

KANT'S CATEGORIES AND PRINCIPLES BEFORE THE CRITICAL PERIOD

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Keywords: phenomena, views, pre-criticism, cognitive power, human behavior, critical elimination

Introduction: Researchers divide Kant's scientific legacy into two periods:

"Pre-criticism period" The period of Philosophical-aesthetic teachings written before Immanuel Kant's "Criticism" was written "Critical period", that is, the period from the writing of Immanuel Kant's "Critique" to the present day

We can say that the main reason for this is the existence of important comments and additions characteristic of Kant's views. The first period, in 1746, Immanuel's first work was written under the title "Thoughts on the Evaluation of the Influence of Living Forces", but its publication began in 1747 and lasted until 1770.

The reason why the first period was named as such was that Kant did not see himself under "criticism" during this period and did not form the "critical period" in himself. Based on the reasons given, the first period was conditionally called "pre-criticism". By the second period, he relied on the principle that all philosophical work and research should be based on criticism, and began to create under this idea.

In the first period, the problems of natural philosophy were the central idea in the philosopher's scientific research. The theories, hypotheses about the first appearance of the stars in the celestial system as "nebulae", mentioned in the work entitled "The most general theory and history of the sky" published by Immanuel in 1755, in the development of knowledge of the universe and the science of astronomy also served as a great source of information.

During this period, Kant tried to develop knowledge about the universe, to introduce innovations to the science of astronomy. As an example, we can cite several researches such as the principles of force measurement, the emergence and development of the solar system, the history of the Earth and its future development prospects, the determination of the relative nature of the movement of planets, and the cosmic significance of rising tides. In addition, in the content of the works created during this period, he explained in his works that it is possible to achieve things that are impossible to know with the help of the human mind.

"In the pre-critical period, Immanuel Kant developed a coherent philosophical system in which he tried to answer the basic questions of human existence: "What can I know?", "What should I do?", "What can I hope for?" According to him, all knowledge begins with experience, but is not limited to it. Some knowledge is created by the very cognitive ability of a person and has prior, a priori experience. I. Kant associated the understanding of philosophy with overcoming a number of difficulties caused by limited theoretical knowledge.

This limitation is the result of the division of the world into knowable "events" (phenomena) and unknowable "things in themselves" (noumena). The contradiction of knowledge in the essence of thinking is the impossibility of grasping the whole world without relying on emotional thinking.

Nevertheless, the existence of difficulties does not indicate the impossibility of knowledge in philosophy in general - it is possible, but from the point of view of Immanuel Kant, as a criticism of

the reliability of knowledge, the establishment of its limits. At the same time, the new philosophy should not be limited to the criticism of theoretical ("pure") reason. Criticizing practical reason (morality, morality, behavior) should be an equally important task for him. According to I. Kant, human behavior should be based on three everyday rules:

1. To act in accordance with norms that can become universal law;
2. Your actions are based on the fact that man is the highest value; it cannot be used as a tool;
3. All actions should be aimed at the common good

Kant's theory of knowledge is based on the recognition of the activity of the human mind. In the depths of our consciousness there are fundamental categories, forms of understanding (for example, time and space) that precede and independently of experience. He called them a priori.

The truth is not in reality, but in the mind itself. It is from itself that it creates its forms, the method of knowledge and the subject of knowledge, i.e. phenomena, creates the natural world, acts as the creator of all existing things. The essence exists "in itself", it is unattainable and objective, and the phenomena created by a priori consciousness, they exist, are subjective. Kant teaches about antinomies and proves the weakness of the human mind, i.e. opposite statements are equally true and false.

He attributed the phrases "the world is finite and infinite", "the world is dominated by freedom and necessity" to these. Kant shows how to act in life in his Critique of Practical Reason. Here he gives arguments in favor of belief in God, but at the same time he does not try to prove that God really exists. Kant is the author of the categorical imperative in ethics: "Follow such a rule that you wish to be a universal law, so that you always look at humanity and every man as an end and never only as a means."

In his opinion, the categorical imperative should also be used in relations between nations. I. Kant's philosophy J.J. Rousseau's French initiative had an impact. He was under the influence until the "critical" period. Until 1780, Kant studied Newtonian mechanics. In 1755, under his influence, the work "General natural history and theory of the sky" was written. The essence of the theory lies in the search for human cognitive power. Kant sets himself the task of knowing the mind's ability to know the world around it.

According to scholars, Kant made a theoretical journey into the human mind. Three works are devoted to the ability of the human mind: "Critique of pure reason", "Critique of practical reason", "Critique of the ability to judge". In these works, he analyzes intelligence, explores the field of human emotions and human will. It examines the ability of the human mind to evaluate a work of art.

All three works have an anthropological orientation. The main question that passes through his theoretical considerations is what is a person? What is its essence? As an answer, we can say that a person is a free being and realizes himself in moral activity. The next question concerns epistemology. What can I know? What abilities can the human mind know the world? But is it possible for the human mind to know all over the world? The powers of the mind are great, but there are limits to knowledge.

A person cannot know: whether God exists or not depends only on faith. The surrounding reality is recognized by the way of reflection of the mind, so the human mind cannot fully perceive the surrounding world. Kant distinguished between the phenomena of things perceived by the individual

and the things that exist by themselves. We know the world not as it is, but only as it appears to us. Thus, a new theory proposed is the theory of "thing-in-itself".

In Kant's theory, he asks the following questions: if something cannot be known by itself, can it be known? inner world person? If so, how is the cognitive process going? In response, Intelligence is the ability to think on the basis of subtle impressions, intelligence is the ability to think about things that can be given in experience. For example, your own soul.

Kant concludes that reason cannot be relied on in everything. It is possible to believe in what cannot be known with reason. Experience is nothing more than a flow of sensory information that conforms to a priori forms; exists in space and time. A priori mental forms are concepts that correspond to our experience. In Kant, consciousness appears as a hierarchical ladder.

Practical reason considers moral problems, man is understood as a dual being: a person as a body and a phenomenon. He examines each idea not only from a philosophical point of view, but also in relation to other related fields. According to Kant, man is a representative between two worlds: the world of needs (nomenov) and the world of freedom (events).

But I. Kant believed that all these considerations, interests, inclinations, and beliefs destroy and deform the moral will, and therefore should not be interfered with. I. Kant divided practical principles into "maxims" and "laws", including the general definition of moral will. Maxim, according to the concept of I. Kant, is the "subjective principle of the will" that is relevant for the will of a particular person, and the law is "objective" - in the sense of general validity - the principle of the will, which every rational valid for the creature's will.

I. Kant calls such a law "imperative", explaining that an imperative is "a rule characterized by an obligation that represents an objective compulsion to act...". Imperatives, in turn, are divided by I. Kant into "hypothetical", the fulfillment of which is related to the existence of certain conditions, and "categorical", which are mandatory in all conditions, and therefore are determined by any conditions nazar applies. under any circumstances.

Again, I. Kant defines "the existence of one categorical imperative" as the highest law of morality. As an antinomy of practical reason, I. Kant showed the impossibility of the pursuit of happiness being the "stimulating cause of the maxim of goodness" and the maxim of virtue being the "active cause of happiness" in the world. human presence on earth. I. Kant saw the "critical elimination" of the antinomy in the assumption that the highest goodness that makes a virtuous person happy is realized in the other world "intelligent world".

The Critique of Practical Reason's statements about the immortality of the soul, the existence of God, and the most "definite" reality of the world contradict what the Critique of Pure Reason says about all this. I. Kant, firstly, considered its inevitability, and secondly, decided in favor of practical reason, which was declared to be a more authoritative intellectual authority than theoretical ("speculative") reason.

According to I. Kant, the reliance of the practical mind on the "moral law" made it possible to perceive the "objective reality", which was completely unknown for theoretical reasons due to its limited capabilities. The theoretical mind fell into paralogsms when trying to prove the immortality of the soul, "because it lacked the sign of permanence to bring the psychological concept of the subject in the last state ... to bring it into reality. "the idea of matter", then practical reason introduces

the concept of the immortality of the soul by assuming the infinite duration of its existence, "necessary for the harmony with the moral law in the highest good ...".

Finally, if theoretical reason has attempted to resolve antinomies and put forward the concept of an irrational world, practical reason comes to the cosmological idea of a rational world and the consciousness of our existence in such a world. ", and this is based on the fact of free will, which he "proves through moral laws".

It is not an exaggeration to say that Kant set certain limits on the ability to reason, and managed to seal these views for eternity in the field of philosophy. In this regard, he mentioned the following points: I. Kant defined the ability to reason as "the ability to bring the particular to the general", at the same time, the ability to reflect, expressed in thinking, "according to a certain principle, it is possible expressed according to the image given for the concept. to this' and the defining ability expressed in 'determining the underlying concept through a given empirical representation'.

The subject of Kant's research is only the ability to think. He divides it into the aesthetic faculty of judging works of art and the teleological faculty of judging "natural things," by which he means biological organisms. Accordingly, the first part of "Critique of Judgment" was, in fact, philosophical aesthetics (or philosophy of art), and the second - philosophy of organic nature.

When considering the ability of aesthetic thinking, I. Kant gave the main importance to the specific feeling of "pleasure" ("good intention") experienced from things that are considered beautiful (or sublime). I. Kant raised the problem of specific characteristics of aesthetic "pleasure" in contrast to simple "pleasant" in the emotional sense and "good" in the moral sense and deeply researched it.

Conclusion

I. Kant, who understood the foundations and essence of moral rules regulating relations between people, considered it one of the most important tasks of philosophy. "Two things," he said, "always fill the soul with new and stronger wonder and wonder, the more often and the longer we think about them, these are the starry sky above me and the moral law within me."

Since I. Kant interpreted the "moral law" as an immutable given that exists in the mind of all people, has an absolute value, he is inclined to see it as following the principles of "critical philosophy". in it, there is another a priori form of consciousness - in addition to those listed in the Critique of Pure Reason. I. Kant was convinced that the basis of moral obligation should be sought only a priori "from the point of view of pure reason" and not from the conditions of the world in which it is located.

Note that Kant's definition of the will is broader than the meaning he gives here to this notion of the ability to govern such intentions and actions as may be judged good or evil.

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