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| **ABSTRAKTLIK** | (lot. *Abstractio* – mavhumlik). A. – tafakkurning asosiy metodlaridan biri. A. ikki ma’noda qo‘llaniladi. Birinchidan, A. deyilganda, aqliy bilish jarayoni anglashiladi, ya’ni buyumning ko‘pgina tomonlari, xususiyatlari va ularning o‘zaro aloqalari xayolan tasavvur qilinadi; ayni paytda, ular bir–biridan fikran ajratiladi, ularning qandaydir bizni qiziqtirgan tomonlari, xususiyatlari alohida–alohida tartibda farqlanadi. Ob’ektiv borliq har bir moddiy buyumning o‘ziga xos ko‘pgina tomonlari, xususiyati, sifati mavjud bo‘lib, ular boshqa buyum va hodisalar bilan son–sanoqsiz iplar bilan bog‘langan. |
| [**ABSURDISM**](https://en.wikipedia.org/wiki/Absurdism) | [philosophy](https://en.wikipedia.org/wiki/Philosophy) stating that the efforts of man to find meaning in the [universe](https://en.wikipedia.org/wiki/Universe) will ultimately fail because no such meaning exists (at least in relation to man). Absurdism is related to [existentialism](https://en.wikipedia.org/wiki/Existentialism), though should not be confused with it, nor[nihilism](https://en.wikipedia.org/wiki/Nihilism). |
| **АБСТРАКТ** | это возможность, для реализации которой на данный момент времени не сложились соответствующие необходимые условия. |
| **AGNOSTISIZM** | (yunon. *agnosis* – *a* – inkor, *gnosis* – bilish, bilishni inkor etish, noma’lum) – falsafiy ta’limot bo‘lib moddiy sistemalar, tabiat va jamiyat qonuniyatlari mohiyatini bilish imkoniyatlarini rad etib, bilimni voqealikka muvofiqligini isbotlash mumkin emas, deb hisoblaydi. A. antik skeptisizm va o‘rta asr nominalizmidan kelib chiqqan bo‘lib, XIX asr o‘rtalarida ingliz tabiatshunosi Geksli tomonidan muloqotga kiritilgan. |
| [**AGNOSTICISM**](https://en.wikipedia.org/wiki/Agnosticism) | the [philosophical](https://en.wikipedia.org/wiki/Philosophy) view that the truth values of certain claims — particularly [theological](https://en.wikipedia.org/wiki/Theology) claims regarding the existence of [God](https://en.wikipedia.org/wiki/Monotheism), [gods](https://en.wikipedia.org/wiki/Polytheism), or [deities](https://en.wikipedia.org/wiki/Deity) — are unknown, inherently unknowable, or incoherent, and therefore, (some agnostics may go as far to say) irrelevant to [life](https://en.wikipedia.org/wiki/Meaning_of_life). Agnosticism, in both its strong (explicit) and weak (implicit) forms, is necessarily a non-atheist and non-theist position, though an agnostic person may also be either an atheist, a theist, or one who endorses neither position. |
| **АГНОСТИЦИЗМ** | это философское направление, отрицающее возможность всякого познания. |
| **ALTRUIZM** | (lot. alter, fran. altruisme – boshqa) atamasini falsafaga O.Kont tomonidan kiritilgan. A. egoizmga qarama – qarshi axloqiy tamoyil bo‘lib, shaxsiy manfaatlaridan kechib, o‘zgalar manfaati, baxt–saodati yo‘lida beg‘araz xizmat qilish degan ma’noni anglatadi.  shaxsning ichki o‘z–o‘zini baholash, "yagona bir o‘zim" deyish qoidasidan voz kechishini anglatadi. A. axloqiylikni tashqaridan baholash orqali ta’minlanadi, shuning uchun A. insonni o‘z faoliyatiga vijdon bilan, xolisona baholashga majbur etadi. |
| [**ALTRUISM**](https://en.wikipedia.org/wiki/Altruism) | the belief that people have a moral obligation to serve others or the "greater good"; term coined by [Auguste Comte](https://en.wikipedia.org/wiki/Auguste_Comte" \o "Auguste Comte). Generally opposed to *self-interest* or *egoism*. |
| **ANIMIZM** | (lot. *anima* – ruh, jon) – jonga va ruhlarga ishonish. Animistik tasavvurlar ibtidoiy jamiyatda paydo bo‘lgan. Ibtidoiy kishilarning tasavvurida narsalar, o‘simliklarning joni bordek tuyulgan. Ya’ni jon odamlardan boshqa, ayrim mavjudotlarda bor ham. Ruh esa egalardan ajralgan holda ham mavjud bo‘lib, u har qanday narsalarga ta’sir ko‘rsatadi. A. tushunchasi birinchi bor, nemis olimi Shtal (1708) tomonidan kiritilgan. Uning ta’limotiga ko‘ra A. – hayot manbai – ruh barcha hayotiy jarayonlarning zaminida yotadi, "tanning haykaltaroshidir". Ushbu tushunchani Taylor o‘z konsepsiyasida o‘zgartirilgan holda qo‘llab, uni dinni paydo bo‘lish nazariyasiga asos qilib olgan. |
| [**ANIMIZM**](https://en.wikipedia.org/wiki/Animism) | "animism" has been applied to many different philosophical systems. This includes [Aristotle](https://en.wikipedia.org/wiki/Aristotle)'s view of the relation of soul and body held also by the [stoics](https://en.wikipedia.org/wiki/Stoics) and[scholastics](https://en.wikipedia.org/wiki/Scholastics). On the other hand, [monadology](https://en.wikipedia.org/wiki/Monadology" \o "Monadology) ([Leibniz](https://en.wikipedia.org/wiki/Gottfried_Wilhelm_Leibniz)) has also been described as animistic. The name is most commonly applied to [vitalism](https://en.wikipedia.org/wiki/Vitalism" \o "Vitalism), which makes life, or life and mind, the directive principle in evolution and growth, holding that life is not merely mechanical but that there is a directive force that guides energy without altering its amount. An entirely different class of ideas, also termed animistic, is the belief in the *world soul*, held by [Plato](https://en.wikipedia.org/wiki/Plato), [Schelling](https://en.wikipedia.org/wiki/Friedrich_Wilhelm_Joseph_Schelling) and others. Lastly, in discussions of religion, "animism" refers to the belief in indwelling souls or spirits, particularly so-called "primitive" religions that consider everything inhabited by spirits. |
| **АНИМИЗМ** | это вера в существование душ и духов. |
| [**BUDDHISM**](https://en.wikipedia.org/wiki/Buddhism) | a [dharmic religion](https://en.wikipedia.org/wiki/Dharmic_religion" \o "Dharmic religion) and [philosophy](https://en.wikipedia.org/wiki/Philosophy) based on the teachings of the Buddha, [Siddhārtha Gautama](https://en.wikipedia.org/wiki/Gautama_Buddha" \o "Gautama Buddha). The basic teachings of Buddhism have to do with the nature of suffering or dissatisfaction (*dukkha*) and its avoidance through ethical principles (the Eightfold Path). Buddhism originated in [India](https://en.wikipedia.org/wiki/India), and is today largely followed in East Asia, including [China](https://en.wikipedia.org/wiki/China), [Japan](https://en.wikipedia.org/wiki/Japan), [Korea](https://en.wikipedia.org/wiki/Korea), [Tibet](https://en.wikipedia.org/wiki/Tibet), and [Thailand](https://en.wikipedia.org/wiki/Thailand). Buddhism is divided into different sects and movements, of which the largest are the [Mahayana](https://en.wikipedia.org/wiki/Mahayana" \o "Mahayana),[Theravada](https://en.wikipedia.org/wiki/Theravada" \o "Theravada), and [Vajrayana](https://en.wikipedia.org/wiki/Vajrayana" \o "Vajrayana). |
| **BUDDIZM** | diniy–falsafiy ta’limot. B. dastlabki jahon dinlardan (xristianlik va islom kabi) biridir.  B. Neru tili bilan aytganda, Hindistonda "yashovchi dinamik hamda ming y.lar davomida keng tarqalgan dindir".  B.ning asoschisi hind shahzodasi Sidxartxa Gautama–Buddadir. B.ning asosiy g‘oyasi – boshqa shaklga kirish, xolos bo‘lish va nirvanaga yetishishdir. Nirvana – insonning buyuk ma’naviy holati bo‘lib, haqiqiy bilim bilan ravshanlashadi.  B. falsafasi veda matnlari asosida shakllangan. B. ta’limotining asosini uch muhim g‘oya tashkil etadi: 1) zo‘rlik qilmaslik; 2) hayotning har qanday shaklini ezgulik orqali qabul qilish; 3) azob – uqubat manbai – ehtiroslardan xalos bo‘lish. |
| **DEIZM** | (lot. deus – xudo) xudoning, olamning shaksiz birinchi sababchisi sifatida mavjudligini e’tirof etuvchi ta’limot.  D. atamasi birinchi marotaba 1564 yilda paydo bo‘ldi. D.ning turli ko‘rinishlari mavjud. XVII–XVIII asrlarda d. ta’limoti Fransiya, Angliya va b. Yevropa mamlakatlarida keng tarqaldi. D.ning dastlabki tarafdorlari xristianlikda mavjud bo‘lgan xudoning 3 muqaddas birligi to‘g‘risidagi aqidani rad etish bilan birga o‘zlarini ateist, deb hisoblamas edilar. |
| [**DEISM**](https://en.wikipedia.org/wiki/Deism) | the view that [reason](https://en.wikipedia.org/wiki/Reason), rather than [revelation](https://en.wikipedia.org/wiki/Revelation) or [tradition](https://en.wikipedia.org/wiki/Tradition), should be the basis of belief in God. Deists reject both organized and revealed religion and maintain that reason is the essential element in all knowledge. For a "rational basis for religion" they refer to the [cosmological argument](https://en.wikipedia.org/wiki/Cosmological_argument) (first cause argument), the [teleological argument](https://en.wikipedia.org/wiki/Teleological_argument) (argument from design), and other aspects of what was called [*natural religion*](https://en.wikipedia.org/wiki/Natural_theology). Deism has become identified with the classical belief that God created but does not intervene in the world, though this is not a necessary component of deism. |
| **ДЕИЗМ** | это философское направление, согласно которому лишь Бог сотворил мир, но не вмешивается в его дальнейшее развитие. |
| **PANTEIZM** | (yunon. ran – hamma, theos – xudo) – tarixan shakllangan falsafiy ta’limot bo‘lib, u xudo bilan tabiat bir–biriga, tamoman, mos bo‘lib tushadi, ular aynan birdir, ularni bir–biriga qarama–qarshi qo‘yish falsafiy tafakkur rivojiga putur yetkazadi, deb da’vo qiladi.  Turli tarixiy davrlarda p., mohiyatan bir–biridan farq qiladigan falsafiy sistemalarni, xilma–xil fikr–mulohazalarni o‘zida aks ettirib keldi. Mavjud an’analarga ko‘ra, p. Sharq va G‘arb p.dan iborat. Mas., Abu Nasr Forobiy borliq va uning vujudga kelishi haqidagi ta’limoti panteistik tusga ega. U o‘zining "Savollar mohiyati" asarida quyidagilarni yozadi: "Birinchi vujud o‘z–o‘zini biladi, uning mohiyati, muayyan darajada barcha mavjud narsalarni tashkil qilgani singari, o‘zini bilgan vujud muayyan darajada boshqa narsalarni ham biladi. Chunki mavjud narsalarning har biri o‘z mavjudligini undan oladi. Ikkinchi sabablarning har biri birinchi sababni bilib boradi". Demak, Forobiyning panteistik qarashlarida moddiy ibtido o‘zini xudo orqali namoyon qiladi. |
| [**PANDEISM**](https://en.wikipedia.org/wiki/Pandeism) | a type of deism that combines the deistic belief in a rationally determined, non-intervening God with the idea of pantheism (under theism, below) of God being identical to the Universe. |
| **ПАНТЕИЗМ** | это философское направление, которое отождествляет Бога и мир в целом. |
| **DETERMINIZM** | (lot. *determino*– belgilamoq yoki taqozo etmoq, aloqadorlik) – barcha predmet va hodisalarni qonuniyatlar yordamida sababiy jarayonlarini izohlab beradigan ta’limot.  Borliqdagi barcha (moddiy va ruhiy) narsa va hodisalarning bir-biri bilan bog‘liqligi va o‘zaro bir–birini taqozo etishining qonuniyatliligi haqidagi ta’limot. D. ta’limotining mazmunini bir hodisa (sabab) boshqa hodisa (oqibatning yoki natijaning) kelib chiqishini zaruriy ravishda belgilashi haqidagi g‘oya tashkil etadi.  Narsa va hodisalarning paydo bo‘lishi, bir holatdan ikkinchi holatga o‘tishi doimiy bo‘lib ular biror sabab orqali amalga oshadi. O‘zaro ta’sir kelib chiqadi. Ushbu o‘zaro ta’sirlar determinatsiyalanish jarayonida amalga oshadi. Ya’ni narsa va hodisalardagi harakatlarni barchasi bir vaqtni o‘zida amalga oshmaydi. Ulardan ma’lum bir qismlar va hodisalargina yangi narsa va hodisalarni kelib chiqishiga turtki bo‘ladi. Bu ham qonuniyatdir. Determinatsiya ana shu ba’zi qismlar yordamida tubdan yangi qismlarni kelib chiqishini ifodalaydi. |
| [**DETERMINISM**](https://en.wikipedia.org/wiki/Determinism) | the philosophical [proposition](https://en.wikipedia.org/wiki/Proposition) that every event, including human cognition, decision and action, is [causally](https://en.wikipedia.org/wiki/Causality) determined by an unbroken chain of prior occurrences. |
| **ДЕТЕРМИНАЦИЯ** | это генетическая связь между явлениями, при которых одно явление, называемой причиной, при наличии определённых условий с необходимостью порождает другое явление, называемое следствием. |
| [**DUALISM**](https://en.wikipedia.org/wiki/Dualism) | a set of beliefs that begins with the claim that the [mental](https://en.wikipedia.org/wiki/Mind) and the [physical](https://en.wikipedia.org/wiki/Nature) have a fundamentally different nature. It is contrasted with varying kinds of [monism](https://en.wikipedia.org/wiki/Monism), including [materialism](https://en.wikipedia.org/wiki/Materialism) and [phenomenalism](https://en.wikipedia.org/wiki/Phenomenalism" \o "Phenomenalism). Dualism is one answer to the [mind-body problem](https://en.wikipedia.org/wiki/Mind-body_problem). [Pluralism](https://en.wikipedia.org/wiki/Pluralism_(philosophy_of_mind)) holds that there are even more kinds of events or things in the world. |
| **DUALIZM** | (lot. duo – ikki) – falsafiy ta’limot. D. monizm, ya’ni yagonalikni e’tirof qiluvchi, plyuralizm (ko‘plikni, turli–tumanlikni e’tirof qiluvchi) ta’limotlarga qarama – qarshi bo‘lib, olamni va inson borlig‘ining negizini ikki mustaqil asosdan iborat, deb ko‘rsatadi. D.ga ikki qarama–qarshi asosning doimiy mavjudligini e’tirof etish, o‘rtasida doimiy kurash mavjudligini, ularning bir–birlarini yo‘q qilishga intilishlarini ham tan olish xosdir.  D. unsurlari qadimgi "Avesto"dagi yaxshilik xudosi – Axuramazda va yomonlik xudosi – Axura manlar kurashida ham namoyon bo‘ladi. Ushbu qarashlar manixiylikda ham mavjud (yorug‘lik va qorong‘ilik to‘qnashuvi, ezgulik va yomonlik). |
| **ДУАЛИЗМ** | это философское направление, признающее равенство двух начал бытия — и материального, и духовного, два типа реальности. |
| **EGOIZM** | (lot. ego – individ «men»i – ichki dunyosini anglatadi) o‘z–o‘zini qadrlash, sevish, shaxsiy «men»i to‘g‘risidagi fikrlariga asoslangan fe’l–atvorni anglatadi.  E. avvalo o‘z–o‘zini muhofaza qilishdan iborat tabiiy instinktning namoyon bo‘lishidir. Shu ma’noda, u odob–axloq maromlariga zid emas. Zero, individ o‘zida mavjud bo‘lgan salohiyatni anglashi va uni ro‘yobga chiqarishga intilishi, binobarin, jamoa va jamiyat oldidagi burchini ado etishi, shaxsiy qobiliyatlari va iste’dodlarini takomillashtirish uchun o‘z qadr–qimmatini bilishi va uni muhofaza eta olishi uchun «men»iga sodiq qolishi lozim. Biroq, shu asnoda boshqalarning hayoti va qadr–qimmatini nazar–pisand qilmaslik odob–axloq maromlari doirasiga sig‘maydi, binobarin, bunday holatda egoistning «men»i individualizmga aylanib ketadi. |
| [**EGOISM**](https://en.wiktionary.org/wiki/Egoism) | either a descriptive theory that maintains all conscious acts ultimately concern promoting one's self-interest, or a normative theory that maintains one should pursue one's self-interest. |
| **EPISTEMOLOGIYA** | bilish jarayonining mohiyati, bilimning voqealikka bo‘lgan munosabati, bilish jarayonining umumiy asoslari, uning haqiqatligini, shart-sharoitlarini aniqlovchi kabi muammolarni tadqiq etuvchi falsafaning qismi. Bilim nima, bilim qanday tuzilgan, bilimning qanday turlari mavjud kabi muammolar ham e.ga tegishli.  E. uchun aksariyat hollarda bilish jarayonining barcha xususiyatlarini bilish muhim ahamiyatga ega emas. E.da voqelikni real holatlarini ifodalovchi haqiqatlik xususiyatiga ega bilimlarni o‘ziga xosliklari inobatga olinadi.  E.ning asosiy muammolari: bilimning tuzilishi, bilimning qanday turlari mavjud? Bilim «hayot»ning umumiy qoidalari, o‘zgarishlari va rivojlanishi ilmiy–nazariy va amaliy faoliyatda bilimni ob’ektivligi va joriy etish mexanizmlarning mohiyati. |
| [**EPISTEMOLOGY**](https://en.wikipedia.org/wiki/Epistemology) | a term first used by the Scottish philosopher [James Frederick Ferrier](https://en.wikipedia.org/wiki/James_Frederick_Ferrier) to describe the [branch](https://en.wikipedia.org/wiki/List_of_academic_disciplines_and_sub-disciplines#Philosophy) of [philosophy](https://en.wikipedia.org/wiki/Philosophy) concerned with the nature and scope of[knowledge](https://en.wikipedia.org/wiki/Knowledge);[[5]](https://en.wikipedia.org/wiki/Glossary_of_philosophy#cite_note-5)[[6]](https://en.wikipedia.org/wiki/Glossary_of_philosophy#cite_note-6) it is also referred to as "theory of knowledge". Put concisely, it is the study of knowledge and justified belief. It questions what knowledge is and how it can be acquired, and the extent to which knowledge pertinent to any given subject or entity can be acquired. Much of the debate in this field has focused on the [philosophical analysis](https://en.wikipedia.org/wiki/Philosophical_analysis) of the nature of knowledge and how it relates to connected notions such as [truth](https://en.wikipedia.org/wiki/Truth), [belief](https://en.wikipedia.org/wiki/Belief), and [justification](https://en.wikipedia.org/wiki/Theory_of_justification). The term was probably first introduced in Ferrier's *Institutes of Metaphysic: The Theory of Knowing and Being* (1854) |
| **ЭПИСТЕМОЛОГИЯ** | философское направление, в котором предметом исследования является сам процесс познания в его целостности, а не отдельные формы. |
| **EKZISTENSIONALIZM** | (lot. existenz – yashash; nemis. yexistieren – yashamoq) - falsafiy oqim. Ontologik ekzistensializm (Xaydegger), diniy ekzistensializm (Yaspers), J.P.Sartr ekzistensializmi ko‘rinishlarida bo‘ladilar. Shu bilan birgalikda fransuz, nemis, rus e. turlari borligi ham tan olinadi. E. mohiyatini uning turkumlashishini aniqlashda turlicha yondashuvlar mavjud.  Barcha ta’limotlarda insonning borlig‘i yagona haqiqat sifatida tan olinadi. Bu borliq, avvalo, har qanday falsafiy bilimning boshi va oxiri hisoblanadi. Inson eng avvalo o‘zining mavjudligi haqida fikr yuritadi, his qiladi, yashaydi. Keyin esa, hayotdagi o‘z o‘rnini aniqlaydi. Inson o‘z mohiyatini o‘zi aniqlaydi. Mohiyat insondan tashqarida bo‘lmaydi. Inson o‘zligini o‘zi aniqlaydi, u o‘zgacha emas, shunday bo‘lmoqlikni istaydi. Inson individual maqsadga intiladi. U o‘zligini yaratadi, o‘z hayotini o‘zi tanlab oladi.  Haqiqiy inson har qanday sarob va individdan yuqori turgan borliq orasida bekinmaydi. Inson o‘zining faoliyati, xatti–harakatlari va uning oqibatlari uchun mutlaqo o‘zi javobgar ekanligini tushunadi. |
| [**EXISTENTIALISM**](https://en.wikipedia.org/wiki/Existentialism) | the [philosophical movement](https://en.wikipedia.org/wiki/Philosophical_movement) that views human existence as having a set of underlying themes and characteristics, such as anxiety, dread, freedom, awareness of death, and consciousness of existing, that are primary. That is, they cannot be reduced to or explained by a natural-scientific approach or any approach that attempts to detach itself from or rise above these themes. |
| **ЭКЗИСТЕНЦИЯ** | это основная категория экзистенциализма, неосознанное внутреннее бытие человека, отличное от его эмпирического существования, которое не есть действительное. |
| **FATALIZM** | (lot. fatatis – tadirga oid) – butun olam, jumladan insonning hayoti oliy iroda tomonidan tole, taqdir sifatida azaldan belgilab qo‘y.ganligi to‘g‘risidagi ta’limot. |
| [**FATALISM**](https://en.wikipedia.org/wiki/Fatalism) | the view that human deliberation and actions are pointless and ineffectual in determining events, because whatever will be will be. One ancient argument, called the *idle argument*, went like this: "If it is [fated](https://en.wikipedia.org/wiki/Destiny) for you to recover from your illness, then you will recover whether you call a doctor or not. Likewise, if you are fated not to recover, you will not do so even if you call a doctor. So, calling a doctor makes no difference." Arguments like this are usually rejected even by causal[determinists](https://en.wikipedia.org/wiki/Determinism), who may say that it may be determined that only a doctor can cure you. |
| [**IDEALISM**](https://en.wikipedia.org/wiki/Idealism) | the doctrine that reality or knowledge is founded on ideas (mental experience). Depending on the specific *ideal*, idealism is usually juxtaposed with [materialism](https://en.wikipedia.org/wiki/Materialism) or[realism](https://en.wikipedia.org/wiki/Philosophical_realism). |
| **IDEALIZM** | (yun. Idea – g‘oya,fikr) – eng qadimgi o‘ziga xos falsafiy yo‘nalishlardan biri bo‘lib, tafakkurning borliq, ruh va ong masalasida tafakkur, ruh va ongni borliqning yagona asosi deb e’tirof etadi. I. olam ong, “Mutlaq g‘oya”, “Dunyoviy ruh”ning ifodasi, go‘yoki ko‘lankasi, deb hisoblaydi. I.ga ko‘ra aslida bizning ongimiz real mavjud bo‘lib, moddiy-ashyoviy olam, borliq, tabiat esa ongning, sezgi, his-tuyg‘u, tasavvur va tushunchalarning hosilasidir. Fal-iy I. o‘z mohiyatidan kelib chiqib, ikki ko‘rinishda–sub’ektiv I. va ob’ektiv I.da namoyon bo‘ladi. Sub’ektiv I. borliqning asosi sifatida alohida olingan individium, sub’ektning ongi, sezgisini tan oladi. U ingliz fay.i va episkopi J.Berkli nomi b-n bog‘liqdir. Uning fikricha, narsalarning barcha sifat va  xossalari, inson sezgilaridan o‘zga narsa emas. Bizni qurshab olgan moddiy jismlar ob’ektiv, ya’ni bizning ongimizdan tashqarida mavjud emas. Odamlarning sezgi, his-tuyg‘ularigina real mavjuddir. Mavjud bo‘lish – bu sezgilar tomonidan qabul qilinish. Bunday qarash pirovard natijada solipsizmga ya’ni voqelikni aks ettiruvchi sub’ektdan o‘zga barcha real narsa-ashyolarni, inson va insoniyatni rad etishga olib keladi. |
| **ИДЕАЛИЗМ** | это философское направление, которое на 1-й план в вопросе о первоначале бытия ставит идею. Идеализм делится на субъективный (весь мир выводится из сознания конкретного индивида — Кант, Фихте) и объективный (идеальны только Бог, Мировой Разум и Абсолютная Идея, именно они дают начало бытия — Платон, Гегель). |
| **MATERIALIZM** | materialistik oqimiga mansub fay.lar K.Fogt, R.Moleshott va L.Byuxnerning  fal-iy qarashlarini ta’riflash uchun Engels tomonidan kiritilgan tushuncha. G‘arb fal.siga mansub bo‘lgan V.m. oqimi 19-a.ning 1-yarmida tabiiyot ilmi rivojlanib,  ulkan yutuqlarga erishilganligi ta’sirida vujudga keldi. Jumladan, energiyaning saqlanish qonuni, CH.Darvinning evolyusion ta’limotini ijtimoiy hodisalarga tadbiq qilinishi, miya funksiyalarini jadal ravishda tadqiq etilishi kabi tabiiy fanlarning kashfiyot va yutuqlari argument sifatida butun naturfalsafaga, jumladan, nemis klassik fal.siga qarshi yo‘naltiriladi. Ijtimoiy hodisalarni (mas., sinfiy tafovutlarni, xalqlar tarixini o‘ziga xos xususiyatlarini va b.) tahlil qilishda V.m.da biologizm, naturalizm va empirizm nuqtai nazaridan fikr yuritiladi; gnoseologiya masalalarini empirik yo‘l b-n tadqiq qilish, fal.ni tabiatshunoslikka qarama-qarshi qo‘yish kabi urinishlar ham V.m.ga xos  ish uslubidir |
| **МАТЕРИАЛИЗМ** | это философское направление, которое выводит всё из материи и принимает материю в качестве первоначала бытия. Материализм делится на стихийный, атомистический, вульгарный (абсолютизирует первичность, но не знает, что появилось раньше: идея или материя) и объективный (диалектический — связь между материей и идеей неоднозначная). |
| [**MATERIALISM**](https://en.wikipedia.org/wiki/Materialism) | the [philosophical](https://en.wikipedia.org/wiki/Philosophy) view that the only thing that can truly be said to '[exist](https://en.wikipedia.org/wiki/Existence)' is [matter](https://en.wikipedia.org/wiki/Matter); that fundamentally, all things are composed of 'material' and all phenomena are the result of material interactions. |