

IBN SINONING FALSAFIY QARASHLARI

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Annotatsiya. Ibn Sino (lotinlashtirilgan nomi Avitsenna) o'rta asrlarning eng buyuk faylasuflaridan biri hisoblanadi. Uning falsafiy merosi juda boy va turli sohalarini qamrab oladi. Ibn Sino o'zining falsafiy qarashlarida Aristotel, Platon va neoplatonizm g'oyalarini uyg'unlashtirgan holda o'ziga xos maktab yaratdi.

Kalit so'zlar: falsafa, ilmiy meros, borliq, mohiyat, borliq.

PHILOSOPHICAL VIEWS OF IBN SINO

Abstract. Ibn Sina (Latinized name Avicenna) is considered one of the greatest philosophers of the Middle Ages. His philosophical heritage is very rich and covers various areas. Ibn Sina created his own school, combining the ideas of Aristotle, Plato and Neoplatonism in his philosophical views.

Keywords: philosophy, scientific heritage, being, essence, being.

ФИЛОСОФСКИЕ ВОЗЗРЕНИЯ ИБН СИНА

Аннотация. Ибн Сина (латинизированное имя Авиценна) – один из величайших философов Средневековья. Его философское наследие богато и многодисциплинарно. Ибн Сина создал уникальную школу, соединив в своих философских воззрениях идеи Аристотеля, Платона и неоплатонизма.

Ключевые слова: философия, научное наследие, существование, сущность, существование.

Abu Ali ibn Sino (to'liq ismi: Abu Ali al-Husayn ibn Abdulloh ibn Sino al-Balxiy - o'rta osiyolik qomusiy olimi, tabib va faylasuf deb yuritilgan. 980-yilning 18-iyunida Buxoro yaqinidagi Afshona qishlog'ida tug'ilgan va 1037-yilning 16-avgustida Hamadonda vafot etgan.

Avitsenna nomi bilan mashhur. Ibn Sinoning otasi Abdulloh shayx unvonini tinib olgamnshahridan bo'lib, Somoniylar amiri Nuh ibn Mansur (967–997) davrida Buxoro tomoniga ko'chib, Hurmaysan qishlog'iga moliya amaldori etib tayinlanadi. U Afshona qishlog'ida Sitara

ismli qizga uylanib ikki o'g'il farzand ko'radi. O'g'illarining kattasi Husayn (Ibn Sino), kenjasi Mahmud edi. Husayn 5 yoshga kirgach, Ibn Sinolar oilasi poytaxt — Buxoroga ko'chib keladi va uni o'qishga beradilar. 10 yoshga yetmasdan Ibn Sino Qur'on va adab darslarini to'la o'zlashtiradi.

Ayni vaqtda u hisob va aljabr (algebra) bilan ham shug'ullanadi, arab tili va adabiyotini mukammal egallaydi. Ibn Sinoning ilm sohasidagi dastlabki ustozlari Abu Abdulloh Notiliy edi. U el orasida hakim va faylasuf sifatida mashhur bo'lgani uchun otasi Ibn Sinoni unga shogirdlikka berdi. Notiliyning qo'lida olim mantiq, handasa va falakiyot (astronomiya)ni o'rgandi va ba'zi falsafiy masalalarda ўғўиулmoning aql-zakovatini ko'rgan ustozlari otasiga uni ilmdan boshqa narsa bilan shug'ullantirmaslikni tayinlaydi. Shundan so'ng ota o'g'liga ilm o'rganish va bilimlarini chuqurlashtirish uchun barcha sharoitlarni yaratib berdi. Abu Ali tinmay mutolaa qilib, turli ilm sohalarini o'zlashtirishga kirishdi. U musiqa, optika, kimyo, fiqh kabi fanlarni o'qidi, xususan, tabobatni sevib o'rgandi va bu ilmda tez kamol topa boshladi.

Ibn Sinoning falsafiy merosining asosiy jihatlari:

Metafizika:

Borliq va mohiyat: Ibn Sino borliq (vujud) va mohiyat (mahiyat) o'rtasidagi farqni alohida ajratib ko'rsatadi. Uning fikricha, borliq - bu mavjudlikning o'zi, mohiyat esa - narsaning o'ziga xos xususiyatlari majmuasidir. Xudo borliqning zaruriy sababidir (Vajib al-Vujud), boshqa barcha narsalar esa uning borlig'i bilan mavjud bo'ladi.

Birinchi sabab: Ibn Sino Aristotelning "harakatlantirmasdan harakatlantiruvchi" g'oyasini rivojlantirib, Xudoni borliqning birinchi sababi, hamma narsaning manbai deb biladi.

Aql turlari: Ibn Sino aqlning turli darajalarini ta'riflaydi: potentsial aql, aktual aql va orttirilgan aql. U inson aqlini Xudo aqliga yaqinlashtirishga harakat qiladi.

Bilim falsafasi (epistemologiya):

Aql va sezgi: Ibn Sino bilim olishda aql va sezgi idrokining o'rnini muhim deb biladi.

Uning fikricha, sezgi orqali olingan ma'lumotlar aql orqali qayta ishlanib, chin haqiqatga olib boradi.

Universal tushunchalar: Ibn Sino universal tushunchalar inson aqlida tug'ma ravishda mavjud emas, balki tajriba orqali shakllanadi degan fikrda edi.

Psixologiya:

Jon va aql: Ibn Sino jonni (nafs) tanadan alohida, abadiy substansiya deb hisoblagan. U insonning ruhiy jarayonlarini, his-tuyg'ularini va aql faoliyatini o'rganishga katta e'tibor bergan.

Ichki va tashqi sezgilar: Ibn Sino sezgilarni ichki va tashqi sezgilarga ajratadi. U ichki sezgilarga tasavvur, xotira, fantaziya va aql-idrokni kiritadi.

Axloq:

Fazilatlar va yomonlik: Ibn Sino axloqiy masalalarda ham o'zining falsafiy qarashlarini bildiradi. U fazilatlarini (adolat, himmat, hikmat kabi) inson hayotining asosiy maqsadi deb hisoblaydi va yomonlikka qarshi kurashish zarurligini ta'kidlaydi.

Baxt va kamolot: Ibn Sinoning fikricha, inson baxtga aql va fazilatlar yordamida erishadi.

U inson kamolotga intilishi, o'z bilim va qobiliyatlarini rivojlantirishi kerak deb hisoblaydi.

Ibn Sinoning falsafiy merosining ahamiyati:

Ilm-fanning rivojlanishi: Ibn Sino falsafasi o'rta asrlarda ilm-fanning, xususan, tibbiyot, matematika, astronomiya va kimyoning rivojlanishiga katta ta'sir ko'rsatdi. Uning "Tib qonunlari" asari asrlar davomida tibbiyot sohasida asosiy qo'llanma bo'lib xizmat qildi.

Yevropa falsafasiga ta'siri: Ibn Sinoning asarlari lotin tiliga tarjima qilinganidan so'ng, Yevropa falsafasiga, xususan, sxolastika falsafasiga katta ta'sir ko'rsatdi. Uning g'oyalari Tomas Akvinskiy kabi buyuk faylasuflarning qarashlariga asos bo'ldi.

Islom falsafasida o'rni: Ibn Sino islom falsafasida buyuk o'rin tutadi. Uning asarlari islom dunyosida falsafa, ilohiyot va axloq sohalarida muhim manba hisoblanadi.

Xulosa qilib aytganda, Ibn Sinoning falsafiy merosi jahon falsafasining eng yorqin sahifalaridan birini tashkil etadi. Uning asarlari o'rta asrlarda ilm-fan va falsafaning rivojlanishiga katta hissa qo'shdi va hozirgi kunda ham o'z ahamiyatini yo'qotgani yo'q.

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