

DIALECTICAL VIEWS OF ABU ALI IBN SINA

Shokirov Murod Rustamovich

Teacher, Department of Legal and Social-Humanitarian Sciences,
Bukhara Academic Lyceum of the Ministry of Internal Affairs of the
Republic of Uzbekistan

Abstract

This article analyzes the dialectical views of Ibn Sina as clearly manifested in his approaches to logic, the theory of knowledge, understanding natural phenomena, and explaining interconnectedness. The dialectical methodology of the scholar, the essence of his views, their scientific foundations, and their practical significance today are analyzed.

Keywords: matter, four elements, dialectics, category, necessary existence, possible existence, interconnection, cause and effect, medicine, intellect.

1. Introduction

As the President of the Republic of Uzbekistan Sh.M. Mirziyoyev emphasized, “I am confident that our creatively thinking, talented and energetic young people will build the new Renaissance of the Turkic world in the future. In this path, the scientific discoveries and spiritual heritage created by our great ancestors will serve as a solid foundation for them” [1, p.160].

Based on these considerations, the article attempts to analyze the scholar's views on development and their significance in the life of society.

According to Academician Jondor Tulenov, Ibn Sina, like his predecessors and contemporaries, recognizes God and understands Him as the first source of existence. Ibn Sina stated, “existence is eternal; it can change its form, pass from one appearance to another, but it itself, that is, matter, does not disappear. Matter always exists before things that can come into existence, and these things need the matter that constitutes them” [5, p.44].

Ibn Sina says that bodies are composed of four elements. These four elements – air, water, fire, and earth – are interconnected and influence one another. From this, one thing or another appears or disappears. But their basis – the four elements – does not change and does not disappear. The



scholar says that two of the four elements are light and two are heavy. The light ones are fire and air, while the heavy ones are water and earth. Earth is a simple body, and its natural place is the middle of all bodies. The nature of the earth is cold and dry.

Water is a simple body; in its natural place, when earth and air are in their natural places, it surrounds the earth and is surrounded by air. Water is cold and wet. Due to external influences, water can fragment and spread, combine, and take various forms. Air, a simple body, according to the scholar, is hot and wet by nature. Its place is above water and below fire.

2. Literature Review and Methodology

Ibn Sina does not accept the Leucippus-Democritus conception of an unchanging substrate as the basis of material things. This conception puts forward the idea that the substrate of all things consists of atoms and empty space. Ibn Sina, however, recognizes water, earth, air, and fire as the basis of the material world and emphasizes their mutual transformation from one into another [3, p.6].

M. Khayrullayev gives broader views on this issue. According to Ibn Sina, the task of philosophy is to study existence, that is, all existing things, their origin, order, mutual relations, transition from one to another, and their degrees from all sides. According to his teaching, the world is a whole, complex existence. In order to examine this existence comprehensively, he takes the principles of necessity, possibility, reality, and causality as a basis. He divides the world and all existing things into two: necessary existence (wujudi wajib) and possible existence (wujudi mumkin). Necessary existence constitutes a whole that is dependent on nothing; it is the most willing, powerful, wise, and knowing God. All other things exist potentially and originate from Him, that is, from necessary existence, God [2, p.280].

According to the information presented by J. Tulenov, "Ibn Sina develops the philosophical view that matter constitutes the essence of everything and that matter manifests itself in various forms. Just as the form of a body cannot exist without matter, matter cannot exist without form. Therefore, just as the body and its form are inseparable from each other, matter and form are also inseparable. Matter is connected with movement, space, and time.

According to Ibn Sina, every thing has a cause and an effect; in the world and in the human world, no thing or phenomenon occurs by itself, without a cause. Any disease is the result of a certain cause, sometimes an external hidden cause.

3. Results

“Knowing every thing,” says the scholar, “is obtained and completed by knowing the causes of those things, if they have causes. Therefore, in medicine it is necessary to know the causes of health and disease. Health, disease, and their causes are sometimes open and sometimes hidden, and they are reached not through sensation, but through reasoning based on signs” [4, p.12].

Ibn Sina attaches great importance to comprehensively knowing objective conditions in studying disease. He divides the causes that produce and develop diseases into four. These are material, active, formal, and final causes.

“Active causes,” says Ibn Sina, “are the causes that change or preserve the human body and its conditions. They are the air and things related to it, foods, waters, drinks and things related to them, evacuation (and its opposite), retention, cities, dwellings and things related to them, physical and psychological movements and rest. Sleep and wakefulness are among the active causes. Transition from one age to another, differences according to age and sex, crafts, habits, things that come into contact with the human body and affect its nature either in accordance with it or contrary to it (such as medicines) are active causes.” Ibn Sina paid great attention to comprehensively knowing objective (causal) conditions in studying disease. He emphasized the great importance of the pulse in determining the cause of disease and what the ways of preventing measles and smallpox diseases occurring in children consist of. He proved the doctrine of microbes causing infectious diseases almost eight centuries before Pasteur [5, p.45].

M. Khayrullayev, continuing Ibn Sina’s views on matter, states: “The concrete forms and shapes of things change, but their material basis, their matter, does not disappear: ‘Matter always exists before things that can come into existence, and these things need the matter that constitutes them’.

Nature, whose materiality is a whole, develops according to its internal laws; natural phenomena are in causal relations. The simplest indivisible form of matter consists of four elements, namely air, fire, water, and earth. Complex material things are formed as a result of their various combinations.

J. Tulenov emphasizes that Ibn Sina teaches that human knowledge arises and develops on the basis of knowledge of objective reality. At the same time, he emphasized that sensory cognition is the initial stage of development, in which the external, superficial aspects of things are identified. He attached particular importance to the human mind and thinking in knowing the internal aspects and essence of things. According to his teaching, intellect is an active creative force and an instrument of cognition.

He wrote that intellect is of two types – an intellect between which and the first cause there is no intermediary, and an intellect between which and the first cause there is some intermediary. Abu Ali Ibn Sina firmly believed in the comprehensive development of intellect and in the possibility of knowing the secrets of nature and truth. Therefore, the scholar called on people to live as friends and in harmony with one another. He firmly believed that if people lived as pure-hearted and sincere friends and acted together, any difficulty could be made easier. It is clear that philosophical problems, particularly dialectical ideas, occupy a large place in Ibn Sina's work. These include the constant change of bodies, their interconnection, the categories of cause and effect, their types, and the dialectics of cognition [5, p.46].

4. Discussion

M. Khayrullayev says the following about Ibn Sina's views on the theory of cognition: "In interpreting the problem of cognition, Ibn Sina also advanced materialistic ideas. The human intellect becomes enriched and develops through the study of various sciences. In this, he paid particular attention to the science of logic. Intellect is interpreted as the criterion of any cognition and practical activity. 'Any knowledge that has not been weighed on the scale of the intellect,' writes Ibn Sina, 'cannot be true; therefore, it is not true knowledge.' In Ibn Sina's philosophy, knowledge is a process of receiving through the senses, logically classifying, and generalizing through abstraction. This process is based on dialectical principles.

Instead of denying contradictions or firmly avoiding them, the thinker accepted them as a source leading to general truth in thinking. For example, when working with contradictions such as existence and non-existence, the scholar applied a method of explaining them through logical analysis. The scholar recognized the continuous, dialectical relationship of cause and effect when making judgments about nature and intellect. He analyzed natural phenomena not only in a static state, but as continuously changing processes. This view is very close to the principles of modern scientific methodology.

Ibn Sina applied a dialectical approach not only in philosophy but also in the natural sciences (medicine, biology, physics). He understood processes in nature – such phenomena as life and death, heat and cold, health and disease – through opposing sides.

Ibn Sina's deepest dialectical views are manifested in the analysis of the issues of spirit and intellect (intellect, spirit). He views the spirit not as a static substance, but as a dynamic process organically connected with activity and experience. The growth of intellect, the process of purification, and the increase of empirical knowledge are all connected with dialectical growth.

5. Conclusion

In conclusion, the dialectical views of Abu Ali Ibn Sina are an approach to the search for truth through logical analysis, the dynamic nature of knowledge, and contradictions. His concepts are important not only in philosophy, but also in the natural sciences, medicine, and modern scientific research methodology. Ibn Sina's dialectical method makes it possible to deeply understand knowledge, analyze interconnected relationships, and synthesize complex processes.

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