



## CONCEPTS OF THE ESSENCE OF BEING IN PHILOSOPHY AND NATURAL SCIENCE

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**Annotation:** philosophy responds best to intellectual problems that arise in other fields and fields, such as physics, psychology or politics.

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### Introduction

As you know, philosophy is one of the forms of social consciousness. This form provides information about being, what is the role of man in it, about nature and the laws of the development of society. It provides an opportunity to determine the worldview of people. Therefore, the teaching of philosophy about being is extremely important and relevant. None of the philosophers circumvented the concept of being. Each expressed his personal thoughts about being and tried to unravel different aspects of the subject. If we pay attention to the origin (etymology) of the word philosophy, then its Greek translation means "I love wisdom". According to Diogenes Laertius (late 2nd - early 3rd century AD), the first person to call himself a philosopher is the Greek thinker and scientist Pythagoras. Describing what philosophers are like, he said: "Life is like a game: when some come to compete for it, some come to bargain, and the happiest come to watch; the same in life, some come into the world in revenge for fame and wealth, like slaves, while philosophers - come only for the truth."

Today it cannot be agreed that the search for truth applies only to philosophy. Even without being a philosopher, it is possible to strive for knowledge and truth in physics, medicine, artistic creation or in everyday life. However, the conscious search for truth began precisely with philosophy. "What does philosophy mean?" it is not easy to look for an answer to the question. Each of us feels with inner intuition that this or that text, or speech, is not philosophical. But it is very difficult to give a strict scientific definition of philosophy. It is enough just to try. It is easier to determine what does not belong to



philosophy. For example, philosophy does not deal with determining DNA structure, does not solve Differential Equations, does not study chemical reactions, does not Research the motion of the Earth's crust, etc. If we take the definitions of Sciences, say, Botany or linguistics, then the existing difference in them usually does not apply to the original essence of training. It does not object to the fact that the subject of One Botanical specialty is the plant world. Any linguist confirms that the subject of his science is language. In philosophy it is different. The definition of one philosopher may differ from that of another. The definition of philosophy is so numerous and varied that many people say "is it about a science or not?" may arise. In some philosophical systems, philosophy is defined as the science of the Supreme Prime Genesis or the first cause. For example, in the doctrine of the ancient Greek philosopher Arastu, where it is said to be "a science of the primitives and causes of all being", the middle Asian thinker Abu Ali Ibn Sino described philosophy as "the Supreme science of absolute being". In other directions it is generally rejected that the main reason for philosophy is knowledge of the first primitives, for example, the medieval theologian al-Ghazzali dedicated his special work "rejecting philosophers" to this topic.

Philosophy fulfills its worldview function, that is, forms a certain system of human attitudes and values in relation to the world, and also takes the field as an ideology with its direct relevance to social studies. People cannot exist in an abstract - possessive form, outside a certain-historical context; they are considered representative of a certain Society, State, Class, State, gender, are the product of a certain historical period and the historical situation that has arisen. Thus, the philosophical attitude towards the world is, of course, directly expressed by ideological attitudes. In these, the interests of people are noted as representative of certain social groups and institutions. Ideology is a system and set of ideas, views, theories and ideals. These, in a systematized form, through the perspective of certain social interests, reflect and shape the attitude of a person to the surrounding being (above all, social life processes) in a directed way. Any ideology declares and justifies normative values. A particular social group in general represents a part of a society or its full aspirations and goals.

Ideology exists in the form of philosophical, political, religious, legal, moral (ethical) and aesthetic views. Any ideology is based on the interests of a certain social group, institutions and general associations, structures (state, party, public action, religious, sexual, age-related, ethnic, racial, etc.). Ideology can serve to strengthen certain social relationships or transform them due to their connection with the interests of certain social groups, which is also reflected in philosophy. For example, in New - Age European philosophy, the ideological goals of a new class – the bourgeoisie and a



new social system-capitalism-were expressed. The development of capitalism entailed the development of production Forces, industry, which in turn implied the development of natural sciences, technology and technology. It is no coincidence that the issues of logic and theory of cognition in New Age philosophy, the ways and methods of achieving true knowledge, have taken a central place, pushing back scholastic arguments about the religious construction of the medieval universe. The expression of philosophy as an ideology of the direction and aspirations of a certain social group does not mean that one or another ideology is obliged to exist strictly in the same philosophical ideas and concepts. For example, the philosophy of the new era, which was the ideology of the new class - the bourgeoisie and the new historical period, sira was also not the only one. In addition we meet in it the clash of directly opposite directions: monism and pluralism, materialism and idealism, dialectics and metaphysics, empiricism and rationalism, among others. It is also possible that the interests of the different social classes are incompatible, and sometimes uncompromising. At the same time, it is also possible that these interests correspond to the logic of historical development, and in some cases oppose progress. In such cases, philosophical concepts can also have a relative value attached to a specific-historical period.

Within modern philosophy, the following independent areas are often distinguished: history of philosophy, ontology - the doctrine of existence, gnoseology (epistemology) - the doctrine of cognition, Axiology - the doctrine of values, philosophical anthropology - the doctrine of Man, social philosophy – the doctrine of society, logic – the doctrine of the laws and forms of thought, ethics – the doctrine of morality, aesthetics – the doctrine of beauty. As well as philosophy of natural science, philosophy of religion, philosophy of law, philosophy of science, philosophy of technology, philosophy of history, philosophy of Culture, Philosophy of politics, philosophy of global problems, today it is divided into all directions with obtaining the status of an independent science. The level of development of this or that philosophical science is Turlich. Some of them (e.g. ontology) originated in the genesis of philosophy, while others (philosophy of global problems or philosophy of technology) emerged in the 20th century. Speaking about the independence of philosophical sciences, it is necessary to imply the relativity of independence itself. Philosophical sciences are not disconnected from each other, they are closely related and interconnected. The themes of their foundation often come in common with each other: logic and cognition, cognition and religion, religion and ethics, ethics and art, and hakoza. The philosophical Sciences will be particularly interrelated and interrelated within certain systems and currents. For example, without understanding dialectics or the phenomenology of the



soul in Hegel's system, one can understand neither its logic nor its history of Philosophy. Likewise, for example, in Neo-Confucianism and dzen-Buddhism, ontology, knowledge theory, and ethics are interrelated. The abundance of Sciences in the structure of philosophical knowledge has a natural systemality. Therefore, philosophy can be spoken of as a system. The fact that philosophy has one whole and a system property comes from one whole and integrity of the world. It follows from this that human knowledge as a whole is in a systemic way, its orientation to its own organizational structure and the specificity of the subject of philosophy to the system. If we analyze the peculiarities of the philosophical Sciences presented above, then through them we see the expression of the versatility and how rich the subject of philosophy is.

Our this is surrounded by various material objects of different appearance, shakhl. They have different properties and properties. Once Upon a time, the idea prevailed that all bodies could have found a carriage from atoms, an indivisible form of matter. Hypotheses about the complex arrangement of atoms were definitively confirmed by our century of B'izriying. To the conclusions of modern sciences Koga, any body around us has found tasmdl from molecules, while molecules are made from atoms. Atoms are composed of complex structured nuclei and electron shells. The nucleus of the hydrogen atom, which is considered the simplest atom, is made up of a single proton, and the nucleus of more complex atoms is made up of protons and neutrons, while protons and neutrons are made up of Quandars and the gluons that hold them together (gluon means glue). Proton and neutron nucleons (lot. nucleus-nucleus, nucleus), nuiclons and hyperon (yun. hyper-over, except above) S, baryons (yun. barys-heavy). These are in the field of strong interactions as heavy particles, and adrons (yun. adros strong) belongs to the gruppas and inorganic substances differ from each other in the structure of the molecule. Living organisms will be made up of organic matter. On the basis of the transformation of living organisms lie cells and cellular systems. It is munikin to consider the biosphere that surrounds the globe as a whole living system. Microorganisms, flora, fauna and human interrelationsthat ensure the existence of this biosphere. The fact that a person lives a good life depends, on the one hand, on the society in which he lives, on the other hand, on the natural environment. Throughout the entire historical development, the relationship between man and nature has been improved. A person cannot live without a natural environment, without water, air, sun and soil. These elements ensure his tiriicism. Such favorable conditions are available to a person only on the globe.



### Conclusion:

Philosophy is inextricably linked with real life and is always focused on realizing the most important problems of the human being. It is for this reason that the important problem of the present era is globalization and its philosophical realization as a completely new subject in philosophy. Another topic that deserves special attention when discussing the subject and problems of philosophy is the role and significance of philosophy in educating and maturing a person as a person. This drawback of philosophy, which does not allow it to become a holistic doctrine and rely on the unity of language, general laws and methodology, at the same time becomes its advantage, when it works with complex systems that require the solution of interdisciplinary complex problems.

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