

Some Characteristics of Modern Indian Philosophy

Muhammadjon Qodirov¹, Po'latov Sherdor², Madalimov Timur³, Mullajonov Islom⁴,
Valiyev Lochin⁵

¹Docent of the Tashkent State Institute of Oriental Studies, Candidate of Philosophical Sciences

²Researcher of the Tashkent State Institute of Oriental Studies

³Teacher of Chirchik State Pedagogical Institute of Tashkent region

⁴Senior teacher of Chirchik Higher Tank Engineering educational institution

⁵Teacher of the Tashkent Institute of Railway Transport Engineers

Email address: t.madalimov1991 @ mail.ru

Abstract— *The article deals with the issues of modern Indian philosophy. The ideological processes that took place in India on the eve of independence are analyzed. Indian thinkers who lived during this period advanced their ideas in their works and laid the foundations of modern Indian philosophy. The article also analyzes the Indian philosophy of the Indian thinkers who lived during this period, creating a modern Indian philosophy, the basis of which was ancient Indian philosophy. Although modern Indian philosophy emerged as the goal of the Indian national liberation movement, its foundation emerged as a synthesis of ancient Indian philosophy.*

Keywords— *India, philosophy, independence, enlightenment, religion, intellect, Aurobindo Ghosh, Rabindranath Tagor, Mahatma Gandhi, "universal religion", "universal morality", philosophy of synthesis.*

I. INTRODUCTION

An important aspect to understand the general features of modern Indian philosophy is the relationship between philosophy and daily consciousness in India. The devotion of the Hindus to religious beliefs is an essential element of their social psychology. This thing is reinforced by all aspects of lifestyle, domestic and moral norms, social institutions. Jawaharlal Nehru points out that philosophy in India is not something that is confined to a narrow circle of philosophers. Philosophy has emerged as an important element of the social psychology of the masses. Such a situation is one of the peculiarities of Indian philosophy is the domination of idealism, which is confused with the basic rules of the religions prevalent in the country. Under colonial rule, devotion to these traditions was counterproductive to the cultural and ideological expansion of the West. Vedanism, which continues to influence the development of philosophy in India, has a special place. Vedanta, who saw Hinduism at its core, was criticized by the ideologues of Indian liberalism. In it they saw the source of prejudice and superstition that kept the masses in ignorance. K. Jindall wrote: "Although the superiority of Vedanta over other systems is a very significant event, it is not an event for which we deserve congratulations. Because realism in general is an ally of science. "

The mass conversion to Islam in India took place during the Umayyad period, when Damascus became its capital. After that, the Islamic sciences, especially the science of hadith, were formed in India. "The hadith then transmits its relation to the level of sahih, hasan, weak or gharib (strange).

Then he would comment on the hadith narrators, the chain of transmission, and the evidences of the hadith"[12]

II. MATERIAL AND METODS

An important factor in the development of modern Indian philosophy was the influence of Western philosophical thought. Indian thinkers have only accepted the basic rules of the West, which are in harmony with their beliefs and in line with the Indian philosophical spirit. Because of this, Indian philosophers aspired to the objective-idealistic systems of the West and did not accept subjective idealism. Among the Indian philosophers, the absolute idealism of G. G. Bradley, V. Wozanket, D. McTaccarte was so widespread that their views on the knowledge of the absolute were similar to the principles of the vedanta. One of the features of the philosophy of Aurobindo Ghosh (1872-1950) is his principle of evolution. The philosopher is of the opinion that the West's idea of "evolutionary development is limited by its physical and biological nature." In Aurobindo's teaching, man is an out-of-date, passive-metaphysical essence. What is prepared for man as his destiny is "divine life": everyone must step into the higher divine reality, feel connected to it, live in it, be his own creator; ... his thoughts, feelings -feelings, all actions must be limited by him and become his own. All this can be completed only if one goes from ignorance to knowledge and attains higher consciousness through knowledge. "[3] Rabindranath Tagore (1861-1941) develops the idea that reality is primary as the foundation of the world. By this meaning he understands the higher beginning, which he calls God, Brahman, the Supreme Personality, the worldly self. This divine essence is not separated from nature and man by its absolute boundaries, but the wrist manifests itself in all things, in natural phenomena, and in human life. It has a creative beginning. In the theory of being, the thinker comes from the fact that being is somehow rigid and not changeable. "That stream of life, which flows in my veins day and night, continues to dance in the universe," he wrote.

In the theory of knowledge, Tagore opposes agnosticism. "Contrary to the judgments of some philosophers," he argues, "man does not recognize any absolute limit in his ability to know the world." Religion underlies the worldview of Mohandas Karamchand (Mahatma) Gandhi (1869-1948). In it he found a form of expression of his beliefs, thanks to which the program reached the masses. Speaking of religion as a

practical force, Gandhi wrote: "A religion that does not take into account practical matters and does not help solve them is not a religion." The primary reality for Gandhi is the absolute god who is the cause of all things that do not have a person. In understanding it, Gandhi stems not from logic but from belief: "I speak of God as I believe in him ... my logic can give rise to many assumptions and can even turn them away. An ungodly person can even dull me in an argument. But my faith is so strong in my mind that I can proclaim to the whole world, "God is, is, and always will be." In Gandhi's view, truth is also connected with God. Gandhi asserted that I had "taken a step forward" from the rule that "God is truth" to the conclusion that "Truth is God." Gandhi regarded the "soft inner voice" as a means of knowing the divine essence, that is, absolute truth. The truth is revealed to man every day, and if not everyone understands it, the reason is that in the face of the "inner voice," we "close our ears." [8] But if the truth is revealed through the "inner voice", then the way to this "means" is not to use force. Gandhi said, "For me, the truth is God, and there is no choice but to follow the path of non-violence in the search for truth." At the heart of Gandhi's moral teaching is the rule of Jainism - ahimsa (refraining from harming living beings). Unlike those of Jainism, Gandhi puts forward the problem of not harming the ahimsa not only physically but also mentally. One of the qualities of ahimsa is love, which must underlie human relationships. The goal of development is spiritual perfection. As his first rule, Gandhi understood brahmacharya, which meant refraining from giving free rein to the weaknesses of the person mentioned in the rule of Jainism, and expressing strict control over his thoughts, speech, and actions. Another tool is courage. But courage, according to Gandhi, was expressed not in struggle, but in self-sacrifice, in readiness to suffer upon oneself. A courageous person does not need physical strength: he can defend himself "by the power of truth" or "by the power of the heart." Truthfulness and justice play an important role in moral development. India's acquisition of its independence ushered in a new stage in the development of Indian philosophy. It all started with noting the ideological gap. The state and future of Indian philosophy became the subject of sharp debate. Attitudes toward Western philosophy have changed in essence. Whereas in the past European philosophy was denigrated as a "utilitarian pragmatist" as opposed to the "spirit" of India, now works directed at Western philosophical schools are beginning to emerge. However, the proponents of the Western "example" reflect the characteristics of modern Indian philosophy. According to Radhakrishnan, "Indian philosophical circles continue to revolt against traditional teachings under the influence of Western thought ... Some philosophers have rejected Indian traditions and accepted Western ideas, but ... these philosophers have no deeper influence on Indian philosophy or Western philosophy. they got" In Indian philosophy, the principles of mental orientation and humanity are strengthened. The strengthening of rationalism was significant in the late 1950s and early 1960s. As for the strengthening of the principles of humanity, it was expressed by VK Lal as follows: "All modern thinkers in India are" humanists in a sense ", their characteristic" humanism of

our time has acquired a certain meaning - it is scientific humanity "According to Sarvepalli Radhakrishna (1888-1975), one of the leading philosophers of twentieth-century Indian philosophy, a new philosophy was needed for India. He had to keep up with the times.

III. DISCUSSION AND RESULT

The defining principle of the new approach was the view of the unity of philosophy and religion, mysticism and science. The harmony of modern philosophy and science meant "putting religion in line with the spirit of science." At the heart of Radhakrishnan's philosophical system was the principle of "universal religion." The philosopher points out that human society, like human beings, lives by faith, and when it dies, it also perishes. The question arises: which of the modern religions can claim to satisfy "the insurmountable need of man"? According to Radhakrishnan, they are all imbued with superstition and unchanging beliefs, which promote superstition and are separated from each other by barriers of enmity. Under such conditions, the growth of the doctrine of atheism is natural. Radhakrishnan sees the function of religion in glorifying the human person, in celebrating his inner harmony, in valuing his feelings. At the same time, modern religious beliefs provoke internal contradictions, pitting divinity against life on earth, the soul against the body, dividing human life into two, and thus undermining humanity. "Universal religion" should serve as an alternative to rigid religious beliefs. The humanity of "Eternal Religion" is that it puts the human problem at the center. Radhakrishnan acknowledges that human nature is multifaceted. According to the thinker, "every man has some kind of divinity," and man is "the most definite embodiment of the divinity of the earth, while acknowledging its values."

"Universal religion" corresponds to "universal morality." Its formation is hampered by the fact that society is divided into different classes, castes, national and religious barriers. Only a "spiritual reserve" that represents love and non-violence can ensure the formation of a "new species."

"Universal religion" corresponds to "universal philosophy". The philosopher wrote: "My main task is to prove that there is a single eternal and common philosophy that can be found in all countries and cultures, the prophets of the Upanishads and the Buddha, Plato and Plotinus."

The development of Indian philosophy was carried out not only by philosophers but also by politicians, among whom Jawaharlal Nehru (1889-1964) had a special place. The formation of the worldview of the Prime Minister of India Nehru was strongly influenced by the national philosophical and spiritual heritage, the social thinking of the West, the teachings of Gandhi.

Nehru distinguishes between two different philosophies: conventional and theoretical. In his view, any philosophy is historically conditional. Nehru noted that Indian philosophy is nationally-historically conditioned, determined primarily by the caste system. The "confinement of the classical circle" led to the alienation of Indian philosophy from life.

Nehru was opposed to combining politics with religion. The thinker, who criticized religion for being hostile to a clear

mental principle and the values of the mind, saw in it the power that leads one from the problems of reality to the realm of secularism and unchanging beliefs. He said: "We need to deal more closely and in detail with reality, this life, this world, this nature ... Therefore, India needs to curb its religiosity and turn to science."

IV. CONCLUSION

The process of development of contradictions in life ultimately leads to their synthesis and compromise. Hence, Nehru speaks of the need to create a new worldview, which he calls the philosophy of synthesis or the third ideology. He says that the intention is to "create a practical synthesis of the various systems of political philosophy": The philosophy of synthesis was to combine and embody the best features of materialism and idealism, eliminating their inherent "one-sidedness." As the embodiment of this "new synthesis," Nehru understood the doctrine of "Indian socialism," which, because of his actions, became part of the official ideology of the Indian National Congress. Also, the general approach of most Indian philosophers has led to a "synthesis" of national-

spiritual heritage with the positive aspects of currents in the West.

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