

FRIEDRICH NIETZSCHE'S PHILOSOPHY OF LIFE

Abdunabi Hotamov

Ph.D., associate professor.

Jizzakh State Pedagogical University

Abstract: This article discusses the human philosophy of Friedrich Nietzsche, the founder of the philosophy of life. In the article F. Nietzsche's ideas about the will to power and the supreme man are briefly analyzed.

Key words: Philosophy of life, chaos, voluntarism, will, will to power, struggle for existence, supreme man, nihilism, Apollonianism, Dionysianism, Christianity.

Аннотация: В данной статье рассматривается человеческая философия Фридриха Ницше, основателя философии жизни. В статье Ф. Ницше кратко анализируются идеи Ницше о воле к власти и верховном человеке.

Ключевые слова: Философия жизни, хаос, волюнтаризм, воля, воля к власти, борьба за существование, верховный человек, нигилизм, аполлонизм, дионисизм, христианство.

Аннотация: Ушбу мақолада ҳаёт фалсафасининг асосчиси Фридрих Ницшенинг инсон фалсафаси ҳақида фикр юритилган. Мақолада Ф. Ницшенинг ҳокимиятга интилиш иродаси ва олий одам тўғрисидаги ғоялари қисқача таҳлил этилган.

Калит сўзлар: Ҳаёт фалсафаси, хаос, волюнтаризм, ирода, ҳокимиятга интилиш иродаси, яшаш учун кураш, олий одам, нигилизм, аполлонлик, дионисийлик, христианлик.

Friedrich Nietzsche (1844-1900) is one of the greatest philosophers of the 19th century, the founder of the philosophy of life. A mature manifestation of the philosophy of will.

In his ontological views, Nietzsche considers existence as an instability with the character of constant emergence and formation. According to him, existence is eternal, has no beginning and no end. The events that occur in existence do not obey any laws, they have no unity, no order, no direction. All changes in existence are chaotic and unstable. The conception of the world as such chaos is one of the fundamental features of Nietzsche's philosophy.

Nietzsche denies objective law and order and shows that it is necessary for a person to be active in order to live in a world characterized by chaos. According to him, the basis of a physically weak "zoological type" of a person living in this chaotic world is his activity, and the main factor of his activity is his will. Nietzsche thus develops a subjective idealistic form of voluntarism.

Nietzsche's teaching is essentially a philosophy of life. In the process of studying the views of the thinker, we are convinced that the central concept of his philosophy is the idea of life. Nietzsche focuses on the natural-biological aspects of man. He considers the human body and biological characteristics as the main factor. He considers the mind to be only the upper layer that protects the human organism, first of all, the instincts. Nietzsche imagines life as an eternal movement, a happening, a constant flux, deprived of the attributes of existence. Nietzsche shows the processes in biological and social life as different manifestations of the will's desire for power and domination.

In Nietzsche's philosophy, concepts of "will", "will to power" occupy an important place and are inextricably linked with the concept of life. While considering the will to power as the leading factor of human activity, his main ability, he considers the will to be characteristic of all spheres of life, that is, both plants and animals. Nietzsche on this basis Ch. He wants to apply Darwin's rule of struggle for existence to humanity. So, in his opinion, the will to seek power is in life itself, in the internal instincts and aspirations of organisms to survive.

For Nietzsche, "will" is not an abstract concept, but rather the specific individual will of a certain active person, the essence of his existence and life. This essence finds its real expression in the "will to power". Will is primary to consciousness and thinking and is closely related to human activity. In response to Descartes' thesis that "as I am thoughts, therefore I exist", Nietzsche puts forward the idea "as long as I act with will, then I am life".

An important and at the same time controversial topic in Nietzsche's philosophy is the idea of the Supreme Man. The philosopher interprets the emergence of the Supreme Man as both a supreme metaphysical vision and a stage of evolution that follows man. Prophet Nietzsche writes about the Supreme Man from the language of Zarathustra: "I have brought you the doctrine of the Supreme Man. Man is such a mess, you have to get over it. What did you do to overcome it?"

Until now, the hilqats have created something higher than themselves. Are you sitting on the return of this great wave? Are you tempted to turn back into a wild animal instead of passing human?

What does a monkey mean to a person? Laughter or pain is a lot of shame. Man is in the same position in the eyes of the Supreme Man: either you laugh or your pain is shame...

The Supreme Man is the essence of the earth. Let your will say: "All right, let the Supreme Man be the content of the earth." [1:6].

"Man," says Zoroastrian, the tug-of-war between the animal and the Supreme Man, "he hangs over the bottomless pit..."

A person is not a goal, but a bridge, that's what is important: a person is a transition and an end, that's the only way to love a person." [1:8].

Why does Nietzsche want to eliminate man in the way of the Supreme Man? Why is man transitory and perishable? What qualities does Nietzsche want to attribute to a high man? To find answers to these questions, it is necessary to turn to Nietzsche's theory of the re-evaluation of all values.

Nietzsche writes in "The Will to Power": "Higher values are losing their value, there is no striving for specific goals, there is no faith. Society is dominated by pessimism and mistrust. In order to get out of this situation, it will be necessary to review, evaluate and act on the basis of all previous high values. [2:37].

Nietzsche criticizes Christianity first of all. He accuses Christianity as the religion of the weak, the humiliated, the slaves. Christianity, he says, has put forward wrong ideas such as acceptance of fate, patience, and submission, and has extinguished people's will to power. Christianity built its ideal on the basis of the opposite of the vital force, the instinct to save life. Because of this, Christianity hastened the loss of willpower and reason. There is some truth in Nietzsche's views on Christianity. But at the same time, it destroys the positive aspects of Christianity, including the universal values and moral norms of this teaching.

Nietzsche, while analyzing Christianity, begins its history long before its actual appearance. Nietzsche finds in the teachings of the ancient Greek philosophers Socrates and Plato sufficiently developed theories aimed at abolishing all irrationality and immobility. He sees examples of real culture in Greek culture before Socrates. According to him, this culture combined two foundations - "Dionysian" and "Apollonian" cultures. However, according to Nietzsche's views, European culture in its development followed the path of suppressing and destroying the Dionysian foundations by means of "reason", "truth" and "God". That is, Apollonism became the main idea of the culture of this period.

Nietzsche criticizes science along with Christianity. Science, he proclaims, tries to make the universe completely orderly. Everyday life is clearly defined, leaving little room for heroism and independence. Incompetence wins. Thus, according to Nietzsche, spiritualistic philosophy, Christian religion, and ascetic ethics try to separate people from life, which is the basis of existence. However, their time has passed, new ideas are needed, says the philosopher. This was the appearance of "European nihilism" that spread in the second half of the 19th century. Nietzsche calls European nihilism "the thought-out logic of our great values and ideals." In this way, Nietzsche tried to unite the two opposite foundations of existence and culture, Dionysianism and Apollonism, to ensure their harmony. His ontological views, which believe that existence consists of spontaneous, disordered formation, as well as the doctrine of the will to power, developed later, and his ideas about the Supreme Man are based on these foundations.

Thus, Nietzsche's ideal of the Supreme Man can only be realized when humanity returns to the original foundations of its history and Supreme Men rule society. These Supreme People will first be biologically perfect. In conclusion, Nietzsche's philosophy of will and the idea of the Supreme Man emerged as a separate phenomenon in the development of thought, put views on man on a new basis, and served as a theoretical source for the emergence of doctrines such as existentialism.

References:

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