



# M.N. Boltayev's Thoughts on "Hegel's Absolute Idealism" Dedicated to Western Philosophy

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DOI:

<https://doi.org/10.47134/bai.v2i1.3428>

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**Abstract:** This article discusses the work «Absolute Idealism of Hegel” from among the works of the philosopher scientist M.N. Boltaev dedicated to Western philosophy. In this, the great ideological predecessors of Master Hegel, the life and works of Fichte, Fichtean idealism as a description of the «foundation” of Kantian criticism, as well as issues related to science education and Fichteian idealism are covered.

**Keywords:** Western Philosophy, Creator Of Absolute Idealism, Hegel's Doctrine, Doctrine Of The Absolute

Received: 21-11-2024

Accepted: 22-12-2024

Published: 22-01-2025



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## Introduction

Among the works of M. N.Boltaev's scientific heritage dedicated to Western philosophy, the philosophical works called «Hegel's Absolute Idealism” have a special place. Master scientist M.N. Boltaev published this work in Moscow in 2007 from «Pompatur» publishing house. This work consists of 103 pages and is among the works created by Muhammad Nazarovich during the period of independence. These works of the scientist M.Boltayev's students, Ph.D., Prof. Navruzova G.N. and Ph.D., Assoc. Sharipova O.T. reviewers (“Truth and Mediation: The Comprehension of Truth in Hegel's Absolute Idealism,” 2006). Based on M.Boltayev's analysis, we got acquainted with the results of his research on Hegel, a genius philosopher, the creator of absolute idealism. During the study of the researches of M.Boltayev, the great ideological predecessors of teacher Hegel, Fichte's life and works, Fichte's idealism as a statement of the «foundation» of Kantian criticism, as well as philosophical issues related to science education and Fichte's idealism, classical philosopher Schelling and his romantic criticism of idealism, Hegel and his doctrine of Absolute idealism, and the role of man and society are covered (Lü, 2024).

## Methodology

The work begins with Hegel's thought as an epigraph (Pulido, 2023). Philosopher-scientist M. Boltayev described Hegel's place in the history of philosophy as follows: Hegel's unique philosophical system is the end of the history of Western philosophy (Hayashi, 2022). His philosophical system, in a certain sense, can be described as a synthesis of Greek philosophy and subjective Christianity. The absolute, according to Hegel, should be thought not only as a substance (Spinoza), but also as a subject (Fichte, Schelling).

## Result and Discussion

M. Boltayev emphasizes that, according to Hegel's teaching, the subject of philosophy is the subject of religion - the Absolute. The Absolute-God-All is in all, but is expressed in an adequate form in pure thought. «Absolute knowledge», that is, philosophy, in Hegel's system, it has been brought to an end, therefore it is the self-realization of God in man; but the essence of God, because he is Spirit, is nothing other than self-consciousness, the contemplation of thought (Pippin, 2015).

M. Boltayev begins the analysis of the work with Hegel's great ideological predecessors, Fichte. Fichte's ethical idealism is analyzed based on his life and works. After that, Schelling's life path, evolution and works are analyzed. They analyzed Fichte and Schelling's teachings and gave their conclusions. We think this is part 1 of the book. Chapter 2 of the book is also devoted to Hegel and his doctrine of the Absolute (Kuzmin, 2015).

M. Boltayev noted that the following early works of Hegel, written during his stay in Bern and Frankfurt, are known and popular: «People's religion and Christianity» (fragments); «The life of Jesus», «The positivity of Christianity», «The spirit of Christianity and its goals and tasks», «Fragment of the system» and the second edition (unfinished) «The positivity of Christianity».

They paid special attention to Hegel's work «The Extraordinary Manifestation of Spirit». According to that person, in this work Hegel deviates from Schelling's ideas and creates only his own way of thinking. M. Boltayev Hegel states that the following works form the peak of Hegel's ideas: «Science of Logic», «Encyclopedia of Philosophical Sciences», «Philosophy of Law». In «Hegel's Absolute Idealism», M. Boltayev described the concept of the Absolute as follows:

1. The idea is in itself (logos) and it is studied by Logic. ABSOLUTE
2. Idea-other (Nature), which is studied by natural philosophy.
3. The idea-in-itself-and-for-itself (Spirit) philosophy is studied.

From this point of view, it can be understood that, according to Hegel, God is the only one and there is nothing else, that is, everything around him is only moments. Such similarity, existence, existence is necessary, that is, existence means this existence, and this existence, existence means the moment of the idea, and the rest means that there is nothing but development (Stein, 2018). This analysis is consistent with Hegel's doctrine that Mind (Nus) governs the universe. We have seen that M. Boltayev focused on highlighting the role

of «negation» in the concept of Spirit during the study of Hegel's views. The life of the soul does not consist in avoiding death, but in resisting death and saving itself from it: The soul «deserves truth only in the absolute void, by re-establishing itself,» says Hegel, and adds, «because of its power to re-establish negativity in the face of negativity,» «this re-establishment is such a mysterious force that it transforms negation into existence.» . We often hear from life examples that the foundation of the soul is resistance to death, and many religious beliefs about this have come down to us from the time of our ancestors. According to these beliefs, we have heard that the end of human life is proved by the management of the new era, that is, the processes of the spiritual age (Barua, 2017).

Another topic explored by M. N. Boltayev in Hegel's views is Dialectic as the supreme law of existence and as a way of widening philosophical thought. It describes Hegel's argument for romanticism.

According to the philosopher-scientist M. Boltayev, Hegel's theory of existence, reality, and Spirit originated from the romantic worldview, but the romantic worldview was completely eliminated in his teaching. Romantic infinity or aspiration is a positive meaning of Hegel's concept of movement as a means of self-reflection (Rodríguez, 2023).

Hegel liberates aspiration from indeterminacy, and this is consistent with Spirit's self-expression, realization, and self-knowledge.

The fact that the formation of Hegel's philosophical and mystical teachings was influenced by the existence of the divine, ghostly world and its dialectics is derived from the above-mentioned ideas. Also, the service of Shark leaders and sages and the strong influence of mystical teachings are clearly felt (Ferreiro, 2021).

Especially the wise and Sufi beliefs and ideas of Abu Ali Ibn Sina, Jalaluddin Rumi, one of the founders of Eastern Sufism, undoubtedly had a great impact.

We got acquainted with the thoughts of the scientist M. Boltayev about the Spirit in his lectures on Hegel. It describes the views given to the Spirit. In the process of studying these views, we understood that the Mind is the Spirit, that is, the Spirit unites with the free people and «ethical essence». The spirit is called in three phenomenological (appearance) stages: the Spirit in itself, the spirit alienated from itself, the spirit that has reached its authenticity (Pertille, 2021).

We also understood from this work that Hegel's absolute idealism is a philosophical theory in which all reality is understood as the manifestation of the Absolute - a single and unified spirit. This Absolute is not something static or static, but rather evolves through a dialectical process.

The main ideas that Hegel develops within the framework of absolute idealism can be reduced to the following rules:

1. Development through dialectics: Hegel argues that reality develops through a process of oppositions - thesis, antithesis, and synthesis. This dialectical process of action is the basis of all reality and all phenomena. Absolute Spirit: The Absolute, according to Hegel, is not something separate or apart from the world, but an inner self-moving entity that passes through various stages of development in history and culture, including philosophy, art, religion, and science.

2. Idea and reality: Unlike other philosophical systems where idea and reality can be perceived as opposites, Hegel argues that reality is an expression of the idea. The idea does not exist separately from the world, but absorbs and determines its structure and development.
3. The concept of freedom: Hegel sees freedom not as the simple absence of external constraints, but as the individual's awareness of belonging to an objective moral order.
4. Completion of history and the completion of the Absolute: For Hegel, the development of the Absolute is a progressive process that ultimately leads to the completion of history, where all contradictions are resolved and the spirit achieves complete self-knowledge. This completion can be perceived as achieving a state of harmony and completeness.

## Conclusion

Thus, Hegel describes reality as a single, integrated system in which every phenomenon and process is part of the comprehensive development of the Absolute, which makes his philosophy a powerful attempt to explain and understand the universe as intelligent and developing. So, according to M. N. Boltayev, the Absolute is studied by logic, nature and the philosophy of the Spirit. Based on the following analysis of these works of M. Boltayev, we came to the conclusion that the philosopher-scientist had a deep knowledge of the life path, predecessors and works of Hegel, a great representative of German classical philosophy, and analyzed his philosophical ideas based on deep observation. The study of this work provides a perfect study of Western philosophy.

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