukhara, the capital of the Samanid state, which had the traditions of Eastern

knowledge, had become one of the famous centers of science and culture in the entire Movarunnahr, Khorasan, and the Middle East. Arts and crafts, jewelry, paint and paper making, carving, architecture are developed in the city of Bukhara. There were also scholars, philosophers, writers and poets who worked in medicine, philosophy, art, history, and jurisprudence, writing in Arabic, Persian, and Turkish languages.

During Ibn Sina's lifetime, science reached its peak in our country. In the field of natural sciences, Abu Rayhan Beruni, Abu Said They created great figures such as Masihii, Abu Nasr ibn Iraq. Scientists such as Ibn Miskawayh (died 1030), Abu Mansur al-Saalibi (961-1038) created great scientific works in the field of philosophy, history and literature.

Print in Arabic, Persian at the time when Ibn Sina's philosophical teaching was created the published works were studied by researchers and independent scientific works were carried out about the spiritual life of this period.

It should be noted that the creative environment of Bukhara, the capital of the Somanids, which was the most important scientific and literary center, played an important role in the development of the work of philosophers and scientists of this period. Philosophical scholar Al-Saalibi gives the following information about the poets who lived and created in Bukhara in his Tazkira: "Bukhara was a place of fame during the reign of the Samanids, the Kaaba of the Sultanate, and advanced people of their time gathered, the stars of the world's writers shone, and the virtuous people of their time gathered (place ) was", writes. Although the Somanites encouraged poets who wrote in Persian more, there were also artists who wrote in Arabic in the capital Bukhara and in the palace. Philosophers, scientists, writers came to the city of Bukhara, considered the scientific center of the Arab caliphate, to seek shelter and continue their scientific work for various reasons. Al-Saalibi writes in his work as follows: "There (that is, in Bukhara) Abu-l-Hasan al-Lahham, Abu Muhammad ibn Matron, Abu Ja'far ibn al-Abbas ibn al-Hasan, Abu Muhammad ibn Abu-s-Siyab, Abu Nasr al-Huzaimi, Abu Nasr al-Zarifi, Raja Ibn al-Walid al-Isfahani, Ali ibn Harun al-Shaybani, Abu Ishaq al-Farsi, Abu-d-Qasim al-Dinavari, Abu Ali al-Zawzani and they ( that is, the most virtuous emigrants who were in the service of the Somonites) had gathered. When philosophers and scientists gathered there, their discussions on scientific topics brought them closer to each other. In the work "Yatimat ad-dahr" by the philosopher and researcher As-Saolibi, valuable information is given about 47 Arab poets, writers, philosophers who lived in Bukhara, and some examples of their works are given. These poetic pieces are examples of works written in odes, humor, odes and other genres. Among the stories of poets and writers who lived and created in the city of Bukhara, there are comic poems criticizing the activities of the emirs, ministers and other officials of the Samani state. There are verses written complaining about one's fate, poverty, and the society in which one lives.

Philosophical poems were finished in his time Among the poets, the most famous was Abu-l-Hasan al-Lahham. The French orientalist Barb'e de Menard (1826-1908) called him "Juvenal who came out of Movarounnahr during the Somonites". None of the poets of that period who lived and created in Movarounnahr could not compare with al-Lahhom in terms of humor. Ministers, officials, and some poets who were his contemporaries were criticized from his humor. For example, he wrote about the minister of the Samanid state, Abu Ali al-Balgami: "Al-Balami's ministry is a coup d'état, and it is like a lock hanging on a ruin." During his ministry, he did not respect governors, officials and secretaries. His ministry upset all the nobles. He deserves to be hanged because of his cunning and cruelty is a person".

The poet, philosopher and scholar Abu-l-Qasim al-Shajari, a compatriot of thinker Ibn

Sina, who lived at the end of the 10th and the beginning of the 11th century, coincided with the period of political unrest in the country, the Samanid dynasty was in a comprehensive crisis, and the Ghaznavid state system was being restored. Therefore, his whole life was spent in wandering, seeking political asylum. In his works, he complains about his poverty, unhappiness and fate as a human being. He writes about the injustice of the rulers of his time, the injustice in society, and the ever-present socio-economic difficulties.

The artist emphasizes that "at the door of others, felt tents are erected for good people, and in your house, if there is nothing but poverty and misery. After people have neither food nor clothes for your guests, will they serve you with their soul and tongue?"

One of Allama Ibn Sina's contemporaries, poet Abu-l-Dasan Muhammad al-Ifriqi, was also a prominent philosopher and scientist. Al-Saalibi writes that he saw and talked to him in Bukhara in 992. Among the poet's poems included in "Yatimat ad-dahr" is openly Islamreligious archons were criticizedverses can also be found.

Among the artists who lived in Bukhara at the time when Ibn Sina wrote his philosophical poems, the work and work of Abu Talib al-Ma'muni (died 994) is noteworthy. This writer gained an unparalleled reputation in his time by writing descriptive poems. More than a hundred of his poems about various objects, weapons, animals, birds, fruits, food, which have reached us, are presented with beautiful similes and are an interesting source for introducing the material and spiritual life of people of that time.

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