JOURNAL OF ADVANCE SCIENCE & EMERGING TECHNOLOGIES **EXAMPLES OF NEW AGE GERMAN PHILOSOPHY**

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Abstract: In the new era, writers such as Goethe, Schiller, Lessing and philosophers such as Kant and Fichte Hegel flourished in Germany. In their works, the mutual agreement, compromise, and conflicting nature of the German bourgeoisie found its expression. The German bourgeoisie was relegated to a philosophy where political activism was not practical.

Kev words: Goethe, Schiller, Lessing, Kant, Fichte, Hegel.

French philosophy and German classical philosophy emerged in the late 18th and early 19th centuries. During this period in Germany, capitalism was now emerging and feudal relations were being destroyed. German classical philosophy was created and developed under the influence of bourgeois democratic characters and revolutionary uprisings of this period. The representatives of German classical philosophy appeared as ideologues of the German bourgeoisie. Germany was politically and economically backward compared to other Western European countries. The German bourgeoisie was timid and weak. In such a period, to put it in a more simple language, "He was engaged in small things and big dreams."

During this period, writers like Goethe, Schiller, Lessing, philosophers like Kant, Fichte Hegel grew up in Germany. In their work, the mutual agreement, agreement, conflicting nature of the German bourgeoisie found its expression. The German bourgeoisie was moved to a philosophy where political activism was not practical. The representatives of German idealism used the shortcomings of pre-Marxist metaphysical materialism and criticized it on the basis of idealistic dialectics and gave some brilliant ideas, because the scientists who created this philosophical system relied on historical, natural and scientific materials. German classical philosophy was the highest stage of bourgeois thought, but its creators were powerless in front of the revolutionary conclusions arising from their dialectical views.

The founder of German classical philosophy was I. Kant /1724-1804/. He is a publicist, works in philosophy and law. Since he was an ideologue of the German bourgeoisie, his philosophy reflected the ambivalence characteristic of the German bourgeoisie. He tries to reconcile idealism and materialism, religion and science, and on the other hand he denies knowing things /agnosticism/. Kant's philosophy is divided into two periods. "Pre-critical" and "critical period". Both periods try to reconcile materialism and idealism. In the first period, under the influence of studying medical sciences, materialistic aspects were strong in him. In the second period, idealistic ideas prevailed. Kant begins his career by criticizing Newton's cosmogony. While Newton expressed the law of gravitation based on the situation of his time, Kant starts from its emergence and development. Democritus, the follower of Epicurus, examines this issue as a tragedy of Newton's attachment to God. He explains the origin of the solar



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system by the nebular origin and proves the problem of constant creation and disappearance of matter, saying that there is no impulse. Kant sets the problem of the possibility of scientific knowledge as a task. According to him, a person should first check the possibility of knowing. And this leads to putting in a row the things that he needs to know with the process of knowing. But I. Kant limits thinking. According to him, the reality of things is different from the essence of things. He says that there is an objective world, but they (things) are in themselves and cannot be known. This view of Kant leads to agnosticism. According to Kant, reality is chaotic, and our mind is not connected with experience, and it introduces general necessary laws into reality. So, according to Kant, things must be coordinated with consciousness.

Kant's service is in criticizing the metaphysical method and approaching the dialectical method, in recognizing the contradictions in human thinking. Elements of idealism and materialism in Kant's philosophy greatly influenced the development of German philosophy.

His philosophy originated in G. Hegel's idealism and Feuerbach's materialism. German idealism (1770-1831) reached its peak in Hegel's philosophy. The main issue in his philosophy was solved on the basis of objective idealism. He affirmed that worldly spirit lies at the basis of nature and social phenomena. He says that the worldly spirit is the first, and nature is the derivative. The basis of Hegel's philosophy is the absolute idea. There was a conflict between Hegel's philosophical system and his method. This conflict reflected the nature of the German bourgeoisie, on the one hand, its struggle against the old feudal relations, and on the other, its fear of the growing working class movement. Hegel founded the dialectical method by promoting the idea of development in philosophy.

The dialectical method is the rational core of Hegel's philosophy. Hegel was the first to fully and consciously describe the general forms of dialectical movement.

Many philosophers gave a positive assessment of Hegel's theory of broad and deep development, which has a rich content. Hegel's doctrine of dialectical development from the bottom up, from the simple to the complex, is a blow to the metaphysical doctrine. Hegel was the first to describe the laws of dialectics, albeit on an idealistic basis.

Recognizing the reality of contradictions, Hegel, who gave an idea that is opposite to metaphysics, proves that contradiction is the inner source of movement and development, and the unity and struggle of opposites is the main law of dialectics.

Hegel characterized the gradual transition of development from quantitative changes to qualitative changes through leaps and founded the law of dialectic transition from quantitative changes to qualitative changes. Proving that there is a connection between the old and the new in development and the preservation of the positive content of the lower stage, which is denied at the higher stage of development, he discovered the law of negation of negation. In addition to the basic laws of dialectics, Hegel also characterized the categories of dialectics, such as cause and effect, conflict and necessity and chance, possibility and reality, content and form, essence and event. These are the progressive aspects of Hegel's philosophy and its main merits.

Hegel's merit is again that - he is the first to show the whole natural, historical and spiritual world as a process, that is, in continuous movement, changing, re-forming,

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and progressing, and this movement tries to theoretically reveal the inner connection of development with The fact that Hegel did not solve this task in a practical way is not important here. His historical service was that he set this task in the middle.

The main achievement of Hegel's philosophy is his system. He was against materialism because he was an objective idealist. He believed that the material world is the embodiment of an abstract idea, that the process of continuous development is characteristic of the absolute spirit, not the real world, and that this spirit is the basis of the world.

According to Hegel, the creator of reality is also an absolute idea. In Hegel's scheme, the absolute idea goes through three periods in its development: 1) shadow: it lives in a state of thought that arose before nature. He appeared before man. According to him, the abstract thought that lives outside the human mind lies in the absolute idea. He expressed it in the book "Logic".

At a certain second stage of its development, the absolute idea turns into its opposite - nature. That is, he alienates himself. In the third period, the absolute idea is embodied in a person. He explains this in "Philosophy of Spirit".

In the third period, human thinking is expressed in various forms of social consciousness and reaches absolute truth, thus the period of development of the absolute idea ends, as a result, development becomes a vicious circle.

Hegel's philosophy touches on the issues of the philosophy of state and law, aesthetics, philosophy of religion, and gives his idealistic thoughts in this field as well.

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