

Therefore in medicine we ought to know the causes of sickness and health.

Avicenna

Health, Sickness, Medicine

The knowledge of anything, since all things have causes, is not acquired or complete unless it is known by its causes.

Abu Ali Sina

Knowledge, All Things

The world is divided into men who have wit and no religion and men who have religion and no wit.

Avicenna

Religion, Men, World

Now it is established in the sciences that no knowledge is acquired save through the study of its causes and beginnings, if it has had causes and beginnings; nor completed except by knowledge of its accidents and accompanying essentials.

Abu Ali Sina

Knowledge, Study, Beginnings

That whose existence is necessary must necessarily be one essence.

Avicenna

Essence, Existence, Must

As to the mental essence, we find it in infants devoid of every mental form.

Abu Ali Sina

Find, Essence, Mental

Those who Know they do not Know that to Know is to Know what they do not Know!

— Ali Sina —

AZ QUOTES

- Those who Know they do not Know that to Know is to Know what they do not Know!
Ali Sina Wisdom, Islamic, Knowledge
- Human rights are for those who can behave like humans. If you can't act responsibly you relinquish that right.
Ali Sina Rights, Behave, Humans
- What distinguishes us humans from animals is our conscience. Once our conscience is gone we lose our humanness. Without conscience, humans can be far more dangerous than beasts. Beasts kill for food, humans kill for ideology. Beasts kill just enough to eat. Humans can kill endlessly.
Ali Sina Animal, Gone, Beast

- Muslims insult all other religions. The Quran is an insult to the Jews, the Christians and everyone else. It calls the Jews apes, pigs and rats. All the non-believers are najis (filthy, impure) and hell bond. The Quran even instructs the Muslims to fight the unbelievers, chop their fingertips, behead them, crucify them and deal with them harshly. 5:33, 9:14, 9:73 However, Muslims went berserk when a Danish Newspaper published a few cartoons of Muhammad.

Ali Sina Christian, Fighting, Pigs
- Islam takes advantage of two structural flaws that exist in the Western society. One is political correctness and other is the decline of morality.

Ali Sina Two, Political, Islam
- A bear and a deer are both wild animals. We allow the deer to roam in our backyard but we do not give the same right to the bear. It is because the bear is dangerous. Neither the bear nor the deer have rights. We humans give them rights. Taking in account our own security, we give to some animals some rights and deny the same to other animals.

Ali Sina Animal, Rights, Giving
- We are living in a culture that if you criticize immorality you could be branded as a "bigot". I am going to lose a lot of support just by saying this. I am not a politician and I am not running a popularity contest. My job is to defend our world from Islam. You asked why the westerners convert to Islam and I must tell the truth as I see it. If that offends anyone, let him be offended.

Ali Sina Running, Jobs, Our World
- Islam does not mean peace. It means submission. The word "peace" for Muslims has a different meaning. Peace, according to Muslims, will be achieved when everyone submits to Islam. Muslims can't offer peace. They can offer truce. In their minds, peace will be achieved only when you are subdued and they are the masters. Any other arrangement is not Islamic.

Ali Sina Islamic, Mean, Mind
- Right and responsibility go hand in hand. You can't give rights to those who are not responsible. If you want to let your canary out of the cage, the first thing you would do is to kick your cat out of the house. This does not mean you don't love your cat, but he has no right to stay in the house because he can't act responsibly. It would be foolish to wait until he kills the canary and then punish him. You already know the cat can't be trusted. The problem with Muslims is that they too can't be trusted and can't act responsibly.

Ali Sina Love You, Mean, Cat
- In Islam religion and politics cannot be separated. Unlike other religions, Islam is political by its very nature.

Ali Sina Political, Islam, Religion And Politics
- The first thing Islam does is to destroy the self image of the believers. It convinces them that without Islam they are worthless creatures only fit for hellfire. It tells them

that their culture is jahelyyah (ignorance) and their ancestral religion was taaghoti (satanic). They are made to despise their identity and selfhood and seek their glory in their submission to Islam and slavery to its deity who was Muhammad's own alter ego.

Ali Sina Ignorance, Self, Ego

- No plasticity exists in the Quran. This book is believed by Muslims to be the verbatim words of God. How can you change the word of God? Other religions are living. They are changing and evolving. Islam is fossilized. It allows no change. It can't be reformed.

Ali Sina Book, Islam, Quran

- The entire Quran is a big joke. If it was not so violent, it would be the biggest comic book ever written.

Ali Sina Book, Would Be, Quran

- Political correctness is a major defect of the western ethos. Some Western countries have even passed blasphemy laws that would put you in legal hot waters if you say anything negative about Islam. This means that the truth about Islam cannot be said but Muslims are given total freedom to spread their religion with lies. Islam thrives where truth is suppressed. That is one reason that westerners convert to Islam. They are lied to. How do you expect a society to survive when truth is banned and lies are allowed?

Ali Sina Country, Lying, Mean

- It is not difficult to destroy Islam. Islam is the pumped up ego of a megalomaniac psychopath. Muhammad was a narcissist madman. Just as a huge balloon can be deflated by a small needle, all it takes to make Islam explode is to ridicule its loony inventor and its brainless followers.

Ali Sina Ego, Islam, Followers

- The life of a non-Muslim to Muslim is worth as much as the life of a chicken is worth to you and me. We don't go around killing every chicken we see. In fact we keep them and feed them as long as they are useful to us. But we don't lose sleep when we have to slaughter them. So it is not that Muslims will necessarily go around massacring every non-Muslim. As long as these non-Muslims are useful to them, they are granted protection.

Ali Sina Sleep, Long, Facts

- While the Western society gives total freedom to the individuals to do whatever "consenting adults" please, which admittedly is better than having the government poke into your private life and your bedroom, like in Islamic countries, there are no moral compasses to tell what is right from wrong. The very notion of right and wrong has come under question. The motto is "if it feels good do it". Hedonism rules!

Ali Sina Country, Islamic, Government

- The world of Islam is a world completely distinct from ours. Muslims have a different set of values. They look at the world through the contorted mirror of Islam and

everything they see is warped. That is the only reality they know. Islam is their only point of reference. Therefore when they commit the most dastardly acts such as murder of school children, they genuinely don't know that what they are doing is evil.

Ali Sina Children, School, Reality

- The Christians and the Jews do not believe that the Bible is the verbatim words of God. In fact it is clear that the books of the Bible are written by men - allegedly inspired men - but humans nonetheless. God in the Bible is spoken of in third person. This gives the believer a degree of caution. If the writers of the Bible were humans and humans are fallible, the Bible should not be taken literally. It is possible to interpret it, use one's logic to understand it in the light of science and adapt its teachings to meet the needs of the time.

Ali Sina Christian, Believe, Book

- It is propaganda that people, who had lived a full life of heterosexuality, were married and had children, were denying their real sexuality all that time. There is historic evidence that entire populations can convert to homosexuality under certain conditions.

Ali Sina Children, Real, People

- The only rule Muslims know is to win. It does not matter how. All rules can be broken as long as they win the war. They can lie, they can deceive, they can break their treaties as Muhammad did, they can ambush or use terror, assassinate, massacre the children and bomb civilians. Muslims can even kill each other as long as this improves their chance of winning.

Ali Sina Children, War, Lying

- The strength of an individual is not in his extreme freedom and libertine lifestyle, but in the stalwartness of his character and his moral vigor. The society is made of individuals. What is true for an individual is also true for the society. A society that is not founded on moral values is doomed to fall.

Ali Sina Fall, Character, Vigor

- I know the Muslim psychology. It is all pomposity and bravado. I give you my word that if Islam is ridiculed publicly and systematically, it will be defeated. Shame is a great motivator as well as deterrent. Do not underestimate the power of ridicule. This is serious stuff not a laughing matter.

Ali Sina Giving, Laughing, Psychology

- Power corrupts. If the Church is given too much power, it will become corrupted. So to keep the Church in line with the teachings of Christ, we must make sure that it can never have temporal power. Religion has its place and politics has its own. These two should not be mixed together or the result would be catastrophic.

Ali Sina Teaching, Two, Church

- Islam has taken everything from its wretched believers. They are robbed from their identity and self pride. All they have now is Islam. That is why Islam for Muslims is more than just a religion. It is their identity. When you criticize Islam, they perceive it

as an attack on their identity and cringe with pain. They take that not only as an insult but also as an assault on their person. Like a corned animal they become vicious and fight back with all their might - a fight of survival. That is why you see such a violent reaction to a few silly cartoons.

Ali Sina Pain, Silly, Taken

Muhammad divided the world in two sectors. One he called Dar us Salam (House of Peace) and the other, Dar al Harb (House of War). All countries, where Islam is not the ruling authority, are Dar al Harb. It is the duty of the Muslims to wage Jihad in Dar al Harb, overthrow the governments and force people into submission. This is the only kind of peace that Islam recognizes.

— *Ali Sina* —

AZ QUOTES

- Muhammad divided the world in two sectors. One he called Dar us Salam (House of Peace) and the other, Dar al Harb (House of War). All countries, where Islam is not the ruling authority, are Dar al Harb. It is the duty of the Muslims to wage Jihad in Dar al Harb, overthrow the governments and force people into submission. This is the only kind of peace that Islam recognizes.

Ali Sina Country, War, Two

- Nature hates vacuum. Once a society is depleted of moral values, it creates a vacuum that will be filled by doctrines that hold to such values, even though those values are draconian and oppressive. In fact the more a society is devoid of morality, the more promising prudish and unpermissive doctrines look. Licentious societies create a spiritual vacuum that legalistic religions such as Islam fill.

Ali Sina Spiritual, Hate, Islam

- Political correctness is an intellectual sickness. It means lying when telling the truth is not expedient. It is a disgusting habit and yet it is so widespread and so common that it is considered to be normal.

Ali Sina Lying, Mean, Political

- Muslims have different meanings for the same words that we use. They are so convinced of the "truth" of Islam that they do not perceive Jihad/terrorism, or dhimmitude as violence.

Ali Sina Islam, Different, Use

- Muhammad was a narcissist and Muslims, by having entered into his bubble universe have become narcissists by extension. More precisely, they are reverse narcissists. A commonly used term for reverse narcissist is co-dependent.

Ali Sina Muhammad, Narcissist, Used

- The truth is that the terrorists are motivated by an ideology. It has nothing to do with what we do. They will give you all the excuses to justify their terrorism. They will blame the victim. But the truth is that they are doing all these killings because they are waging Jihad. They will continue killing us until we submit and surrender. What they want is establishment of Khalifat worldwide.

Ali Sina Giving, Want, Blame

- Muslims want the western countries to apologize. Why? because this gives them a sense of empowerment. It makes them feel good about themselves, it stokes their ego.

Ali Sina Country, Giving, Feel Good

- There is no compulsion in Islam. You convert "voluntarily". But you are free not to convert by accepting subjugation, humiliation, discrimination and constant harassment. What can be more democratic?

Ali Sina Islam, Discrimination, Accepting

- Words can mean different things to different people. It is important to understand what people mean when they use a certain word. Let's make an example. Take the word gay. Fifty years ago, gay meant exclusively cheerfulness, lighthearted excitement, merry or bright colors. Today this word has a different meaning. You won't call a cheerful person gay because it could be understood as something else.

Ali Sina Mean, Gay, Color

- Islamic terrorism is not common crime but an act of war. Jihad is war. For the Jihadi it is a war; we must also accept it as such. Home grown Muslim militants must be treated, not just as enemy combatants but as traitors.

Ali Sina War, Islamic, Home

- Since the attachment to the cult of Islam is psychological, the solution must also be psychological. We have all the logical proof that Islam is false. But logic has its limitation. Brainwashed people dismiss logic and pride themselves in their blind faith. Psychological warfare is extremely powerful. The Muslim bravado must be destroyed by humiliations and ridicule.

Ali Sina Powerful, Pride, Attachment

- Is driving a right? You are entitled to a driving license if you can abide by the traffic laws and drive responsibly. If your driving endangers the lives of others, that license will be taken away from you. So rights and responsibilities are inseparable. If you can't respect the rights of others, if by your belief and conduct you endanger the lives of other people, you are not entitled to any right.

Ali Sina Taken, Responsibility, Rights

- Make no mistake: Homosexuals' human right must be protected. It is bigoted to discriminate against people based on their sexual orientation or preferences just as it is to discriminate based on race or religion. Nonetheless there is no justification to promote this lifestyle and pretend that it is normal.

Ali Sina Mistake, Race, People

- A society that is not founded on morality falls apart and becomes easy prey to puritan cults such as Islam that on the surface, promote family values and morality.

Ali Sina Fall, Islam, Morality

- Homosexuality is a cause, much like a religion. What is the philosophy behind gay pride parades? The same philosophy that there is behind Muslim demonstrations! Show of force and promotion of the ethos! Homosexuals promote their lifestyle much like religionists promote their religion. I suppose they realize that the bigger is their number, the more political clout they can wield.

Ali Sina Philosophy, Pride, Gay

- Muhammad was a jackass. People who believe in him are stupid. Let us call a spade as spade. These people must be laughed at. They, and their screwball prophet have to be ridiculed not respected. Let them cringe, let them wince, let them agonize. We must demolish this fetish and break the shackles of these wretched people. They must be set free and the only way to do that is to demolish their fetish.

Ali Sina Stupid, Believe, People

- Our sexuality is affected by our fantasies. Some of these fantasies have their roots in our childhood. We have the power to control our thoughts but many people don't do it because they get pleasure in their fantasies.

Ali Sina Roots, People, Childhood

- If you are strong you can take a punch and not flinch, but if you have a sore spot, a nudge on that sore spot will make you scream. Muslims committed the huge blunder of revealing their vulnerability. Now the world knows what hurts them. When you find your opponent's weak spot, it is exactly where you want to hit him.

Ali Sina Hurt, Strong, Nudge

- If we want our civilization to survive, we have to watch for the extremes. We have to reclaim our morality, both individually and as the society. To protect ourselves from extremisms, we have to maintain moderation.

Ali Sina Civilization, Watches, Want

- One thing is to have the protection of human rights for homosexuals and quite something else is this promotion of indecency. It would be immoral and unethical to deny the homosexuals their human rights. But it is also immoral to consider disorders as normal. None of these deviances are biological. They are acquired by fantasizing about them.

Ali Sina Rights, Normal, Would Be

- Talking about morality can be offensive. Morality is a politically incorrect subject. Many people are genuinely offended if someone speaks of morality and family values. It is okay if you talk about your sexual fantasies and deviances. This is called "liberation". But you would be frowned at if you talk about morality in public. Then you'd be accused of trying to impose your values on others.

Ali Sina Talking, People, Trying

- There is a fundamental difference between Jesus and Muhammad and their teachings. When the Jews brought a prostitute to Christ and asked him what to do with her **because the law says stone her**, **Jesus said, let the one who has not committed any sin throw the first stone**. This is a great teaching. To be happy as human beings, we don't need lots of laws. All we need are few good teachings and this is one of them.

Ali Sina Jesus, Teaching, Law

- **There was a time when everyone thought that Earth was flat. Did this unanimous consensus make any difference to the shape of Earth?**

Ali Sina Differences, Earth, Shapes

Avicenna

Writer

Avicenna or Ibn Sīnā was a Persian polymath who is regarded as one of the most significant thinkers and writers of the Islamic Golden Age.[Wikipedia](#)

Born: 22 August 980 AD, [Bukhara Region, Uzbekistan](#)

Died: June 1037, [Hamadan, Iran](#)

Full name: Abū 'Alī al-Ḥusayn ibn 'Abd Allāh ibn Sīnā

Influenced by: [Al-Farabi](#), [Aristotle](#), [Muhammad](#), ...

Abu Ali Sina



Iranian Personalities

Abu Ali Sina (Avecenna)

Abu Ali al-Hussain Ibn Abdallah Ibn Sina was a Persian physician and philosopher. He was born in 980 A.D. at Afshana near Bukhara then capital of the Samanid Dynasty.. The young Abu Ali received his early education in Bokhara, and by the age of ten had become well versed in the study of the Qoran and various sciences. He started studying philosophy by reading various Greek, Muslim and other books on this subject and learnt logic and some other subjects from Abu Abdallah Natili, a famous philosopher of the time. While still young, he attained such a degree of expertise in medicine that his renown spread far and wide. At the age of 17, he was fortunate in curing Nooh Ibn Mansour, the Samanid King, of an illness in which all the well-known physicians had given up hope. On his recovery, the King wished to reward him, but the young physician only desired permission to use his uniquely stocked library.



Abu Ali Sina

On his father's death, Bu Ali left Bokhara and travelled to Jurjan where Khawarazm Shah welcomed him. There, he met his famous contemporary **Abu Raihan Al-Biruni**. Later he moved to Ray and then to Hamadan, where he wrote his famous book *Al-Qanun fi al-Tibb*. Here he treated Shams al-Daulah, the King of Hamadan, for severe colic. From Hamadan, he moved to Esfahan, where he completed many of his monumental writings. Nevertheless, he continued travelling and the excessive mental exertion as well as political turmoil spoilt his health.

Finally, he returned to Hamadan where he died in 1037 A.D.

He was the most famous physician, philosopher, encyclopaedist, mathematician and astronomer of his time. His major contribution to medical science was his famous book *al-Qanun*, known as the "Canon" in the West. The *Qanun fi al-Tibb* is an immense encyclo- paedia of medicine extending over a million words. It surveyed the entire medical knowledge available from ancient and Muslim sources. Due to its systematic approach, "formal perfection as well as its intrinsic value, the *Qanun* superseded **Razi's Hawi**, Ali Ibn Abbas's *Maliki*, and even the works of Galen, and remained supreme for six centuries". In addition to bringing together the then available knowledge, the book is rich with the author's original contribution. His important original contribution includes such advances as recognition of the contagious nature of phthisis and tuberculosis; distribution of diseases by water and soil, and interaction between psychology and health. In addition to describing pharmacological methods, the book described 760 drugs and became the most authentic materia medica of the era. He was also the first to describe meningitis and made rich contributions to anatomy, gynaecology and child health.

His philosophical encyclopaedia *Kitab al-Shifa* was a monu- mental work, embodying a vast field of knowledge from philosophy to science. He classified the entire field as follows: theoretical knowledge: physics, mathematics and metaphysics; and practical knowledge: ethics, economics and politics. His philosophy synthesises Aristotelian tradition, Neoplatonic influences and Muslim theology.

Ibn Sina also contributed to mathematics, physics, music and other fields. He explained the "casting out of nines" and its application to the verification of squares and cubes. He made several astronomical observations, and devised a contrivance similar to the vernier, to increase the precision of instrumental readings. In physics, his contribution comprised the study of different forms of energy, heat, light and mechanical, and such concepts as force, vacuum and infinity. He made the important observation that if the perception of light is due to the emission of some sort of particles by the luminous source, the speed of light must be finite. He propounded an interconnection between time and motion, and also made investigations on specific gravity and used an air thermometer.

In the field of music, his contribution was an improvement over Farabi's work and was far ahead of knowledge prevailing elsewhere on the subject. Doubling with the fourth and fifth was a 'great' step towards the harmonic system and doubling with the third seems to have also been allowed. Ibn Sina observed that in the series of consonances represented by $(n + 1)/n$, the ear is unable to distinguish them when $n = 45$. In the field of chemistry, he did not believe in the possibility of chemical transmutation because, in his opinion, the metals differed in a fundamental sense. These views were radically opposed to those prevailing at the time. His treatise on minerals was one of the "main" sources of geology of the Christian encyclopaedists of the thirteenth century. Besides *Shifa* his well-known treatises in philosophy are *al-Najat* and *Isharat*.



Avicenna did not burst upon an empty Islamic intellectual stage. It is believed that Muslim writer Ibn al-Muqaffa', or possibly his son, had introduced Aristotelian logic to the Islamic world more than two centuries before Avicenna. Al-Kindi, the first Islamic Peripatetic (Aristotelian) philosopher, and Turkish polymath al-Farabi, from whose book Avicenna would learn Aristotle's metaphysics, preceded him. Of these luminaries, however, Avicenna remains by far the greatest.

Averroes (on the other hand) **stakes a bold claim** ! Only a **metaphysician** employing certain **PROOFS** (syllogism), competent & bound to interpret the doctrines contained in the prophetically revealed law (Shar' or Shari'ah): **NOT the Muslim 'mutakallimun'** (dialectic theologians), who rely solely on **dialectical arguments**.

Full Name:

**Abu Ali Husayn ibn Abd
Allah ibn Sina**

Latin Name:

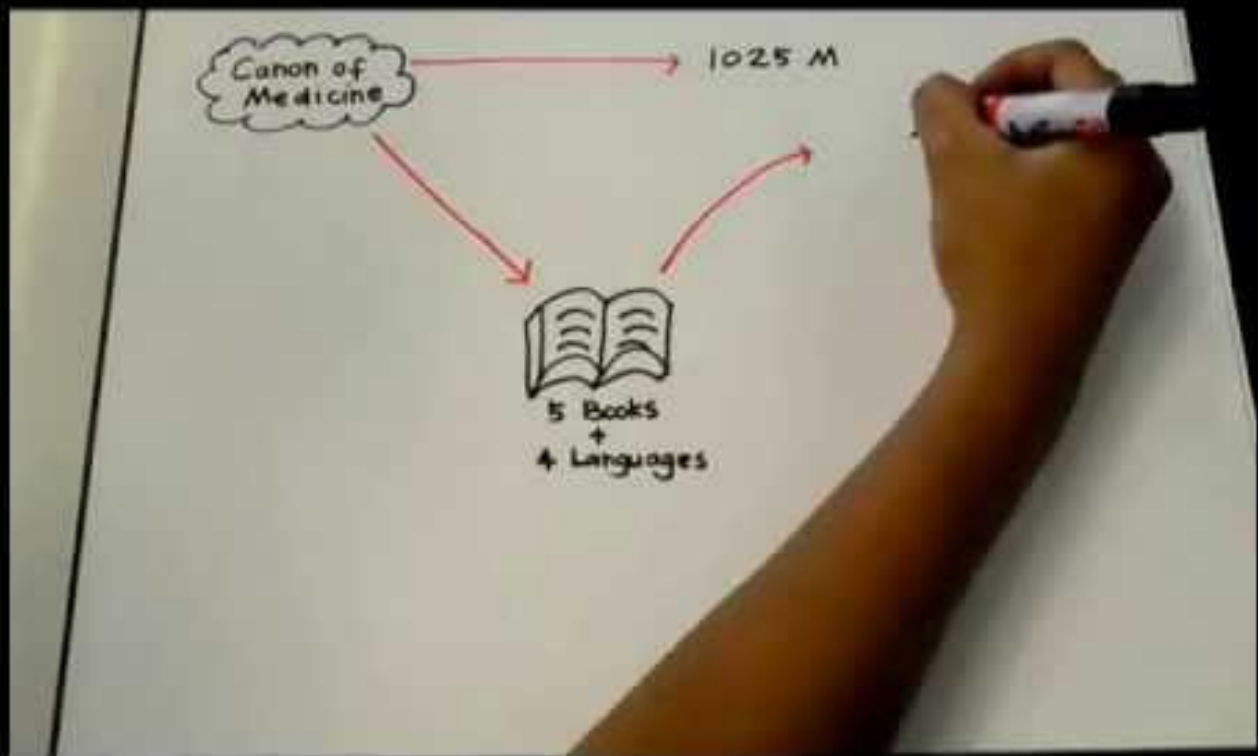
Avicenna

Period:

980 – 1037CE



Wujud (existence) cannot combine
by themselves. Avicenna







WN

List of Muslim scientists

This is a **list of Muslim scientists** who have contributed significantly to [science](#) and [civilization](#).

Astronomers

- [Sind ibn Ali](#) (? - 864)
- [Ali Qushji](#) (Ali Kuşçu 1403 - 1474)
- [Ahmad Khani](#) (1650 - 1707)
- [Ibrahim al-Fazari](#) (d. 777 CE)
- [Muhammad al-Fazari](#) (died 796 or 806)
- [Al-Khwarizmi](#), Mathematician (c. 780 – c. 850)
- [Abu Ma'shar al-Balkhi](#) (Albumasar) (787 - 886 CE)
- [Al-Farghani](#) (mid-9th century)
- [Banū Mūsā](#) (Ben Mousa) (9th century)
- [Abū Hanīfa Dīnawarī](#) (828-896)
- [Al-Majriti](#) (d. 1008 or 1007 CE)
- [Al-Battani](#) (c. 858 – 929) (Albatenius)
- [Al-Farabi](#) (c. 872 – c. 950), (Abunaser)
- [Abd Al-Rahman Al Sufi](#) (903 - 986)
- [Abu Sa'id Gorgani](#) (9th century)
- [Kushyar ibn Labban](#) (971 - 1029)
- [Abū Ja'far al-Khāzin](#) (900 - 971)
- [Al-Mahani](#) (9th century)
- [Al-Marwazi](#) (9th century)
- [Al-Nayrizi](#) (865 - 922)
- [Al-Saghani](#) (d. 990)
- [Al-Farghani](#) (9th century)
- [Abu Nasr Mansur](#) (970 - 1036)
- [Abū Sahl al-Qūhī](#) (10th century) (Kuhi)
- [Abu-Mahmud al-Khujandi](#) (940 - 1000)
- [Abū al-Wafā' al-Būzjānī](#) (940 - 998)
- [Ibn Yunus](#) (950 - 1009)

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Avicenna

Avicenna (/ˌævɪˈsɛnə/; [Latinized form](#) of *Ibn-Sīnā*, [Arabic full name](#) *Abū ʿAlī al-Ḥusayn ibn ʿAbd Allāh ibn Al-Ḥasan ibn Ali ibn Sīnā* أبو علي الحسين ابن عبد الله ابن سينا; c. 980 – June 1037) was a [Persian polymath](#) who is regarded as one of the most significant thinkers and writers of the [Islamic Golden Age](#).

Of the 450 [works](#) he is known to have written, around 240 have survived, including 150 on [philosophy](#) and 40 on [medicine](#).

His most famous works are *The Book of Healing* – a [philosophical](#) and [scientific encyclopedia](#), and *The Canon of Medicine* – a [medical encyclopedia](#) which became a standard medical [text](#) at many [medieval universities](#) and remained in use as late as 1650. In 1973, Avicenna's *Canon Of Medicine* was reprinted in New York.

Besides philosophy and medicine, Avicenna's corpus includes writings on [astronomy](#), [alchemy](#), [geography and geology](#), [psychology](#), [Islamic theology](#), [logic](#), [mathematics](#), [physics](#) and [poetry](#).

Circumstances

Ibn Sina created an extensive corpus of works during what is commonly known as the Islamic Golden Age, in which the [translations](#) of [Greco-Roman](#), Persian, and [Indian](#) texts were studied extensively. Greco-Roman ([Mid-](#) and [Neo-Platonic](#), and [Aristotelian](#)) texts translated by the [Kindi school](#) were commented, redacted and developed substantially by Islamic [intellectuals](#), who also built upon Persian and [Indian mathematical systems](#), [astronomy](#), [algebra](#), [trigonometry](#) and [medicine](#). The [Samanid dynasty](#) in the eastern part of [Persia](#), [Greater Khorasan](#) and [Central Asia](#) as well as the [Buyid dynasty](#) in the western part of [Persia](#) and [Iraq](#) provided a thriving [atmosphere](#) for [scholarly](#) and [cultural](#) development. Under the Samanids, [Bukhara](#) rivaled [Baghdad](#) as a cultural [capital](#) of the [Islamic world](#).

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Ali ibn Abi Talib (/ˈɑːli, ɑːˈliː/; **Arabic:** علي بن أبي طالب, **translit.** *ʿAlī bin Abī Ṭālib*, Arabic pronunciation: [ʕaliː bɪn ʔabiː tʰaːlib]; 13 **Rajab**, 21 **BH** – 21 **Ramadan**, 40 AH; 15 September 601 – 29 January 661) was the **cousin** and son-in-law of the **Islamic prophet Muhammad**, ruling over the **Islamic caliphate** from 656 to 661.

Born to **Abu Talib** and **Fatima bint Asad**, Ali was the only person born in the sacred sanctuary of the **Kaaba** in **Mecca**, the holiest place in Islam, as many sources, especially Shia ones say. Ali was the first young male who accepted Islam. After **migrating to Medina**, he married Muhammad's daughter **Fatimah**. Ali took part in the early **caravan raids** from **Mecca** and later in almost all the battles fought by the nascent Muslim community. He was appointed caliph by Muhammad's Companions (**Sahaba**) in 656, after caliph **Uthman ibn Affan** was assassinated. Ali's reign saw **civil unrest** and in 661, he was attacked and assassinated by a **Kharijite** while praying in the **Great Mosque of Kufa**, dying two days later.

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son of **Sina**"; August c. 980 -- June 1037), commonly known as **Ibn Sīnā**, or in **Arabic writing** Abū **ʿAlī** al-Ḥusayn ibn ʿAbd Allāh ibn **Al-Hasan ibn Ali** ibn Sīnā (**Arabic** سينا بن الله الحسين بن عبد علي أبو) or by his **Latinized name Avicenna**, was a **Persian** polymath, who wrote almost 450 works on a wide range of subjects, of which around 240 have survived. In particular, **150** of his surviving works concentrate on philosophy and 40 of them concentrate on medicine. His most famous works are **The Book of Healing**, a vast philosophical and scientific encyclopedia, and **The Canon of Medicine** which was a standard medical text at many medieval universities. The Canon of Medicine was used as a text-book in the universities of **Montpellier** and Leuven as late as 1650. Ibn Sīnā's **Canon of Medicine** provides a comp...

published: 03 Feb 2014

Ibn Sina

Tidbits on **Ibn Sina**'s contributions. **Info**'s gathered from : <http://www.shininghistory.com/2009/09/ibn-sina-avicenna.html> Pic's taken from: [Google Images](#). **P.S** ; This is an assignment given at **IIUM**. Decided to share in YouTube for everyone to view (:

published: 10 May 2012

23.3 Ibn Sina

History of Philosophy is a series of lectures by Dr. **Taimur Rehman** who also teaches at the **LUMS** and is a renowned author of the book **Class Structures of Pakistan**. A great intellectual and an educationist, Dr. Rehman has made these series of lectures for a common person in easy **Urdu language** for them to understand the importance and impact of philosophers on the evolution and mindsets of societies. How philosophy influences societies and how philosophy is influenced by the history and current issues of a society.

published: 07 Apr 2016

Ibn Sina (Avicenna) The Father of Modern Medicine.wmv

A video project in partial fulfillment for the Islamic **Knowledge** and Sciences course, done by students from **Universiti Teknologi PETRONAS**. **Narrator**: Ixat Sketcher: AJ **Camera Works**: **Alan**, Zahhar, Arel **Thanks to** our lecturer, Dr Muhaimin **Sulam** :)

published: 18 Apr 2012

Boo Ali Seena In Complete Urdu Language Episode 01

Boo Ali Seena In Complete Urdu Language Episode 01

published: 23 May 2015

TREATMENT OF ALOPECIA BY AVICENNA

A remedy by [Great Muslim scientist BU ALI SINA](#) and famous by the name of AVICENNA. I have read this remedy from an old book found in the store room. Keep on mixing the mixture on and off for three days and then use it. [Stop](#) using it if you in case of any allergic reaction.

published: 31 Mar 2017

Zara Sochiye-Bu Ali Sina-Promo-29 Jun 2014

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743679_345076825613961_1887367153_n.BU ALI SEENA GREAT MUSLIM SCIENTIST

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Uzbek Quos e Qazah, Urdu/Hindi pod cast about Avicenna Part 2

Part 2 This is the story of a Uzbek boy who wrote a textbook of medicine used by [European](#) Universities for [500](#) years. [Abu Ali](#) Ibn-e-Sina ([Avicenna](#)) is a notable character who stands out in medical history. His life story is like a rainbow. [Spectrum](#) ranges from personal brilliance to the passion for knowledge. But the most striking colour is his open-mindedness and enlightened acceptance of the pluralistic global reality. He learned from many languages, diverse cultures and various religions and gave this world many scholastic gifts. [Cannon](#) of [Medicine](#) is his greatest contribution. This Podcast episode ([Audio Short Story](#)) is my tribute to him. [Listening](#) time of this story in two parts is approx [15 minutes](#). [Shariq Ali](#) www.valueversity.com

published: 26 Sep 2015



Magnificent Islamic Scholars – Avicenna - Ibn Sina

[https://wn.com/Who_Was_Bu_Ali_Sina\(Avicenna\)_A_Muslim_Scientist](https://wn.com/Who_Was_Bu_Ali_Sina(Avicenna)_A_Muslim_Scientist)

Who Was Bu-Ali-Sina(Avicenna)??? A Muslim Scientist

Order: 1

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• Order: 2

• Duration: 1:01:07 views: 25312 

son of [Sina](#)"; August c. 980 -- June 1037), commonly known as [Ibn Sīnā](#), or in [Arabic writing](#) Abū 'Alī al-Ḥusayn ibn 'Abd Allāh ibn [Al-Hasan ibn Ali](#) ibn Sīnā ([Arabic](#) [ابن سينا الله الحسين بن عبد علي أبو](#)) or by his [Latinized name](#) [Avicenna](#), was a [Persian](#) polymath, who wrote almost 450 works on a wide range of subjects, of which around 240 have survived. In particular, [150](#) of his surviving works concentrate on philosophy and 40 of them concentrate on medicine. His most famous works are [The Book of Healing](#), a vast philosophical and scientific encyclopedia, and [The Canon of Medicine](#) which was a standard medical text at many medieval universities. The Canon of Medicine was used as a text-book in the universities of [Montpellier](#) and Leuven as late as 1650. Ibn Sīnā's [Canon of Medicine](#) provides a complete system of medicine according to the principles of [Galen](#) (and [Hippocrates](#)). His corpus also includes writing on philosophy, astronomy, alchemy, geology, psychology, [Islamic theology](#), logic, mathematics, physics, as well as poetry. He is regarded as the most famous and influential polymath of the [Islamic Golden Age](#). Avicenna created an extensive corpus of works during what is commonly known as [Islam's Golden Age](#), in which the translations of Greco-Roman, Persian, and [Indian](#) texts were studied extensively. Greco-Roman (Mid- and Neo-Platonic, and Aristotelian) texts by the [Kindi](#) school were commented, redacted and developed substantially by Islamic intellectuals, who also built upon Persian and Indian mathematical systems, astronomy, algebra, trigonometry and medicine. The [Samanid dynasty](#) in the eastern part of [Persia](#), [Greater Khorasan](#) and [Central Asia](#) as well as the [Buyid dynasty](#) in the western part of Persia and [Iraq](#) provided a thriving atmosphere for scholarly and cultural development. Under the [Samanids](#), [Bukhara](#) rivaled [Baghdad](#) as a cultural capital of the [Islamic world](#). The study of the Quran and the Hadith thrived in such a scholarly atmosphere. [Philosophy](#), Fiqh and theology (kalam) were further developed, most noticeably by Avicenna and his opponents. Al-Razi and Al-Farabi had provided methodology and knowledge in medicine and philosophy. Avicenna had access to the great libraries of [Balkh](#), [Khwarezm](#), [Gorgan](#), Rey, [Isfahan](#) and [Hamadan](#). [Various](#) texts (such as the 'Ahd with [Bahmanyar](#)) show that he debated philosophical points with the greatest scholars of the time. [Aruzi Samargandi](#) describes how before Avicenna left Khwarezm he had met Rayhan Biruni (a famous scientist and astronomer), [Abu Nasr Iraqi](#) (a renowned mathematician), [Abu Sahl Masihi](#) (a respected philosopher) and Abu al-Khayr [Khammar](#) (a great physician). [Biography Early](#) life The only source of information for the first part of Avicenna's life is his autobiography, as written down by his student Jūzjānī. [In the](#) absence of any other sources it is impossible to be certain how much of the autobiography is accurate. It has been noted that he uses his autobiography to advance his theory of knowledge (that it was possible for an individual to acquire knowledge and understand the Aristotelian philosophical sciences without a teacher), and it has been questioned whether the order of events described was adjusted to fit more closely with the Aristotelian model; in other words, whether Avicenna described himself as studying things in the 'correct' order. However given the absence of any other evidence, Avicenna's account essentially has to be taken at face value. Avicenna was born c. 980 in Afšana, a village near Bukhara (in present-day [Uzbekistan](#)), the capital of the Samanids, a Persian dynasty in Central Asia and Greater Khorasan. His mother, named Setareh, was from Bukhara; his father, [Abdullah](#), was a respected Ismaili scholar from Balkh, an important town of the [Samanid Empire](#), in what is today [Balkh Province](#), [Afghanistan](#). His father was at the time of his son's birth the governor in one of the [Samanid](#) Nuh ibn [Mansur](#)'s estates. He had his son very carefully educated at Bukhara. [Ibn Sina](#)'s independent thought was served by an extraordinary intelligence and memory, which allowed him to overtake his teachers at the age of fourteen. As he said in his autobiography, there was nothing that he had not learned when he reached eighteen. A number of different theories have been proposed regarding Avicenna's madhab. [Medieval](#) historian Ṣāḥib al-dīn al-Bayhaqī (d. 1169) considered Avicenna to be a follower of the [Brethren of Purity](#). On the other hand, [Dimitri Gutas](#) along with [Aisha Khan](#) and Jules J. Janssens demonstrated that Avicenna was a [Sunni](#) Hanafi. However, [Shia](#) faqih Nurullah Shushtari and [Seyyed Hossein Nasr](#), in addition to [Henry Corbin](#), have maintained that he was most likely a [Twelver Shia](#). [Similar](#) disagreements exist on the background of Avicenna's family, whereas some writers considered them Sunni, more recent writers thought they were Shia.

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- Duration: 3:05 views: 29958

Tidbits on [Ibn Sina](#)'s contributions. [Info](#)'s gathered from : <http://www.shininghistory.com/2009/09/ibn-sina-avicenna.html> Pic's taken from: [Google Images](#). [P.S](#) ; This is an assignment given at [IIUM](#). Decided to share in YouTube for everyone to view (:

https://wn.com/Ibn_Sina

23.3 Ibn Sina (Avicenna) The Father of Modern Medicine.wmv

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Ibn Sina (Avicenna) The Father of Modern Medicine.wmv

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TREATMENT OF ALOPECIA BY AVICENNA

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- Duration: 1:13 views: 79

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- Order:
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Uzbek Quos e Qazah, Urdu/Hindi pod cast about Avicenna Part 2

- Order:
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Part 2 This is the story of a Uzbek boy who wrote a textbook of medicine used by [European](#) Universities for [500](#) years. [Abu Ali](#) Ibn-e-Sina ([Avicenna](#)) is a notable character who stands out in medical history. His life story is like a rainbow. [Spectrum](#) ranges from personal brilliance to the passion for knowledge. But the most striking colour is his open-mindedness and enlightened acceptance of the pluralistic global reality. He learned from many languages, diverse cultures and various religions and gave this world many scholastic gifts. [Cannon](#) of [Medicine](#) is his greatest contribution. This Podcast episode ([Audio Short Story](#)) is my tribute to him. [Listening](#) time of this story in two parts is approx [15 minutes](#). [Shariq](#) Ali www.valueversity.com

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Avicenna

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"*Ibn Sīnā*" redirects here. For the mountain peak, see [Lenin Peak](#).

<div>Avicenna</div> <div>(Ibn Sīnā ابن سينا)</div> <div>Conventional modern portrait (on a silver vase, Avicenna Mausoleum and Museum, Hamadan)</div>		<div>Died21 June 1037 (aged 57)^[1]</div> <div>Hamadān, Kakuyid Emirate</div>
<div>Born</div>	<div>22 August 980^[1]</div> <div>Afshona, Peshkunskiy, Bukhara, Samanid Empire</div>	<div>Residence</div> <div>Samanid Empire^[2]</div> <div>Ziyarid Tabaristan^[3]</div> <div>Buyid Persia^[4]</div>
<div>Other names</div>	<div>Sharaf al-Mulk</div> <div>Hujjat al-Haq</div> <div>Sheikh al-Rayees</div>	<div>Sheikh al-Rayees</div> <div>Ibn-Sino (Abu Ali Abdulloh Ibn-Sino)</div> <div>Bu Alī Sīnā (بو علی سینا)</div>
<div>Academic background</div>		
<div>Influences</div>	<div>Hippocrates</div> <div>Aristotle</div> <div>Galen</div> <div>Neoplatonism</div> <div>al-Kindi</div> <div>al-Farabi</div> <div>Rhazes</div> <div>Al-Biruni</div> <div>al-Masihi</div> <div>Abul Hasan Hankari</div>	
<div>Academic work</div>		
<div>Era</div>	<div>Islamic Golden Age</div>	
<div>Main interests</div>	<div>Medicine</div> <div>Aromatherapy</div> <div>Philosophy and logic</div> <div>Kalām (Islamic theology)</div> <div>Science</div> <div>Poetry</div>	
<div>Notable works</div>	<div><i>The Book of Healing</i></div> <div><i>The Canon of Medicine</i></div>	
<div>Influenced</div>	<div>Al-Biruni</div> <div>Omar Khay yām</div> <div>Averroes</div> <div>Shahab al-Din Suhrawardi</div> <div>Tusi</div> <div>Ibn al-Nafis</div> <div>Ibn Tufail</div> <div>Albertus Magnus</div> <div>Maimonides</div>	<div>Avicenna</div> <div>(Ibn Sīnā)</div> <div><ul style="list-style-type: none"><i>The Canon of Medicine</i><i>The Book of Healing</i>On God's existence<ul style="list-style-type: none">Unani medicineThe Floating Man</div>

[Aquinas](#)

[Criticism of Avicennian philosophy](#)

[William of Ockham](#)

[Abu 'Ubayd al-Juzjani](#)

[Enlightenment philosophers](#)

العربية

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فارسی

This article contains [Persian text](#). Without proper [rendering support](#), you may see [question marks, boxes, or other symbols](#).

Avicenna or **Ibn Sīnā** (Arabic: ابن سينا; c. 980 – June 1037) was a [Persian polymath](#) who is regarded as one of the most significant thinkers and writers of the [Islamic Golden Age](#).^[6]

Of the 450 [works](#) he is known to have written, around 240 have survived, including 150 on [philosophy](#) and 40 on [medicine](#).^[6]

His most famous works are *The Book of Healing*, a [philosophical](#) and [scientific encyclopedia](#), and *The Canon of Medicine*, a [medical encyclopedia](#)^{[7][8][9]} which became a standard medical [text](#) at many [medieval universities](#)^[10] and remained in use as late as 1650.^[11] In 1973, Avicenna's *Canon Of Medicine* was reprinted in New York.^[12]

Besides philosophy and medicine, Avicenna's corpus includes writings on [astronomy](#), [alchemy](#), [geography and geology](#), [psychology](#), [Islamic theology](#), [logic](#), [mathematics](#), [physics](#) and [poetry](#).^[13]

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Name[edit]

Avicenna is a [Latin corruption](#) of the [Arabic patronym](#) *Ibn Sīnā* (ابن سينا),^[14] meaning "Son of Sina", a rare [Persian masculine given name](#) of uncertain etymology.^[*citation needed*] However, Avicenna was not the son,^[15] but the great-great-grandson of a man named Sina. His [full name](#) was **Abū ‘Alī al-Ḥusayn ibn ‘Abd Allāh ibn al-Ḥasan ibn ‘Alī ibn Sīnā**^[16] (أبو علي الحسين بن عبد الله بن الحسن بن علي بن سينا).

Circumstances[edit]

Ibn Sina created an extensive corpus of works during what is commonly known as the Islamic Golden Age, in which the [translations](#) of [Greco-Roman](#), Persian, and [Indian](#) texts were studied extensively. Greco-Roman ([Mid-](#) and [Neo-Platonic](#), and [Aristotelian](#)) texts translated by the [Kindi school](#) were commented, redacted and developed substantially by Islamic [intellectuals](#), who also built upon Persian and [Indian mathematical systems](#), [astronomy](#), [algebra](#), [trigonometry](#) and [medicine](#).^[17] The [Samanid dynasty](#) in the eastern part of [Persia](#), [Greater Khorasan](#) and [Central Asia](#) as well as the [Buyid dynasty](#) in the western part of [Persia](#) and [Iraq](#) provided a thriving [atmosphere](#) for [scholarly](#) and [cultural](#) development. Under the Samanids, [Bukhara](#) rivaled [Baghdad](#) as a cultural [capital](#) of the [Islamic world](#).^[18]

The study of the [Quran](#) and the [Hadith](#) thrived in such a scholarly atmosphere. Philosophy, [Fiqh](#) and [theology](#) ([kalaam](#)) were further developed, most noticeably by Avicenna and his opponents. [Al-Razi](#) and [Al-Farabi](#) had provided [methodology](#) and [knowledge](#) in medicine and philosophy. Avicenna had access to the great [libraries](#) of [Balkh](#), [Khwarezm](#), [Gorgan](#), [Rey](#), [Isfahan](#) and [Hamadan](#). Various texts (such as the 'Ahd with Bahmanyar) show that he debated philosophical points with the greatest scholars of the time. [Aruzi Samarqandi](#) describes how before Avicenna left [Khwarezm](#) he had met [Al-Biruni](#) (a famous scientist and astronomer), [Abu Nasr Iraqi](#) (a renowned mathematician), [Abu Sahl Masihi](#) (a respected philosopher) and Abu al-Khayr Khammar (a great physician).

Biography[edit]

Early life[edit]

Avicenna was born c. 980 in Afshana, a [village](#) near [Bukhara](#) (in present-day [Uzbekistan](#)), the [capital](#) of the [Samanids](#), a Persian [dynasty](#) in [Central Asia](#) and [Greater Khorasan](#). His [mother](#), named Setareh, was from Bukhara;^[19] his father, Abdullah, was a respected [Ismaili](#)^[20] scholar from [Balkh](#), an [important town](#) of the [Samanid Empire](#), in what is today [Balkh Province](#), [Afghanistan](#).^[21] His father worked in the government of [Samanid](#) in the village Kharmasain, a [Sunni](#) regional power. After five years, his younger brother, Mahmoud, was born. Avicenna first began to learn the [Quran](#) and literature in such a way that when he was ten years old he had essentially learned all of them.^[22]

According to his autobiography, Avicenna had memorised the entire Quran by the age of 10.^[23] He learned [Indian arithmetic](#) from an [Indian](#) greengrocer, «Mahmoud Massahj^[24] and he began to learn more from a wandering scholar who gained a livelihood by curing the sick and teaching the young. He also studied Fiqh (Islamic jurisprudence) under the [Sunni Hanafi](#) scholar Ismail al-Zahid.^[25] Avicenna was taught some extent of philosophy books such as Introduction ([Isagoge](#))'s [Porphyry \(philosopher\)](#), [Euclid's Elements](#), [Ptolemy's Almagest](#) by an unpopular philosopher, Abu Abdullah Nateli, who claimed philosophizing.^[26]

As a teenager, he was greatly troubled by the [Metaphysics](#) of [Aristotle](#), which he could not understand until he read [al-Farabi's](#) commentary on the work.^[20] For the next year and a half, he studied [philosophy](#), in which he encountered greater obstacles. In such moments of baffled inquiry, he would leave his books, perform the requisite [ablutions](#), then go to the mosque, and continue in [prayer](#) till light broke on his difficulties. Deep into the night, he would continue his studies, and even in his dreams problems would pursue him and work out their solution. Forty times, it is said, he read through the *Metaphysics* of Aristotle, till the words were imprinted on his memory; but their meaning was hopelessly obscure, until one day they found illumination, from the little commentary by [Farabi](#), which he bought at a bookstall for the small sum of three dirhams. So great was his joy at the discovery, made with the help of a work from which he had expected only mystery, that he hastened to return thanks to God, and bestowed alms upon the poor.

He turned to medicine at 16, and not only learned medical theory, but also by gratuitous attendance of the sick had, according to his own account, discovered new methods of treatment. The teenager achieved full status as a qualified physician at age 18,^[23] and found that "Medicine is no hard and thorny science, like [mathematics](#) and [metaphysics](#), so I soon made great progress; I became an excellent doctor and began to treat patients, using approved remedies." T he youthful physician's fame spread quickly, and he treated many patients without asking for payment.

A number of theories have been proposed regarding Avicenna's [madhab](#) (school of thought within Islamic jurisprudence). Medieval historian Zāhīr al-dīn al-Bayhaqī (d. 1169) considered Avicenna to be a follower of the [Brethren of Purity](#).^[27] On the other hand, [Dimitri Gutas](#) along with Aisha Khan and Jules J. Janssens demonstrated that Avicenna was a [Sunni Hanafi](#).^{[21][27]} However, the 14th century [Shia faqih Nurullah Shushtari](#) according to [Seyyed Hossein Nasr](#), maintained that he was most likely a [Twelver Shia](#).^[28] Conversely, [Sharaf Khorasani](#), citing a rejection of an invitation of the Sunni Governor Sultan Mahmoud Ghazanavi by Avicenna to his court, believes that Avicenna was

an [Ismaili](#).^[29] Similar disagreements exist on the background of Avicenna's family, whereas some writers considered them Sunni, some more recent writers contested that they were Shia.^[21]

Adulthood^[edit]



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A drawing of Avicenna from 1271^{[[citation needed](#)]}

Ibn Sina's first appointment was that of physician to the [emir, Nuh II](#), who owed him his recovery from a dangerous illness (997). Ibn Sina's chief reward for this service was access to the royal library of the Samanids, well-known patrons of scholarship and scholars. When the library was destroyed by fire not long after, the enemies of Ibn Sina accused him of burning it, in order for ever to conceal the sources of his knowledge. Meanwhile, he assisted his father in his financial labors, but still found time to write some of his earliest works.

When Ibn Sina was 22 years old, he lost his father. The Samanid dynasty came to its end in December 1004. Ibn Sina seems to have declined the offers of [Mahmud of Ghazni](#), and proceeded westwards to [Urgench](#) in modern [Turkmenistan](#), where the [vizier](#), regarded as a friend of scholars, gave him a small monthly stipend. The pay was small, however, so Ibn Sina wandered from place to place through the districts of [Nishapur](#) and [Merv](#) to the borders of [Khorasan](#), seeking an opening for his talents. [Qabus](#), the generous ruler of [Tabaristan](#), himself a poet and a scholar, with whom Ibn Sina had expected to find asylum, was on about that date (1012) starved to death by his troops who had revolted. Ibn Sina himself was at this time stricken by a severe illness. Finally, at [Gorgan](#), near the [Caspian Sea](#), Ibn Sina met with a friend, who bought a dwelling near his own house in which Ibn Sina lectured on [logic](#) and [astronomy](#). Several of Ibn Sina's treatises were written for this patron; and the commencement of his *Canon of Medicine* also dates from his stay in [Hyrcania](#).

Ibn Sina subsequently settled at [Rey](#), in the vicinity of modern [Tehran](#), the home town of [Rhazes](#); where [Majd Addaula](#), a son of the last [Buwayhid](#) emir, was nominal ruler under the regency of his mother ([Seyyedeh Khatun](#)). About thirty of Ibn Sina's shorter works are said to have been composed in Rey. Constant feuds which raged between the regent and her second son, [Shams al-Daula](#), however, compelled the scholar to quit the place. After a brief sojourn at [Qazvin](#) he passed southwards to Hamadān where Shams al-Daula, another Buwayhid emir, had established himself. At first, Ibn Sina entered into the service of a high-born lady; but the emir, hearing of his arrival, called him in as medical attendant, and sent him back with presents to his dwelling. Ibn Sina was even raised to the office of vizier. The emir decreed that he should be banished from the country. Ibn Sina, however, remained hidden for forty days in sheikh Ahmed Fadhel's house, until a fresh attack of illness induced the emir to restore him to his post. Even during this perturbed time, Ibn Sina persevered with his studies and teaching. Every evening, extracts from his great works, the *Canon* and the *Sanatio*, were dictated and explained to his pupils. On the death of the emir, Ibn Sina ceased to be vizier and hid himself in the house of an [apothecary](#), where, with intense assiduity, he continued the composition of his works.

Meanwhile, he had written to Abu Ya'far, the prefect of the dynamic city of [Isfahan](#), offering his services. The new emir of Hamadan, hearing of this correspondence and discovering where Ibn Sina was hiding, incarcerated him in a fortress. War meanwhile continued between the rulers of Isfahan and Hamadān; in 1024 the former captured Hamadan and its towns, expelling the Tajik mercenaries. When the storm had passed, Ibn Sina returned with the emir to Hamadan, and carried on his literary labors. Later, however, accompanied by his brother, a favorite pupil, and two slaves, Ibn Sina escaped from the city in the dress of a [Sufi ascetic](#). After a perilous journey, they reached Isfahan, receiving an honorable welcome from the prince.

Later life and death^[edit]

The first page of a manuscript of Avicenna's *Canon*, dated 1596/7 (Yale, Medical Historical Library, Cushing Arabic ms. 5)



The first page of a manuscript of Avicenna's *Canon*



Gravestone of Avicenna, [Hamedan](#), Iran

The remaining ten or twelve years of Ibn Sīnā's life were spent in the service of the [Kakuyid](#) ruler [Muhammad ibn Rustam Dushmanziyar](#) (also known as Ala al-Dawla), whom he accompanied as physician and general literary and scientific adviser, even in his numerous campaigns.

During these years he began to study literary matters and [philology](#), instigated, it is asserted, by criticisms on his style. A severe [colic](#), which seized him on the march of the army against Hamadan, was checked by remedies so violent that Ibn Sina could scarcely stand. On a similar occasion the disease returned; with difficulty he reached Hama dan, where, finding the disease gaining ground, he refused to keep up the regimen imposed, and resigned himself to his fate.

His friends advised him to slow down and take life moderately. He refused, however, stating that: "*I prefer a short life with width to a narrow one with length*".^[30] On his deathbed remorse seized him; he bestowed his goods on the poor, restored unjust gains, freed his slaves, and read through the [Quran](#) every three days until his death.^[31] He died in June 1037, in his fifty-eighth year, in the month of [Ramadan](#) and was buried in [Hamadan](#), Iran.^[31]

Philosophy^[edit]

Ibn Sīnā wrote extensively on [early Islamic philosophy](#), especially the subjects [logic](#), [ethics](#), and [metaphysics](#), including treatises named *Logic* and *Metaphysics*. Most of his works were written in [Arabic](#) – then the language of science in the Middle East – and some in Persian. Of linguistic significance even to this day are a few books that he wrote in nearly pure Persian language (particularly the *Danishnamah-yi 'Ala'*, *Philosophy for Ala' ad-Dawla*). Ibn Sīnā's commentaries on Aristotle often criticized the philosopher,^[citation needed] encouraging a lively debate in the spirit of [ijtihad](#).

Avicenna's [Neoplatonic](#) scheme of "emanations" became fundamental in the [Kalam](#) (school of theological discourse) in the 12th century.^[32]

His *Book of Healing* became available in Europe in partial Latin translation some fifty years after its composition, under the title *Sufficiencia*, and some authors have identified a "Latin Avicennism" as flourishing for some time, paralleling the more influential [Latin Averroism](#), but suppressed by the [Parisian decrees of 1210 and 1215](#).^[33] Avicenna's psychology and theory of knowledge influenced [William of Auvergne, Bishop of Paris](#)^[34] and [Albertus Magnus](#),^[34] while his metaphysics influenced the thought of [Thomas Aquinas](#).^[34]

Metaphysical doctrine^[edit]



This section **may be too [technical](#) for most readers to understand**. Please help [improve](#) this section to [make it understandable to non-experts](#), without removing the technical details. The [talk page](#) may contain suggestions. (January 2014) ([Learn how and when to remove this template message](#))

Early Islamic philosophy and [Islamic metaphysics](#), imbued as it is with [Islamic theology](#), distinguishes more clearly than Aristotelianism between essence and existence. Whereas existence is the domain of the contingent and the accidental, essence endures within a being beyond the accidental. The philosophy of Ibn Sīnā, particularly that part relating to metaphysics, owes much to al-Farabi. The search for a definitive Islamic philosophy separate from [Occasionalism](#) can be seen in what is left of his work.

Following al-Farabi's lead, Avicenna initiated a full-fledged inquiry into the question of being, in which he distinguished between essence (*Mahiat*) and existence (*Wujud*). He argued that the fact of existence can not be inferred from or accounted for by the essence of existing things, and that form and matter by themselves cannot interact and originate the movement of the universe or the progressive actualization of existing things. Existence must, therefore, be due to

an [agent-cause](#) that necessitates, imparts, gives, or adds existence to an essence. To do so, the cause must be an existing thing and coexist with its effect.^[35]

Avicenna's consideration of the essence-attributes question may be elucidated in terms of his ontological analysis of the modalities of being; namely impossibility, contingency, and necessity. Avicenna argued that the impossible being is that which cannot exist, while the contingent in itself (*mumkin bi-dhatihi*) has the potentiality to be or not to be without entailing a contradiction. When actualized, the contingent becomes a 'necessary existent due to what is other than itself' (*wajib al-wujud bi-ghayrihi*). Thus, contingency-in-itself is potential beingness that could eventually be actualized by an external cause other than itself. The metaphysical structures of necessity and contingency are different. Necessary being due to itself (*wajib al-wujud bi-dhatihi*) is true in itself, while the contingent being is 'false in itself' and 'true due to something else other than itself'. The necessary is the source of its own being without borrowed existence. It is what always exists.^{[36][37]}

The Necessary exists 'due-to-Its-Self', and has no quiddity/essence (*mahiyya*) other than existence (*wujud*). Furthermore, It is 'One' (*wahid ahad*)^[38] since there cannot be more than one 'Necessary-Existent-due-to-Itself' without differentia (*fasl*) to distinguish them from each other. Yet, to require differentia entails that they exist 'due -to-themselves' as well as 'due to what is other than themselves'; and this is contradictory. However, if no differentia distinguishes them from each other, then there is no sense in which these 'Existents' are not one and the same.^[39] Avicenna adds that the 'Necessary-Existent-due-to-Itself' has no genus (*jins*), nor a definition (*hadd*), nor a counterpart (*nadd*), nor an opposite (*did*), and is detached (*bari*) from matter (*madda*), quality (*kayf*), quantity (*kam*), place (*ayn*), situation (*wad*), and time (*waqt*).^{[40][41][42]}

Avicenna's theology on metaphysical issues (*ilāhiyyāt*) has been criticized by some Islamic scholars, among them [al-Ghazali](#), [Ibn Taymiyya](#), and [Ibn al-Qayyim](#).^{[43]^[page needed]} While discussing the views of the theists among the Greek philosophers, namely [Socrates](#), [Plato](#), and [Aristotle](#) in *Al-Munqidh min ad-Dalal* ("Deliverance from Error"), al-Ghazali noted that the Greek philosophers "must be taxed with unbelief, as must their partisans among the Muslim philosophers, such as Ibn Sina and al-Farabi and their likes." He added that "None, however, of the Muslim philosophers engaged so much in transmitting Aristotle's lore as did the two men just mentioned. [...] The sum of what we regard as the authentic philosophy of Aristotle, as transmitted by al-Farabi and Ibn Sina, can be reduced to three parts: a part which must be branded as unbelief; a part which must be stigmatized as innovation; and a part which need not be repudiated at all."^[44]

Argument for God's existence^[edit]

Main article: [Proof of the Truthful](#)

Avicenna made an [argument](#) for the [existence of God](#) which would be known as the "[Proof of the Truthful](#)" ([Arabic](#): *al-burhan al-siddiqin*). Avicenna argued that there must be a "necessary existent" ([Arabic](#): *wajib al-wujud*), an entity that cannot *not* exist,^[45] and through a series of argument, he identified it with [God of Islam](#).^[46] Present-day [historian of philosophy](#) [Peter Adamson](#) called this argument one of the most influential medieval arguments for God's existence, and Avicenna's biggest contribution to the history of philosophy.^[45]

Al-Biruni correspondence^[edit]

Correspondence between Ibn Sina (with his student Ahmad ibn 'Ali al-Ma'sumi) and [Al-Biruni](#) has survived in which they debated [Aristotelian natural philosophy](#) and the [Peripatetic school](#). Abu Rayhan began by asking Avicenna eighteen questions, ten of which were criticisms of Aristotle's [On the Heavens](#).^[47]

Theology^[edit]

Avicenna was a devout Muslim and sought to reconcile rational philosophy with Islamic theology. His aim was to prove the existence of God and His creation of the world scientifically and through [reason](#) and [logic](#).^[48] Avicenna's views on Islamic theology (and philosophy) were enormously influential, forming part of the core of the curriculum at Islamic religious schools until the 19th century.^[49] Avicenna wrote a number of short treatises dealing with Islamic theology. These included treatises on the [prophets](#) (whom he viewed as "inspired philosophers"), and also on various scientific and philosophical interpretations of the Quran, such as how Quranic [cosmology](#) corresponds to his own philosophical system. In general these treatises linked his philosophical writings to Islamic religious ideas; for example, the body's afterlife.

There are occasional brief hints and allusions in his longer works however that Avicenna considered philosophy as the only sensible way to distinguish real prophecy from illusion. He did not state this more clearly because of the political implications of such a theory, if prophecy could be questioned, and also because most of the time he was writing shorter works which concentrated on explaining his theories on philosophy and theology clearly, without digressing to consider [epistemological](#) matters which could only be properly considered by other philosophers.^[50]

Later interpretations of Avicenna's philosophy split into three different schools; those (such as [al-Tusi](#)) who continued to apply his philosophy as a system to interpret later political events and scientific advances; those (such as [al-Razi](#)) who considered Avicenna's theological works in isolation from his wider philosophical concerns; and those (such as [al-Ghazali](#)) who selectively used parts of his philosophy to support their own attempts to gain greater spiritual insights through a variety of mystical means. It was the theological interpretation championed by those such as al-Razi which eventually came to predominate in the [madrasahs](#).^[51]

Avicenna [memorized the Quran](#) by the age of ten, and as an adult, he wrote five treatises commenting on [suras](#) from the Quran. One of these texts included the *Proof of Prophecies*, in which he comments on several Quranic verses and

holds the Quran in high esteem. Avicenna argued that the Islamic prophets should be considered higher than philosophers.^[52]

Thought experiments^[edit]

Main article: [floating man](#)

While he was imprisoned in the castle of Fardajan near Hamadhan, Avicenna wrote his famous "[Floating Man](#)" – literally falling man – [thought experiment](#) to demonstrate human [self-awareness](#) and the substantiality and immateriality of the soul. Avicenna believed his "Floating Man" thought experiment demonstrated that the soul is a substance, and claimed humans cannot doubt their own consciousness, even in a situation that prevents all sensory data input. The thought experiment told its readers to imagine themselves created all at once while suspended in the air, isolated from all [sensations](#), which includes no sensory contact with even their own bodies. He argued that, in this scenario, one would still have [self-consciousness](#). Because it is conceivable that a person, suspended in air while cut off from [sense experience](#), would still be capable of determining his own existence, the thought experiment points to the conclusions that the soul is a perfection, independent of the body, and an immaterial substance.^[53] The conceivability of this "Floating Man" indicates that the soul is perceived intellectually, which entails the soul's separateness from the body. Avicenna referred to the living human [intelligence](#), particularly the [active intellect](#), which he believed to be the [hypostasis](#) by which God communicates [truth](#) to the human mind and imparts order and intelligibility to [nature](#). Following is an English translation of the argument:

One of us (i.e. a human being) should be imagined as having been created in a single stroke; created perfect and complete but with his vision obscured so that he cannot perceive external entities; created falling through air or a void, in such a manner that he is not struck by the firmness of the air in any way that compels him to feel it, and with his limbs separated so that they do not come in contact with or touch each other. Then contemplate the following: can he be assured of the existence of himself? He does not have any doubt in that his self exists, without thereby asserting that he has any exterior limbs, nor any internal organs, neither heart nor brain, nor any one of the exterior things at all; but rather he can affirm the existence of himself, without thereby asserting there that this self has any extension in space. Even if it were possible for him in that state to imagine a hand or any other limb, he would not imagine it as being a part of his self, nor as a condition for the existence of that self; for as you know that which is asserted is different from that which is not asserted, and that which is inferred is different from that which is not inferred. Therefore the self, the existence of which has been asserted, is a unique characteristic, in as much that it is not as such the same as the body or the limbs, which have not been ascertained. Thus that which is ascertained (i.e. the self), does have a way of being sure of the existence of the soul as something other than the body, even something non-bodily; this he knows, this he should understand intuitively, if it is that he is ignorant of it and needs to be beaten with a stick [to realize it].

— Ibn Sina, *Kitab Al-Shifa, On the Soul*^{[39][54]}

However, Avicenna posited the brain as the place where reason interacts with sensation. Sensation prepares the soul to receive rational concepts from the universal Agent Intellect. The first knowledge of the flying person would be "I am," affirming his or her essence. That essence could not be the body, obviously, as the flying person has no sensation. Thus, the knowledge that "I am" is the core of a human being: the soul exists and is self-aware.^[55] Avicenna

The Canon of Medicine^[edit]

Main article: [The Canon of Medicine](#)



12th-century manuscript of the *Canon*, kept at the [Azerbaijan National Academy of Sciences](#).

thus concluded that the idea of the [self](#) is not logically dependent on any physical [thing](#), and that the soul should not be seen in [relative terms](#), but as a primary given, a [substance](#). The body is unnecessary; in relation to it, the soul is its perfection.^{[56][57][58]} In itself, the soul is an immaterial substance.^[59]

Avicenna authored a five-volume medical encyclopedia: *The Canon of Medicine* (*Al-Qanun fi't-Tibb*). It was used as the standard medical textbook in the Islamic world and Europe up to the 18th century.^{[60][61]} The *Canon* still plays an important role in [Unani medicine](#).^[62]

The Book of Healing^[edit]

Main article: [The Book of Healing](#)



This section should include only a brief summary of [The Book of Healing](#). See [Wikipedia:Summary style](#) for information on how to properly incorporate it into this article's main text. (July 2016)

Earth sciences^[edit]

Ibn Sīnā wrote on [Earth sciences](#) such as [geology](#) in *The Book of Healing*.^[63] While discussing the formation of [mountains](#), he explained:

Either they are the effects of upheavals of the crust of the earth, such as might occur during a violent earthquake, or they are the effect of water, which, cutting itself a new route, has denuded the valleys, the strata being of different kinds, some soft, some hard ... It would require a long period of time for all such changes to be accomplished, during which the mountains themselves might be somewhat diminished in size.^[63]

Philosophy of science^[edit]

In the *Al-Burhan* (*On Demonstration*) section of *The Book of Healing*, Avicenna discussed the [philosophy of science](#) and described an early [scientific method](#) of [inquiry](#). He discusses Aristotle's *Posterior Analytics* and significantly diverged from it on several points. Avicenna discussed the issue of a proper methodology for scientific inquiry and the question of "How does one acquire the first principles of a science?" He asked how a scientist would arrive at "the initial [axioms](#) or [hypotheses](#) of a [deductive](#) science without inferring them from some more basic premises?" He explains that the ideal situation is when one grasps that a "relation holds between the terms, which would allow for absolute, universal certainty." Avicenna then adds two further methods for arriving at the [first principles](#): the ancient Aristotelian method of [induction](#) (*istiqrā*), and the method of [examination](#) and [experimentation](#) (*tajriba*). Avicenna criticized Aristotelian induction, arguing that "it does not lead to the absolute, universal, and certain premises that it purports to provide." In its place, he develops a "method of experimentation as a means for scientific inquiry."^[64]

Logic^[edit]

An early formal system of [temporal logic](#) was studied by Avicenna.^[65] Although he did not develop a real theory of temporal propositions, he did study the relationship between *temporalis* and the implication.^[66] Avicenna's work was further developed by [Najm al-Dīn al-Qazwīnī al-Kātibī](#) and became the dominant system of [Islamic logic](#) until modern times.^{[67][68]} Avicennian logic also influenced several early European logicians such as [Albertus Magnus](#)^[69] and [William of Ockham](#).^{[70][71]} Avicenna endorsed the law of noncontradiction proposed by Aristotle, that a fact could not be both true and false at the same time and in the same sense of the terminology used. He stated, "Anyone who denies the law of noncontradiction should be beaten and burned until he admits that to be beaten is not the same as not to be beaten, and to be burned is not the same as not to be burned."^[72]

Physics^[edit]

In [mechanics](#), Ibn Sīnā, in *The Book of Healing*, developed a theory of [motion](#), in which he made a distinction between the inclination (tendency to motion) and [force](#) of a [projectile](#), and concluded that motion was a result of an inclination (*mayl*) transferred to the projectile by the thrower, and that [projectile motion](#) in a vacuum would not cease.^[73] He viewed inclination as a permanent force whose effect is dissipated by external forces such as [air resistance](#).^[74]

The theory of motion presented by Avicenna was probably influenced by the 6th-century Alexandrian scholar [John Philoponus](#). Avicenna's is a less sophisticated variant of the [theory of impetus](#) developed by [Buridan](#) in the 14th century. It is unclear if Buridan was influenced by Avicenna, or by Philoponus directly.^[75]

In [optics](#), Ibn Sina was among those who argued that light had a speed, observing that "if the perception of [light](#) is due to the emission of some sort of [particles](#) by a luminous source, the speed of light must be finite."^[76] He also provided a wrong explanation of the [rainbow](#) phenomenon. [Carl Benjamin Boyer](#) described Avicenna's ("Ibn Sīnā") theory on the rainbow as follows:

Independent observation had demonstrated to him that the bow is not formed in the dark cloud but rather in the very thin mist lying between the cloud and the sun or observer. The cloud, he thought, serves simply as the background of this thin substance, much as a quicksilver lining is placed upon the rear surface of the glass in a mirror. Ibn Sīnā would change the place not only of the bow, but also of the color formation, holding the iridescence to be merely a subjective sensation in the eye.^[77]

In 1253, a Latin text entitled *Speculum Tripartitum* stated the following regarding Avicenna's theory on [heat](#):

Avicenna says in his book of heaven and earth, that heat is generated from motion in external things.^[78]

Psychology^[edit]

Avicenna's legacy in classical psychology is primarily embodied in the *Kitab al-nafs* parts of his *Kitab al-shifa* (*The Book of Healing*) and *Kitab al-najat* (*The Book of Deliverance*). These were known in Latin under the title [De Anima](#) (treatises "on the soul").^[dubious – discuss] Notably, Avicenna develops what is called the "flying man" argument in the Psychology of *The Cure* I.1.7 as defense of the argument that the soul is without quantitative extension, which has an affinity with [Descartes's](#) *cogito* argument (or what [phenomenology](#) designates as a form of an "epoché").^{[63][57]}

Avicenna's psychology requires that connection between the body and soul be strong enough to ensure the soul's individuation, but weak enough to allow for its immortality. Avicenna grounds his psychology on physiology, which means his account of the soul is one that deals almost entirely with the natural science of the body and its abilities of perception. Thus, the philosopher's connection between the soul and body is explained almost entirely by his understanding of perception; in this way, bodily perception interrelates with the immaterial human intellect. In sense perception, the perceiver senses the form of the object; first, by perceiving features of the object by our external senses. This sensory information is supplied to the internal senses, which merge all the pieces into a whole, unified conscious experience. This process of perception and abstraction is the nexus of the soul and body, for the material body may only perceive material objects, while the immaterial soul may only receive the immaterial, universal forms. The way the soul and body interact in the final abstraction of the universal from the concrete particular is the key to their relationship and interaction, which takes place in the physical body.^[79]

The soul completes the action of intellection by accepting forms that have been abstracted from matter. This process requires a concrete particular (material) to be abstracted into the universal intelligible (immaterial). The material and immaterial interact through the Active Intellect, which is a "divine light" containing the intelligible forms.^[80] The Active Intellect reveals the universals concealed in material objects much like the sun makes color available to our eyes.

Other contributions^[edit]

Astronomy and astrology^[edit]

Avicenna wrote an attack on astrology titled *Resāla fī ebṭāl aḥkām al-nojūm*, in which he cited passages from the Quran to dispute the power of astrology to foretell the future.^[81] He believed that each planet had some influence on the earth, but argued against astrologers being able to determine the exact effects.^[82]

Avicenna's astronomical writings had some influence on later writers, although in general his work could be considered less developed than [Alhazen](#) or [Al-Biruni](#). One important feature of his writing is that he considers mathematical astronomy as a separate discipline to astrology.^[83] He criticized Aristotle's view of the [stars](#) receiving their light from the [Sun](#), stating that the stars are self-luminous, and believed that the [planets](#) are also self-luminous.^[84] He claimed to have observed [Venus as a spot on the Sun](#). This is possible, as there was a transit on May 24, 1032, but Avicenna did not give the date of his observation, and modern scholars have questioned whether he could have observed the transit from his location at that time; he may have mistaken a sunspot for Venus. He used his transit observation to help establish that Venus was, at least sometimes, below the Sun in Ptolemaic cosmology,^[83] i.e. the sphere of Venus comes before the sphere of the Sun when moving out from the Earth in the prevailing [geocentric](#) model.^{[85][86]}

He also wrote the *Summary of the Almagest*, (based on [Ptolemy's Almagest](#)), with an appended treatise "to bring that which is stated in the Almagest and what is understood from Natural Science into conformity". For example, Avicenna considers the motion of the solar [apogee](#), which Ptolemy had taken to be fixed.^[83]

Chemistry^[edit]

Ibn Sīnā used distillation to produce essential oils such as rose essence, forming the foundation of what later became [aromatherapy](#).^[87]

Unlike, for example, al-Rāzī, Ibn Sīnā explicitly disputed the theory of the [transmutation of substances](#) commonly believed by [alchemists](#):

Those of the chemical craft know well that no change can be effected in the different species of substances, though they can produce the appearance of such change.^[88]

Four works on alchemy attributed to Avicenna were translated into [Latin](#) as:^[89]

- *Liber Aboali Abincine de Anima in arte Alchemiae*
- *Declaratio Lapis physici Avicennae filio sui Aboali*
- *Avicennae de congelatione et conglutinatione lapidum*
- *Avicennae ad Hasan Regem epistola de Re recta*

Liber Aboali Abincine de Anima in arte Alchemiae was the most influential, having influenced later [medieval](#) chemists and alchemists such as [Vincent of Beauvais](#). However Anawati argues (following Ruska) that the *de Anima* is a fake by a Spanish author. Similarly the *Declaratio* is believed not to be actually by Avicenna. The third work (*The Book of Minerals*) is agreed to be Avicenna's writing, adapted from the *Kitab al-Shifa (Book of the Remedy)*.^[89] Ibn Sina classified minerals into stones, fusible substances, sulfurs, and salts, building on the ideas of Aristotle and Jabir.^[90] The *epistola de Re recta* is somewhat less sceptical of alchemy; Anawati argues that it is by Avicenna, but written earlier in his career when he had not yet firmly decided that transmutation was impossible.^[89]

Poetry^[edit]

Almost half of Ibn Sīnā's works are versified.^[91] His poems appear in both Arabic and Persian. As an example, [Edward Granville Browne](#) claims that the following Persian verses are incorrectly attributed to [Omar Khayyám](#), and were originally written by Ibn Sīnā:^[92]

از قعر گل سیاه تا اوج زحل
 کردم همه مشکلات گیتی را حل
 بیرون جستم ز قید هر مکر و حیل
 هر بند گشاده شد مگر بند اجل

Up from Earth's Centre through the Seventh Gate,
 I rose, and on the Throne of Saturn sate,
 And many Knots unravel'd by the Road,
 But not the Master-Knot of Human Fate.

Middle Ages and Renaissance^[edit]

Legacy^[edit]

As early as the 13th century when [Dante Alighieri](#) depicted him in Limbo alongside the virtuous non-Christian thinkers in his *Divine Comedy* such as [Virgil](#), [Averroes](#), [Homer](#), [Horace](#), [Ovid](#), [Lucan](#), [Socrates](#), [Plato](#), and [Saladin](#), Avicenna has been recognized by both East and West, as one of the great figures in intellectual history.



[George Sarton](#), the author of *The History of Science*, described Ibn Sīnā as "one of the greatest thinkers and medical scholars in history"^[93] and called him "the most famous [scientist of Islam](#) and one of the most famous of all races, places, and times." He was one of the Islamic world's leading writers in the field of medicine. Along with [Rhazes](#), [Abulcasis](#), [Ibn al-Nafis](#), and [al-Ibadi](#), Ibn Sīnā is considered an important compiler of early Muslim medicine. He is remembered in the Western [history of medicine](#) as a major historical figure who made important contributions to medicine and the European [Renaissance](#). His medical texts were unusual in that where controversy existed between Galen and Aristotle's views on medical matters (such as anatomy), he preferred to side with Aristotle, where necessary updating Aristotle's position to take into account post-Aristotelian advances in anatomical knowledge.^[94] Aristotle's dominant intellectual influence among medieval European scholars meant that Avicenna's linking of Galen's medical writings with Aristotle's philosophical writings in the *Canon of Medicine* (along with its comprehensive and logical organisation of knowledge) significantly increased Avicenna's importance in medieval Europe in comparison to other Islamic writers on medicine. His influence following translation of the *Canon* was such that from the early fourteenth to the mid-sixteenth centuries he was ranked with Hippocrates and Galen as one of the acknowledged authorities, *princeps medicorum* ("prince of physicians").^[95]

Inside view of the Avicenna Mausoleum, designed by [Hooshang Seyhoun](#) in 1945–1950.

Modern reception^[edit]

In modern [Iran](#), he is considered a national icon, and is often regarded as one of the greatest Persians to have ever lived. A monument was erected outside the Bukhara museum^[*year needed*]. The [Avicenna Mausoleum and Museum](#) in [Hamadan](#) was built in 1952. [Bu-Ali Sina University](#) in Hamadan (Iran), [Avicenna Research Institute](#) in Tehran (Iran), the *ibn Sīnā* Tajik State Medical University in [Dushanbe](#), [Ibn Sina Academy of Medieval Medicine and Sciences](#) at [Aligarh](#), [India](#), [Avicenna School](#) in [Karachi](#) and [Avicenna Medical College](#) in [Lahore](#), [Pakistan](#)^[96] Ibne Sina Balkh Medical School in his native province of [Balkh](#) in [Afghanistan](#), Ibni Sina Faculty Of Medicine of Ankara University [Ankara](#), [Turkey](#) and Ibn Sina Integrated School in Marawi City (Philippines) are all named in his honour. His portrait hangs in the Hall of the Avicenna Faculty of Medicine in the [University of Paris](#). There is also a crater on the Moon named [Avicenna](#) and a plant genus [Avicennia](#).



A monument to Avicenna in [Qakh \(city\)](#), [Azerbaijan](#)



Image of Avicenna on the [Tajikistani somoni](#)

In 1980, the [Soviet Union](#), which then ruled his birthplace Bukhara, celebrated the thousandth anniversary of Avicenna's birth by circulating various [commemorative stamps](#) with artistic illustrations, and by erecting a [bust](#) of Avicenna based on [anthropological](#) research by Soviet scholars.^[97] Near his birthplace in Qishlak Afshona, some 25 km

(16 mi) north of Bukhara, a training college for medical staff has been named for him. ^[year needed] On the grounds is a museum dedicated to his life, times and work. ^[citation needed]

[The Avicenna Prize for Ethics in Science](#) is awarded every two years by [UNESCO](#) and rewards individuals and groups in the field of [ethics in science](#). The prize was established in 2003 and named after Avicenna. ^[98] The aim of the award is to promote ethical reflection on issues raised by advances in science and technology, and to raise global awareness of the importance of ethics in science.

In March 2008, it was announced that Avicenna's name would be used for new Directories of education institutions for health care professionals, worldwide. The [Avicenna Directories](#) will list universities and schools where doctors, public health practitioners, pharmacists and others, are educated. The project team stated "Why Avicenna? Avicenna ... was ... noted for his synthesis of knowledge from both east and west. He has had a lasting influence on the development of medicine and health sciences. The use of Avicenna's name symbolises the worldwide partnership that is needed for the promotion of health services of high quality." ^[99]

	<p>The statue of Avicenna in United Nations Office in Vienna as a part of the Persian Scholars Pavilion donated by Iran</p>	 <p>Avicenna statue in Milad Tower</p>
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In June 2009 [Iran](#) donated a "[Persian Scholars Pavilion](#)" to [United Nations Office in Vienna](#) which is placed in the central [Memorial Plaza](#) of the [Vienna International Center](#). ^[100] The "Persian Scholars Pavilion" at United Nations in [Vienna](#), [Austria](#) is featuring the statues of four prominent Iranian figures.

Highlighting the Iranian architectural features, the pavilion is adorned with Persian art forms and includes the statues of renowned Iranian scientists Avicenna, [Al-Biruni](#), [Zakariya Razi](#) (Rhazes) and [Omar Khayyam](#). ^{[101][102]}

The 1982 Soviet film *Youth of Genius* (Russian: Юность гения, [translit.](#) *Yunost geniya*) by [Elyor Ishmukhamedov](#) ^(ru) recounts Avicenna's younger years. The film is set in Bukhara at the turn of the millennium. ^[103]

In [Louis L'Amour's](#) 1985 historical novel [The Walking Drum](#), Kerbouchard studies and discusses Avicenna's *The Canon of Medicine*.

In his book [The Physician](#) (1988) [Noah Gordon](#) tells the story of a young English medical apprentice who disguises himself as a Jew to travel from England to Persia and learn from Avicenna, the great master of his time. The novel was adapted into a feature film, [The Physician](#), in 2013. Avicenna was played by [Ben Kingsley](#).

Arabic works^[edit]

The treatises of Ibn Sīnā influenced later Muslim thinkers in many areas including theology, philology, mathematics, astronomy, physics, and music. His works numbered almost 450 volumes on a wide range of subjects, of which around 240 have survived. In particular, 150 volumes of his surviving works concentrate on philosophy and 40 of them concentrate on medicine. ^[6] His most famous works are *The Book of Healing*, and *The Canon of Medicine*.

Ibn Sīnā wrote at least one treatise on alchemy, but several others have been falsely attributed to him. His *Logic*, *Metaphysics*, *Physics*, and *De Caelo*, are treatises giving a synoptic view of [Aristotelian doctrine](#), though *Metaphysics* demonstrates a significant departure from the brand of [Neoplatonism](#) known as Aristotelianism in Ibn Sīnā's world; Arabic philosophers ^[who?]^[year needed] have hinted at the idea that Ibn Sīnā was attempting to "re-Aristotelianise" Muslim philosophy in its entirety, unlike his predecessors, who accepted the conflation of Platonic, Aristotelian, Neo- and Middle-Platonic works transmitted into the Muslim world.

The *Logic* and *Metaphysics* have been extensively reprinted, the latter, e.g., at Venice in 1493, 1495, and 1546. Some of his shorter essays on medicine, logic, etc., take a poetical form (the poem on logic was published by Schmoelders in 1836). ^[104] Two encyclopaedic treatises, dealing with philosophy, are often mentioned. The larger, [Al-Shifa'](#) (*Sanatio*),

exists nearly complete in manuscript in the [Bodleian Library](#) and elsewhere; part of it on the *De Anima* appeared at Pavia (1490) as the *Liber Sextus Naturalium*, and the long account of Ibn Sina's philosophy given by [Muhammad al-Shahrastani](#) seems to be mainly an analysis, and in many places a reproduction, of the *Al-Shifa*'. A shorter form of the work is known as the *An-najat* (*Liberatio*). The Latin editions of part of these works have been modified by the corrections which the monastic editors confess that they applied. There is also a *حکمت مشرقیه* (*hikmat-al-mashriqqiyya*, in Latin *Philosophia Orientalis*), mentioned by [Roger Bacon](#), the majority of which is lost in antiquity, which according to Averroes was pantheistic in tone.

List of works^[edit]

This is the list of some of Avicenna's well-known works:^{[105][106]}

- Sirat al-shaykh al-ra'is* (*The Life of Ibn Sina*), ed. and trans. WE. Gohlman, Albany, NY: State University of New York Press, 1974. (The only critical edition of Ibn Sina's autobiography, supplemented with material from a biography by his student Abu 'Ubayd al-Juzjani. A more recent translation of the Autobiography appears in D. Gutas, *Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's Philosophical Works*, Leiden: Brill, 1988; second edition 2014.)^[105]
- Al-isharat wa al-tanbihat* (*Remarks and Admonitions*), ed. S. Dunya, Cairo, 1960; parts translated by S.C. Inati, *Remarks and Admonitions, Part One: Logic*, Toronto, Ont.: Pontifical Institute for Mediaeval Studies, 1984, and Ibn Sina and Mysticism, *Remarks and Admonitions: Part 4*, London: Kegan Paul International, 1996.^[105]
- Al-Qanun fi'l-tibb* (*The Canon of Medicine*), ed. I. a-Qashsh, Cairo, 1987. (Encyclopedia of medicine.)^[105] manuscript,^{[107][108]} Latin translation, Flores Avicenne,^[109] Michael de Capella, 1508,^[110] Modern text.^[111] Ahmed Shawkat Al-Shatti, Jibran Jabbur.^[112]
- Risalah fi sirr al-qadar* (*Essay on the Secret of Destiny*), trans. G. Hourani in *Reason and Tradition in Islamic Ethics*, Cambridge: Cambridge University Press, 1985.^[105]
- Danishnama-i 'ala'i* (*The Book of Scientific Knowledge*), ed. and trans. P. Morewedge, *The Metaphysics of Avicenna*, London: Routledge and Kegan Paul, 1973.^[105]
- Kitab al-Shifa'* (*The Book of Healing*). (Ibn Sina's major work on philosophy. He probably began to compose *al-Shifa'* in 1014, and completed it in 1020.) Critical editions of the Arabic text have been published in Cairo, 1952–83, originally under the supervision of I. Madkour.^[105]
- Kitab al-Najat* (*The Book of Salvation*), trans. F. Rahman, *Avicenna's Psychology: An English Translation of Kitab al-Najat, Book II, Chapter VI with Historical-philosophical Notes and Textual Improvements on the Cairo Edition*, Oxford: Oxford University Press, 1952. (The psychology of *al-Shifa'*.)
- Hayy ibn Yaqdhan* a Persian myth. A novel called *Hayy ibn Yaqdhan*, based on Avicenna's story, was later written by [Ibn Tufail](#) (Abubacer) in the 12th century and translated into Latin and English as *Philosophus Autodidactus* in the 17th and 18th centuries respectively. In the 13th century, [Ibn al-Nafis](#) wrote his own novel *Fadil ibn Natiq*, known as *Theologus Autodidactus* in the West, as a critical response to *Hayy ibn Yaqdhan*.^[113]

Persian works^[edit]

Avicenna's most important [Persian](#) work is the *Danishnama-i 'Alai* (دانشنامه علایی, "the Book of Knowledge for [Prince] 'Ala ad-Daulah"). Avicenna created new scientific vocabulary that had not previously existed in Persian. The *Danishnama* covers such topics as logic, metaphysics, music theory and other sciences of his time. It has been translated into English by Parwiz Morewedge in 1977.^[114] The book is also important in respect to Persian scientific works.

Andar Danesh-e Rag (اندر دانش رگ, "On the Science of the Pulse") contains nine chapters on the science of the pulse and is a condensed synopsis.

[Persian poetry](#) from Ibn Sina is recorded in various manuscripts and later anthologies such as [Nozhat al-Majales](#).

See also^[edit]

- [Abu al-Qasim al-Zahrawi](#)
- [Al-Qumri](#)
- [Abdol Hamid Khosro Shahi](#)
- [Avicennia](#), a genus of [mangrove](#) named after Ibn Sīnā
- [Avicenna Research Institute](#), a biotechnology research institute named after Ibn Sīnā
- [Avicenna Prize](#)
- [Avicennism](#)
- [Ibn Sina Peak](#) – named after the Scientist
- [Islamic scholars](#)
- [Mumijo](#)
- [Philosophy](#)
 - [Eastern philosophy](#)
 - [Iranian philosophy](#)
 - [Islamic philosophy](#)
 - [Contemporary Islamic philosophy](#)

- [Science in medieval Islam](#)
 - [List of Muslim scientists](#)
 - [Sufi philosophy](#)
- [Science and technology in Iran](#)
 - [Ancient Iranian Medicine](#)
 - [List of Iranian scientists and scholars](#)

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يجب أن يتوهم الواحد منا كأنه خلق دفعةً وخلق كاملاً لكنه حجب بصره عن مشاهدة الخارجات وخلق يهوى في هواء أو خلاء هويّاً لا يصدمه فيه قوام الهواء صدماً ما يحوج إلى أن يحس وفرق بين أعضائه فلم تتلاق ولم تتماس ثم يتأمل هل أنه يثبت وجود ذاته ولا يشكك في إثباته لذاته موجوداً ولا يثبت مع ذلك طرفاً من أعضائه ولا باطناً من أحشائه ولا قلباً ولا دماغاً ولا شيئاً من الأشياء من خارج بل كان يثبت ذاته ولا يثبت لها طولاً ولا عرضاً ولا عمقاً ولو أنه أمكنه في تلك الحالة أن يتخيل يداً أو عضواً آخر لم يتخيله جزء من ذاته ولا شرطاً في ذاته وأنت تعلم أن المثبت غير الذي لم يثبت والمقر به غير الذي لم يقربه فإذن للذات التي أثبت وجودها خاصية على أنها هو بعينه غير جسمه وأعضائه التي لم تثبت فإذن المثبت له سبيل إلى أن يثبت على وجود النفس شيئاً غير الجسم بل غير جسم وأنه عارف به مستشعر له وإن كان ذاهلاً عنه يحتاج إلى أن يقرع عصاه

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Abu Ali al-Husain ibn Abdallah ibn Sina (Avicenna)

Born: 980 in Kharmathen (near Bukhara), Central Asia (now Uzbekistan)

Died: June 1037 in Hamadan, Persia (now Iran)



Ibn Sina is often known by his Latin name of **Avicenna**, although most references to him today have reverted to using the correct version of ibn Sina. We know many details of his life for he wrote an autobiography which has been supplemented with material from a biography written by one of his students. The autobiography is not simply an account of his life, but rather it is written to illustrate his ideas of reaching the ultimate truth, so it must be carefully interpreted. A useful critical edition of this autobiography appears in [7] while a new translation appears in [9].

The course of ibn Sina's life was dominated by the period of great political instability through which he lived. The Samanid dynasty, the first native dynasty to arise in Iran after the Muslim Arab conquest, controlled Transoxania and Khorasan from about 900. Bukhara was their capital and it, together with Samarkand, were the cultural centres of the empire. However, from the middle of the 10th century, the power of the Samanids began to weaken. By the time ibn Sina was born, Nuh ibn Mansur was the Sultan in Bukhara but he was struggling to retain control of the empire.

Ibn Sina's father was the governor of a village in one of Nuh ibn Mansur's estates. He was educated by his father, whose home was a meeting place for men of learning in the area. Certainly ibn Sina was a remarkable child, with a memory and an ability to learn which amazed the scholars who met in his father's home. By the age of ten he had memorised the Qur'an and most of the Arabic poetry which he had read. When ibn Sina reached the age of thirteen he began to study medicine and he had mastered that subject by the age of sixteen when he began to treat patients. He also studied logic and [metaphysics](#), receiving instruction from some of the best teachers of his day, but in all areas he continued his studies on his own. In his autobiography (see [7] or [9]) ibn Sina stresses that he was more or less self-taught but that at crucial times in his life he received help.

It was his skill in medicine that was to prove of great value to ibn Sina for it was through his reputation in that area that the Samanid ruler Nuh ibn Mansur came to hear of him. After ibn Sina had cured the Samanid ruler of an illness, as a reward, he was allowed to use the Royal Library of the Samanids which proved important for ibn Sina's development in the whole range of scholarship.

If the fortunes of the Samanid rulers had taken a turn for the better, ibn Sina's life would have been very different. Nuh ibn Mansur, in an attempt to keep in power, had put Sebuktigin, a former Turkish slave, as the ruler of Ghazna and appointed his son Mahmud as governor of Khorasan. However the Turkish Qarakhanids, already in control of most of Transoxania, joined with Mahmud and moved to depose the Samanids. After gaining Khorasan they took Bukhara in 999. There followed a period of five years in which the Samanids tried to regain control but their period of power was over. As recounted in [2]:-

Destiny had plunged [ibn Sina] into one of the tumultuous periods of Iranian history, when new Turkish elements were replacing Iranian domination in Central Asia and local Iranian dynasties were trying to gain political independence from the 'Abbasid caliphate in Baghdad (in modern Iraq).

The defeat of the Samanids and another traumatic event, the death of his father, changed ibn Sina's life completely. Without the support of a patron or his father, he began a life of wandering round different towns of Khorasan, acting as a physician and administrator by day while every evening he gathered students round him for philosophical and scientific discussion. He served as a jurist in Gurganj, was in Khwarazm, then was a teacher in Gurgan and next an administrator in Rayy. Perhaps most remarkable is the fact that he continued to produce top quality scholarship despite his chaotic life style. For [2]:-

... the power of concentration and the intellectual prowess of [ibn Sina] was such that he was able to continue his intellectual work with remarkable consistency and continuity and was not at all influenced by the outward disturbances.

After this period of wandering, ibn Sina went to Hamadan in west-central Iran. Here he settled for a while becoming court physician. The ruling Buyid prince, Shams ad-Dawlah, twice appointed him vizier. Politics was not easy at that time and ibn Sina was forced into hiding for a while by his political opponents and he also spent some time as a political prisoner in prison [26]

... but he escaped to Isafan, disguised as a Sufi, and joined Ala al-Dwla.

Ibn Sina's two most important works are *The Book of Healing* and *The Canon of Medicine*. The first is a scientific encyclopaedia covering logic, natural sciences, psychology, geometry, astronomy, arithmetic and music. The second is the most famous single book in the history of medicine. These works were begun while he was in Hamadan.

After being imprisoned, ibn Sina decided to leave Hamadan in 1022 on the death of the Buyid prince who he was serving, and he travelled to Isfahan. Here he entered the court of the local prince and spent the last years of his life in comparative peace. At Isfahan he completed his major works begun at Hamadan and also wrote many other works on philosophy, medicine and the Arabic language.

During military campaigns ibn Sina was expected to accompany his patron and many of his works were composed on such campaigns. It was on one such military campaign that he took ill and, despite attempting to apply his medical skills to himself, died [1]:-

... of a mysterious illness, apparently a colic that was badly treated; he may, however, have been poisoned by one of his servants.

Ibn Sina wrote about 450 works, of which around 240 have survived. Of the surviving works, 150 are on philosophy while 40 are devoted to medicine, the two fields in which he contributed most. He also wrote on psychology, geology, mathematics, astronomy, and logic. His most important work as far as mathematics is concerned, however, is his immense encyclopaedic work, the *Kitab al-Shifa'* [2]. One of the four parts of this work is devoted to mathematics and ibn Sina includes astronomy and music as branches of mathematics within the encyclopaedia. In fact he divided mathematics into four branches, geometry, astronomy, arithmetic, and music, and he then subdivided each of these topics. Geometry he subdivided into geodesy, statics, kinematics, hydrostatics, and optics; astronomy he subdivided into astronomical and geographical tables, and the calendar; arithmetic he subdivided into algebra, and Indian addition and subtraction; music he subdivided into musical instruments.

The geometric section of the encyclopaedia is, not surprisingly, based on [Euclid's](#) *Elements*. Ibn Sina gives proofs but the presentation lacks the rigour adopted by [Euclid](#). In fact ibn Sina does not present geometry as a deductive system from axioms in this work. We should note, however, that this was the way that ibn Sina chose to present the topic in the encyclopaedia. In other writings on geometry he, like many Muslim scientists, attempted to give a proof of Euclid's fifth postulate. The topics dealt with in the geometry section of the encyclopaedia are: lines, angles, and planes; parallels; triangles; constructions with [ruler and compass](#); areas of parallelograms and triangles; geometric algebra; properties of circles; proportions without mentioning [irrational](#) numbers; proportions relating to areas of polygons; areas of circles; regular polygons; and volumes of polyhedra and the sphere. Full details are given in [17].

Ibn Sina made astronomical observations and we know that some were made at Isfahan and some at Hamadan. He made several correct deductions from his observations. For example he observed Venus as a spot against the surface of the Sun and correctly deduced that Venus must be closer to the Earth than the Sun. This observation, and other related work by ibn Sina, is discussed in [53]. Ibn Sina invented an instrument for observing the coordinates of a star. The instrument had two legs pivoted at one end; the lower leg rotated about a horizontal protractor, thus showing the [azimuth](#), while the upper leg marked with a scale and having observing sights, was raised in the plane vertical to the lower leg to give the star's altitude. Another of ibn Sina's contributions to astronomy was his attempt to calculate the difference in longitude between Baghdad and Gurgan by observing a meridian [transit](#) of the moon at Gurgan. He also correctly stated, with what justification it is hard to see, that the velocity of light is finite.

As ibn Sina considered music as one of the branches of mathematics it is fitting to give a brief indication of his work on this topic which was mainly on tonic intervals, rhythmic patterns, and musical instruments. Some experts claim that ibn Sina's promotion of the consonance of the major third led to the use of just intonation rather than the intonation associated with [Pythagoras](#). More information is contained in T S Vyzgo's paper "On Ibn Sina's contribution to musicology" in [5].

Mechanics was a topic which ibn Sina classified under mathematics. In his work *Mi'yar al-'aql* ibn Sina defines simple machines and combinations of them which involve rollers, levers, windlasses, pulleys, and many others. Although the material was well-known and certainly not original, nevertheless ibn Sina's classification of mechanisms, which goes beyond that of [Heron](#), is highly original.

Since ibn Sina's major contributions are in philosophy, we should at least mention his work in this area, although we shall certainly not devote the space to it that this work deserves. He discussed reason and reality, claiming that God is pure intellect and that knowledge consists of the mind grasping the intelligible. To grasp the intelligible both reason and logic are required. But, claims ibn Sina [26]:-

... it is important to gain knowledge. Grasp of the intelligibles determines the fate of the rational soul in the hereafter, and therefore is crucial to human activity.

Ibn Sina gives a theory of knowledge, describing the abstraction in perceiving an object rather than the concrete form of the object itself. In metaphysics ibn Sina examined existence. He considers the scientific and mathematical theory of the world and ultimate causation by God. His aims are described in [1] as follows:-

Ibn Sina sought to integrate all aspects of science and religion in a grand metaphysical vision. With this vision he attempted to explain the formation of the universe as well as to elucidate the problems of evil, prayer, providence, prophecies, miracles, and marvels. also within its scope fall problems relating to the organisation of the state in accord with religious law and the question of the ultimate destiny of man.

Ibn Sina is known to have corresponded with [al-Biruni](#). In [10], eighteen letters which ibn Sina sent to [al-Biruni](#) in answer to questions that he had posed are given. These letters cover topics such as philosophy, astronomy and physics. There is other correspondence from ibn Sina which has been preserved which has been surveyed in the article [31]. The topics of these letters include arguments against theologians and those professing magical powers, and refutation of the opinions those who having a superficial interest in a branch of knowledge. Ibn Sina writes on certain topics in philosophy, and writes letters to students who must have asked him to explain difficulties they have encountered in some classic text. The authors of [31] see ibn Sina as promoting natural science and arguing against religious men who attempt to obscure the truth.

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