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THE TRUE PREREQUISITES FOR THE ORIGIN OF PHILOSOPHY

Abstract: this article reveals the true preconditions for the emergence of philosophy as a sociocultural phenomenon. A critical analysis of the philosophical views of Plato and Aristotle on the genesis of the provocation of the subject to the process of abstract reflection - philosophizing, undermines the foundation of the prevailing speculative ideas, explicating the act of surprise as a generator of continuous questioning. The direct relationship of philosophy with the state of cognitive uncertainty - doubt, which causes the transformation of confusion into an impulse of conscious deconstruction, is argued. As a result of the study, the following conclusion is made: philosophy owes its emergence, development and immortality to a specific mental state that determined its incomprehensible predestination. Philosophy is the primary product of doubt.

Key words: philosophy, mythogenic conception, epistemogenic conception, surprise, doubt.

Touching upon a wide range of eternal philosophical problems referring to questions about the origin of the world, its structure and the position of man in it, it is impossible to avoid a difficult situation in establishing the root cause of the genesis of philosophy as a methodology for scientific knowledge of reality. The existence of various theories, prerequisites and concepts that determine the roots of the genealogical tree of philosophy forms a system of universal branching, consistently irreducible to a single primary source of a revolutionary upheaval in consciousness that occurred during the period of decomposition of the primitive communal system and the emergence of a class society. This stage of social development created favorable conditions for the evolution of a completely new

form of theorization of existing knowledge. The German philosopher Karl Jaspers, to designate the period of the emergence of philosophy, introduces the term "axial time", which is characterized by the coordination of the human worldview from mythological ideas to rational justification. The content of the mythogenic concept of the genesis of philosophy is the reassessment of the emotional-sensual epistemological phase in favor of rational-logical reflection, which allows one to get rid of the chains of sensationalism and irrationalism through immanent transformations and transformations. Thus, the origin of philosophy can be expressed as a gradual modernization and rationalization of abstract narratives. The essential difference between the mythogenic and epistemogenic concepts, which perceive the emergence of philosophy as an inevitable process "from myth to logos", is the diametricality of the proposed paradigms. The epistemogenic concept proceeds from a special means of mental activity - generalization - a form of reflection of the general features and qualities of the phenomena of reality. The relationship of this concept to the positivist tradition, based on the empirical foundation of research, contributed to the reduction of philosophy to theoretical natural science. The content of the two initially opposing concepts was later reduced to the epistemogenic-mythogenic concept, which includes both sources of the genesis of philosophy as a sociocultural phenomenon.

The engine of philosophy as an abstract spiritual search, according to Plato and Aristotle, is surprise. "Theaetetus. - By the gods, Socrates, I am extremely amazed at what it is, and sometimes my head is spinning when I think deeply about it. Socrates. - Theodore seems to be quite groping for the essence of your nature, my friend. After all wonder is inherent primarily in the philosopher. This is precisely the beginning of philosophy, and nothing else .. ". In order to verify the reliability of this provision, it is necessary to analyze the factors influencing the occurrence of this emotion. The French philosopher René Descartes, sharing the position of Aristotle, in his famous list of six primitive passions, gives astonishment an exceptional place. "Other passions may serve to make us pay attention to useful and harmful objects; wonder alone draws attention to rare

objects." Analyzing the nature of surprise, Descartes comes to the conclusion that the impulse to philosophize is due precisely to the emerging cognitive emotion. The feeling of some confusion, according to Kant, is revealed when meeting with something unexpected. Ushinsky, partly sharing the position of Descartes, expresses the following: "We are surprised at a new, unexpected phenomenon for us precisely because we feel all the difficulty to introduce it as a new link in the strings of our ideas, and as soon as we do this, the feeling of surprise will stop." Surprise, by its nature, is a short-term reaction of bewilderment directed at an object or phenomenon that provokes a state of cognitive dissonance in a person. In the process of this reaction, pronounced changes in the muscles of the face are observed: wide opening of the upper eyelids and relaxation of the lower ones, opening of the mouth and relaxation of the lips. The totality of all mimic expressions, reflecting the state of amazement, is thus a physiological reflex of the brain to the degree of cognitive dissonance.

Aristotle, raising surprise to the rank of the root cause of all philosophizing, demonstrated to the world his intellectual inconsistency. The reaction of surprise is only an involuntary and sudden metamorphosis, which serves as an indicator of cognitive changes in thinking. The true source of all philosophizing is doubt, which underlies the denial of the possibility of reliable knowledge of objective reality - skepticism. The largest representatives of skepticism include the ancient Greek philosophers Pyrrho and Sextus Empiricus. The implacable enemy of the sophists, Pyrrho, the founder of the skeptical school, undermined the foundation of dogmatic philosophy, showing that the impossible can be proved from an assumption. Diogenes of Laerste, mentions the Pyrrhonians as a calm and indifferent expression of silence. "They reject all proofs, criteria of truth, signs, causes, movements, study, arising, existence of good and evil by nature." A follower of the ancient school of skepticism, Sextus Empiricus, in his books "Against Various Sciences" argues the failure of grammar, rhetoric, geometry, arithmetic, astrology and music, questioning them as sciences.

The cornerstone of skepticism and its characteristic feature is the philosopher's abstinence from judgments due to the equivalence of opposite judgments - isosthenia. The being perceived by the subject and its further comprehension has the character of a distortion - a kind of appearance that is different from objective reality. Knowledge of the world, thus, is reduced to the observation of deformed reflections of fragmentary phenomena - shadows. The judgments of philosophers and the content of various philosophical traditions are so pluralistic and contradictory that there is a need for a conscious rejection of any statements regarding the entire universe. Guided by the epistemological principle of doubt, the supporters of this philosophical direction, thus, become hostages of their own questioning. A critical approach in relation to all existing judgments turns the formulation of philosophical questions into a desperate attempt to study the world order incomprehensible to man. The continuous modification of matter leads the questioner to a stable position of epistemological relativism, which also extends its influence to the system of ethical categories. This position is also confirmed by the philosophical views of Protagoras, which anticipated relativism: "Man is the measure of all things – the existence of existing and the non-existence of non-existent things." Thus, the ancient apologist for relativity mortifies the very existence of truth as such, turning human knowledge into the principle of absolute subjectivism.

Speaking about truth, Friedrich Nietzsche continues the philosophical tradition of Protagoras, asking about its very essence: "So, what is truth? A moving crowd of metaphors, metonyms, anthropomorphisms - in short, the sum of human relations that have been elevated, transferred and embellished by poetry and rhetoric and after long use seem to people canonical and obligatory: truths are illusions that have been forgotten that they are; metaphors that have already worn out and become sensually impotent; moments on which the image has been erased and which are no longer looked at as coins, but as metal. Coming to a nihilistic conclusion regarding truth, the great immoralist also questioned Bacon's empirical

way of knowing, Locke's sensationalism and Descartes' rationalism, proclaiming the supremacy of Schopenhauer's irrationalism.

Studying the philosophical heritage of thinkers, covering the ideas and ideas of various schools and trends, one can derive a specific source of philosophizing - a formula for provoking the subject to the process of abstract reflection. Philosophy owes its emergence, development and immortality to a specific mental state that determined its incomprehensible predestination. Philosophy is the primary product of doubt. Representing a growing feeling of hesitation and uncertainty about the truth of any statement, doubt acquires the property of epistemological undermining. Possessing a powerful explosive force, reaching a point of critical no return, the state of conceptual instability breaks through all sorts of dogmatic attitudes of society. The feeling of the danger of inevitable self-undermining was also felt by the Christian tradition, raising doubt to the list of sins. American evangelical preacher David Wilkerson states in his sermons that of all the sins that mankind can commit, doubt is one of the most hated by God. Referring to the content of the Old and New Testaments, Wilkerson mentions the catastrophic consequences that arise when God, causing him pain and grief, immerses a person in a state disgusting. The situation of religious instability, provoked by the reverse state of conviction, undermines faith, which is the religious gravity of God.

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