

FRANCIS BACON PRINCIPLES AND HIS PHILOSOPHY

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ABSTRACT:

What is philosophy? Is Philosophy Effective For Our Life? Is philosophy really good for science? The term "philosophy" comes from the Greek *phileo* - love, friend and *sophia* - wisdom and means love of wisdom. Among the ancient Greeks, the word love, in relation to wisdom, meant "the desire for knowledge, the thirst for knowledge." The first to use the word "philosopher" was Pythagoras. He believed that the meaning of philosophy is in the search for truth. However, they identified wisdom not with the achievement of truth, but with the ability to prove what everyone himself considers correct and beneficial. For this, any means were recognized as acceptable, up to various kinds of tricks. The famous ancient Greek thinker Platon believed that the task of philosophy is to know the eternal and absolute truths. This can only be done by philosophers who are endowed with a corresponding wise soul from birth. According to Aristotle, the task of philosophy is to comprehend the universal in the world itself, and its subject is the first principles and causes of being. Moreover, understanding for the purpose of knowledge and understanding itself". So, some thinkers saw the essence of philosophy in finding the truth, others in hiding, distorting, adapting it to the respective interests. Some argue that philosophy is self-sufficient, others say that it should serve society and people, etc*.

KEYWORD: Philosophy, knowledge, observation, mind, idea, Francis Bacon

INTRODUCTION

He was born on January 22, 1561 in London, at York House on the Strand, in the family of one of the highest dignitaries of the Elizabethan court, the keeper of the Great Seal of England - Sir Nicholas Bacon. The son of the manager of the sheep-breeding estate of the Abbey of Bury St Edmunds, Nicholas Bacon was promoted through his legal and political activities and received from the crown the confiscated monastery land, on which his father zealously served with the monks. He was a man of remarkable abilities, sound and strong mind, a professional statesman for almost 20 years, until his death, who held the second most important post in the government [2].

Reflecting today on the legacy of Francis Bacon - the philosophy of the distant English Renaissance and at the same time the European scientific Renaissance, we can distinguish in it the most diverse elements and layers - innovative and traditional, scientific and poetic, wise and naive, those whose roots go back to the Middle Ages, and those who stretch their evergreen shoots in time into the worlds of other social structures, problems and mindsets. This is already the fate of classical philosophical thought - a long life, in contrast to the epigonic and flat philosophizing, the pretentiousness of which is painfully felt by contemporaries. Analysis and evaluation of the latter are usually not difficult and can easily cover their wretched content. The original thought always contains the secret of metamorphosis, the possibility of repeated and unexpected refraction in the minds of future generations.

The founder of materialism and all experimental science of modern times name Bacon initiator of Marxism. The English physicist R. Boyle considered himself a follower and successor of his work. Bacon enjoyed unconditional authority among the

French encyclopedists, and A.I. Herzen. At the same time, he is the object of the most severe attacks of the clerical philosopher and mystic Joseph de Maistre, who criticizes Bacon for materialism, atheism and adherence to rational methodology, and the chemist Justus Liebig, who saw in his writings only the pretentiousness and profanation of the scientific method. Bacon belongs to those figures around whom a sharp ideological struggle continues long after their death. Yet advanced science and philosophy did not have two opinions about Bacon's work. Scientists appreciated his attempt to create a philosophy of experimental natural science, to find out the conditions for the correctness of conclusions and generalizations from experimental observations. And philosophers - they had to fight for science against ignorance, superstition and dogmatic idealism for a long time - saw in him one of the leaders of that deep restructuring of this worldview, which was associated with the rejection of beliefs in the dependence of natural phenomena on supernatural forces and essences and led to the adoption those principles of understanding knowledge, which are guided by scientific research to this day.

Bacon's activities as a thinker and writer were aimed at promoting science, at indicating its paramount importance in the life of mankind, at developing a new holistic view of its structure, classification, goals and research methods. He was engaged in science as Lord Chancellor, developing its general strategy, determining the general routes of its advancement and principles of organization in the future society. The idea of the Great Restoration of Sciences - *Instauratio Magnae Scientiarum* - permeated all his philosophical writings, proclaimed by him with meaningfulness, aphoristic insight, enviable persistence and enthusiasm.

It seems that Bacon wanted one stroke solve the perennial problem of the relationship of truth and good - that is most useful in action, the knowledge of the truest. But it would be too hasty to blame it on that basis in utilitarianism or pragmatism. Bacon pragmatists would say much the same as he

answered fans intellectual ataraxia, complained that the stay among the rapidly changing experiences and ground the particulars of their mind, overthrows him to hell turmoil and confusion, separates and turns away from the serenity and tranquility of abstract wisdom. "I am building in human understanding the true image of the world, such as it is, and not the way that his mind tells everyone. And this cannot be done without a thorough dissection and autopsy of the world. And I believe that those ridiculous and monkey images of the world that are created in philosophical systems by the fiction of people should be completely dispelled...

So, only true knowledge gives people real power and ensures their ability to change the face of the world; two human aspirations - for knowledge and power - find here their optimal resultant. This is the guiding idea of all Baconian philosophy, according to Farrington's marked characteristic, "the philosophy of industrial science". And here is one of the reasons for such a long popularity of his views. Like any radical reformer, Bacon paints the entire past in too gloomy tones, has a tendentious attitude to the present. Until now, the state of the sciences and mechanical arts (as he calls various technical achievements) was very bad. Of the twenty-five centuries, it is hardly possible to single out six favorable for their development. These are the eras of the Greek pre-Socratics, the ancient Romans and modern times. Everything else is sheer gaps in knowledge, at best a tiny movement, or even trampling in one place, chewing on the same speculative philosophy, rewriting the same from one book to another. Sometimes it does not even occur to Bacon that he may be wrong in relation to the true Aristotle, to the ARABIAN scientists, to those numerous mathematicians and natural scientists, whose works he en masse characterized as weak and insignificant[3].

MATERIAL AND METHODS:

Philosophy shows that everyone expresses his opinion in a deep and different way through this science. There are many examples of this. What Bacon's philosophy?

How do the necessary scholars evaluate its principles and what are their opinions?

According to French philosophers, with great truth, we can say that Francis Bacon represents among the moderns the genius of the sciences based on observation. Indeed, whether the moderns obeyed his indications or acted without knowing them, they walked in his errors, when they freed themselves, in the field of science, from the authority of the scholastics, so bad interpreters of the ancients, when they appealed to experience, when they watched the data with exactitude, as well as the inductions that were drawn from it, when they knew how to turn eagerly towards practice. It is the progress of the sciences founded on observation, which we relate to Bacon, and not that of general science or philosophy because, it must be admitted, the direction of general science has escaped him, although he worked more than any other on overviews and general restoration. Under the direction of the Cartesians, philosophy acquired a taste for abstraction, for pure conception, for idealism and skepticism, far removed from the spirit of Bacon. If the particular sciences have found themselves in the direction they have taken following Bacon, and if philosophy has fallen into strange errors by following Cartesian paths, why should this not go back to the point [4].

According to the modern English historian Kathryn Wolford, in 1660 the Society for the Development of Natural Sciences under the Kingdom was founded. And here, Bacon's work was greatly appreciated. During this period, Bacon's publications and philosophical operations were recognized as the first scientific journal [5].

RESULTS AND DISCUSSION:

Bacon in his philosophy believes that the new science must proceed from experience. Common views contain a lot of falsehood, for "the human mind can be likened to a mirror with an uneven surface, onto which rays from objects fall and which, mixing its own properties with the properties of objects, disfigures and distorts them".

As Aristotle pointed out errors in logical reasoning, so Bacon wants to point out errors in empirical perceptions and cleanse true experience of harmful impurities. He does this in his famous teaching on idols- which misleads people.

Francis Bacon supplements his "critical", "negative" arguments about idols with a "positive" presentation of his own method of scientific knowledge.

He bases it on a systematic experiment. In the process of cognition, Bacon urges to avoid accidental experience, because its generalizations can lead to particular ones that are not applicable in all cases, and sometimes to completely false results.

In order to learn inductively the "causes" of this or that phenomenon, science, according to Bacon, must use the "enumeration" and "exclusion" of experimental data. The conclusions of the followers according to a deliberate, methodological system of experiments should be generalized using induction - that is, inferences from the particular to the general.

CONCLUSION:

At least three ideological factors determined the formation and character of the new European philosophy - the revival of ancient values, religious reformation and the development of natural science.

And the impact of all of them is clearly traced in the views of Bacon, the last major philosopher of the Renaissance and the pioneer of modern philosophy. His philosophy was a continuation of the naturalism of the Renaissance, which he at the same time freed from pantheism, mysticism and various superstitions. Continuation and at the same time its completion.

He believed that over time this idea will become one of the constructive principles of all human life, which "will be completed by the fate of the human race, moreover, such that, perhaps, people, with the current state of affairs and minds, are not easy to comprehend and measure." In a sense, he was right.

Bacon's activities as a thinker and writer were aimed at promoting science, at indicating its paramount importance in the life of mankind, at developing a new holistic view of its structure, classification, goals and research methods. He was engaged in science as its Lord Chancellor, developing its general strategy, determining the general routes of its advancement and principles of organization in a poor society.

Reflecting today on the legacy of Francis Bacon, we find in it the most diverse elements and layers - innovative and traditional, scientific and poetic, wise and naive, those whose roots go back centuries, and those that stretch out in time their evergreen shoots in other worlds social structures, problems and attitudes.

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