MINISTRY OF HEALTH OF THE REPUBLIC OF UZBEKISTAN
FERGANA MEDICAL INSTITUTE OF PUBLIC HEALTH

KOSIMOV KOZIMJON ISOKOVICH

PHILOSOPHICAL LANDSCAPE OF THE WORLD

MONOGRAPH

FERGANA 2025

Philosophical landscape of the world. Monograph - Fergana: 2025. - 107 p

This monograph is devoted to a comprehensive analysis of the philosophical landscape of the world, highlighting the main philosophical concepts, worldview systems, and their influence on science, culture, and social life, formed in the process of the development of human thought. The work systematically describes the philosophical schools from ancient times to the modern era, their approaches to understanding the world, and conceptual differences.

The monograph examines the scientific, religious, and aesthetic directions of the philosophical worldview, as well as the interrelationships between nature, society, and man, based on philosophical analysis. The author substantiates the need to harmonize the achievements of natural and social sciences in creating a holistic landscape of the world, as well as a philosophical understanding of modern global problems.

In the work, such philosophical categories as matter, consciousness, motion, time, space, causality are reinterpreted in the context of new scientific achievements.

The monograph is intended for students of higher educational institutions, researchers in the field of philosophy and social sciences and humanities, as well as a wide range of readers, and serves the development of modern philosophical thinking.

REVIEWERS:

K.R.Ruzmatzade	Professor of the Department of "Social Sciences" of the Fergana Medical Institute of Public Health, Doctor of Philosophy
U.A.Azimov	Associate Professor of the International Institute of Food Technology and Engineering, Doctor of Philosophy (PhD)

Kosimov Kozimjon Isokovich
"ALPHA BRAND" Publishing House. 2025

CONTENTS

INTRODUCTION

Based on new thinking, we must also reconsider what constitutes the main question of philosophy. In the literature that has existed to this day, it is emphasized that the main issue of philosophy is the relationship of thought to being, of the soul to nature.

Such an approach to the main issue of philosophy means separating consciousness, spirit from man, and excluding the problem of man, his attitude to nature, society, and being from the field of philosophy. Until now, based on the old definition of philosophy, in particular, criticizing the idea of N. Chernyshevsky, L. Feuerbach that man is the main subject of philosophy, such ideas were considered as an expression of the principle of anthropological views in philosophy.

Philosophy is an integral part of world culture, a science aimed at improving the worldview of man and his consciousness. Therefore, the main issue of philosophy should be understood not as the relationship of consciousness and spirit to being and nature, but rather as the conscious understanding of humanity's relationship with nature, society, people to each other, processes occurring in the economic, political, spiritual, and other spheres of society, and values, and the laws of their development. Approaching the fundamental question of philosophy, as we have shown, allows us to see that the problem of man is at the center of its range of problems.

To comprehend the world, comprehensively understand the laws of life and society, and understand the worldview, ideas, and aspirations of various peoples and nations on Earth, it is necessary to study philosophy extensively and comprehensively. In short, equipping our youth with philosophical thinking is a requirement of the times.

When it comes to the essence of philosophy, some thinkers understand it as the search for truth, others - as the adaptation of truth to their personal interests; some direct their thoughts to the sky, and others - to the Earth; some appeal to God, and others - to man; for some, philosophy has its own significance, others say that philosophy should serve society and man, etc. All this indicates the diversity of

approaches to philosophy, the existence of different views on understanding its subject.

The most important aspects inherent in philosophical knowledge are expressed in the following:

Firstly, the study of the most general issues of being. In this case, the problem of being is understood in a universal sense: being and non-being; materiality and ideality; nature, society, and human existence. The philosophical doctrine of being was called ontology (ontos - existence, logos - doctrine).

Secondly, the analysis of the most general issues of cognition. Is it possible or impossible to know the world; the possibilities, methods, methods, and goals of knowledge; what is the essence of knowledge, what is truth; what is the meaning of the object and subject of knowledge, etc. The philosophical doctrine of knowledge was called epistemology (gnosis - knowledge, logos - doctrine).

Thirdly, the most general issues of the existence and development of society. Externally, this issue is reflected in the doctrine of being. Since society has a decisive influence on the development of the individual, forms his social qualities, it is logical to highlight this area in philosophy. In philosophy, the field that studies social life is called social philosophy (social philosophy).

Fourthly, the study of the most general and important human issues. Since man is the basis and ultimate point of philosophical wisdom, a special study of him is required. In life, not an abstract spirit, but a concrete person creates and acts. Human philosophy is called philosophical anthropology.

Thus, philosophy is the doctrine of being, knowledge, and the most general principles of the relationship between man and the world.

Of course, this brief definition should be interpreted and developed more broadly. Most importantly, philosophy has always been a theory, reflecting its categories, their system, research laws, methods, and principles in a theoretical form. A distinctive feature of philosophical theory is that its laws, categories, and principles are of the most general nature and apply to the phenomena of nature, society, humanity, and thought. Considering the latter case, philosophy is also

thinking about thought. The subject of philosophy undoubtedly includes the study of philosophy itself, its history.

With the differentiation of two important elements of being: the existence of something and its significance, the concept of value and the field of science that studies it (axiology) arose.

In other words, in the interaction of object and subject, the subject discovered the presence of some significant aspect in the object for himself and expressed it through the concept of "value."

Values are a philosophical concept that expresses the significance of things and phenomena in reality for the subject.

The great thinkers and sages of humanity cherished everything necessary for human life and social harmony as a great blessing and value, paying special attention to cultivating in the younger generation a sense of appreciation for everything necessary for life. Values contribute to the humanization of society, the rational resolution of conflicts and disagreements between peoples, nations, and states, the rational resolution of global problems such as the problem of war and peace, environmental crisis, poverty, AIDS, drug addiction, terrorism, and regional conflicts that concern the whole world.

At the present stage of our country's development, the role of the human factor is increasing. For this reason, the science of philosophy also pays great attention to the problem of man. In particular, the formation and development of his culture of philosophical thinking and scientific worldview remains one of the pressing issues. In the positive solution of this task, the illumination and study of the topic dedicated to the philosophical understanding of the world is of particular importance.

The correct understanding and explanation of the inner essence, content, scope of action of things and phenomena in existence, their organic dialectical unity with each other, their interaction and influence is one of the most urgent and priority tasks facing any newly emerging social science, in particular, philosophy. In this process, for the correct interpretation of social phenomena in space and time, the researcher needs a direct methodological basis, a source. In the context of independence, such

a methodological basis and source are the material and spiritual values created by our ancestors, the Constitution of the Republic of Uzbekistan, and the works of Sh.M. Mirziyoyev. Instilling in the minds of young people such concepts as the laws and categories of science, in particular philosophy, the negation of negation, inheritance, contradiction, contradiction, dialectics, quantity and quality, the evolutionary path of development, the principles of compromise, liberalization, freedom, necessity, responsibility, obligation, described in the works of our President, leads to the strengthening of their knowledge about their Homeland, history, present and future, self-awareness, and the formation of national consciousness and national pride.

If we still doubt the teachings of past philosophers and do not study them, know that we have limited ourselves and our philosophical thinking, making ourselves poor and destitute. Regardless of whether we like a certain philosopher or not, we still need to know and study his works. Of course, we understand that philosophy is a complex science connected with space and time. Therefore, to find the truth, let's present and discuss opposing views. Let our students and intellectual youth draw the necessary conclusions themselves."

As is known, according to the new curriculum, most topics covered in philosophy have changed, and new tasks have been assigned to sociologists. They are not easy to solve, of course. In-depth study and analysis of new topics require certain recommendations. Accordingly, we set ourselves the goal of providing methodological advice to students and young teachers. The reason for this is the lack of necessary literature in the Uzbek language. Especially there is almost no literature on the problem of existence. In our opinion, the topic of existence is the most complex and underdeveloped field. In the existing literature, it is defined as the same concept as the category of matter. Interestingly, we encounter the same thought in the philosophical encyclopedia consisting of five books. It emphasizes that being is a philosophical category that represents the objective world, matter, nature, and in society, the material life of people, independent of consciousness. According to this definition, being is identical to matter. It is also unconscious and independent. As

can be seen, in this definition, consciousness is not part of being. Doesn't consciousness really exist? We encounter such a situation in a serious philosophical dictionary. Being is "a philosophical concept denoting the objective world, matter, existing independently of consciousness." We also encounter this puzzle in solving the main problem of philosophy. There, too, it is considered devoid of being and thought. Therefore, the main question of philosophy is called the question of the relationship of thought to being. As can be seen, being does not encompass thought, and therefore consciousness. Then the question arises: what is being? What does its philosophical definition encompass?

Developing our above thought, if consciousness is also considered as being, then there is a shortcoming in the previous definitions. In this regard, when defining the category of being, it is necessary to include, in addition to matter, the phenomenon of consciousness. We see that good steps have been taken in this area. In the textbook on philosophy, published for students of higher educational institutions under the editorship of I. T. Frolov, a completely new approach to the problem of being is presented. However, even in it, the philosophical definition of being is not clearly explained. In the chapter on being in this article, we tried to give its definition. But this alone is not enough. We hope that teachers and students will study additional literature and think creatively. Creating a philosophical definition of being requires extensive scientific generalizations. Therefore, we cannot claim that this issue has been comprehensively covered. These recommendations are based on a new textbook edited by I. T. Frolov. Some issues were presented directly and translated into Uzbek. At the same time, conclusions obtained in the process of experiments and observations were used.

In illuminating these recommendations, we took a certain new approach to the issues of matter, motion, space, time, and consciousness; we took into account the experience of modern social development and scientific achievements. We believe that this booklet will help young teachers and students, modestly filling the empty spaces of the Uzbek language lecture shelf. At the end of the methodological recommendations, we provided a plan for practical exercises, presented the topics of

the abstracts, and finally included questions for review.

This monograph on the topic "Scientific and Philosophical Understanding of the World" is a revised and expanded republication, and we express our gratitude to the late Candidate of Philosophical Sciences, Honored Associate Professor of FerSU M. Khusanboev, who co-authored the preparation of the previous edition, and to the bright memories of Doctor of Philosophical Sciences, Professor T.Sh. Sharipov, who edited it. We also express our gratitude to N. Sobirov, Candidate of Philosophical Sciences, Associate Professor at FarDU, who provided significant assistance in the preparation and publication of the monograph.

On the topic "Scientific and Philosophical Understanding of the Universe," practical classes are held along with lectures according to the curriculum. The lecture plan can be optional, but the number of issues covered in each lecture should not exceed 3, otherwise the 2-hour lesson will not be completed. It is necessary to ensure that the lecture concludes with a brief summary after covering all three of the recommended questions. Questions should be concise and clear. Curricula and textbooks can be used in their creation. The most important issues will be selected. If each question is illuminated in connection with the main issue of philosophy, then logical consistency is observed. After all, each category of philosophy is directly related to the main issue. In particular, the main issue should occupy a central place in illuminating the concepts of being, matter, motion, and consciousness. Only by adhering to this rule will the teacher understand that philosophy is a holistic system of categories, a consistent set of scientific views, and explain this to the students.

LIFE ROOTS AND PHILOSOPHICAL MEANING OF THE PROBLEM OF EXISTENCE

As mentioned above, it is advisable for the teacher to remind that in the curriculum, the concept of being is interpreted in a broad sense, that is, as a category that includes consciousness in addition to matter.

"Being" is the main category of ontology, and the debates surrounding it continue to this day. "Ontology" (from the Greek *ontos* - being, *logos* - teaching) is the philosophical doctrine of being, a branch of philosophy that studies the fundamental principles of being.

Being is a philosophical concept expressing objectively existing reality. It consists not only of the material-objective world. That is, more precisely, the universe has its own real structure. In a broader form, it is divided into objective being, which is reflected by the category of "matter," and subjective being, which is reflected by the category of "consciousness."

Objective existence is expressed in the form of things and objects in a material state and manifests itself at different levels: organic and inorganic nature, the biosphere, social existence, human life, etc.

Subjective being is an imaginary being directly related to human consciousness, that is, in the form of concepts and categories (cultural values, general principles of scientific knowledge, concepts, etc.).

There is a special distinction between objective (real) and subjective (imaginary) reality. Real existence determines existence, imaginary existence determines essence. Real existence expresses the reality of things, processes, persons, actions, etc.; it has the character of space and time, it is special, unique. Imaginary existence (in the sense of an idea) lacks a temporal, real, experiential character, it cannot be a fact; it is rigidly unchanging (fixed), eternally existing (N. Hartmann), imaginary existence in this sense arises as a value, an idea, a mathematical and logical concept. Plato sees in it a true, specific "real" being. Being in the general sense differs from being in a specific sense. According to Heraclitus, there is no fixed existence; there is a constantly changing existence. Metaphysicians

believe that "true" being is transcendent, that the thing is in itself. The totality of all existing things, the universe in general, is called being. J. Berkeley and D. Hume believe that existence exists only in the subject, in consciousness. Some philosophers believe that being consists of manifestations of some kind of secular spirit, a non-material force. In particular, in Hegel's philosophy, being is considered the initial, immediate, and very indefinite stage of the absolute idea, ascending from abstraction to concreteness. The view of being as a product of the soul is also characteristic of the philosophy of the late 19th - early 20th centuries. L. Feuerbach, A. I. Gertsen, and N. G. Chernyshevsky argue that existence is objective and is connected to moving matter. Some philosophical currents recognize the reality of the existing world, the objectivity of being. They emphasize that the most important property of existence is its materiality.

According to modern ontology, being is identical with all the diverse manifestations of being1.

Issues of ontology have become an integral part of philosophical views in the East, especially in our country, since the time of the Avesta. Ontology emerged in ancient Greek philosophy as the doctrine of the existence of certain objects, of being itself. Parmenides believes that true knowledge is knowledge about things that actually exist. He interpreted existence as something eternal and unchanging. The change of the universe is interpreted by the Eleatic school as a false phenomenon. Plato summarized early Greek ontology in his doctrine of ideas. In his opinion, being is a collection of forms and essences - ideas, which are achieved through reason, reflecting the diversity of the world of things. Plato also placed a certain boundary between being and its initial basis. Medieval thinkers adapted ontology to the solution of theological problems. In medieval ontology, existence was identified with the concept of an abstract God. The philosophy of the new era focused its attention on the problems of cognition. In the 17th century, first Goklenius (1613), later Glauberg (1656), and then Christian Wolff interpreted ontology as the metaphysics of being and things. Hegel interpreted ontology as "the doctrine of the abstract definition of the essence of the absolute soul." The difference between

ancient and modern ontologies is that the former, when interpreting the entire universe in relation to man, views the world as created for man, adapted to him. In this view, man appears as the main goal of the structure of the world. In modern ontology, reality and the world are used in an extremely broad sense, that is, not only material existence, but also such concepts as spiritual existence, spirituality, and non-existence are considered as components of ontology. Old ontology primarily equated reality with materiality, explaining eternity as the highest form of being. In the new ontology, these categories are analyzed in close connection with the concepts of being. Achievements in modern natural science remain an integral part of today's ontological views1.

Being has been interpreted differently in the history of philosophy. In the philosophy of the Near and Middle East, thinkers such as Al-Kindi, Al-Farabi, Ibn Sina, Omar Khayyam, and Ibn Rushd divide existence into two parts - possible and necessary. In their philosophy lies the idea that the first cause of existence is Allah (the necessary being), but Allah and Being cannot be imagined separately from each other, they are inextricably linked in the form of cause and effect.

The earliest ideas about the universe are found among ancient peoples, in their epics and fairy tales, in religious hymns, and in their ideas about the origin of the universe. Ancient India, China, and Greece have a rich cultural heritage in this regard. Religious hymns created in ancient India contain valuable ideas about existence. In particular, the "Mahabharata," "Rigveda," and "Upanishads" discuss the creation of the universe and provide information about "being" and "non-being." According to the Rigveda, the origin of the universe is "asat," meaning possible existence, that is, non-existence. "Asat" gradually transforms into "sat," that is, into existence. Thus, "non-being" becomes "existence."

Daoism was widespread in ancient China, and according to its founder Lao Tzu, "dao" lies at the foundation of existence and forms the basis of life with the element "tsi."

In ancient Greek philosophy, attention was also paid to the question of "being," which occupied a special place in the teachings of Heraclitus. According to

Heraclitus, the same body exists and does not exist, being and not being. Democritus asserts that existence requires the existence of non-existence. Existence is rigidity and materiality, and non-existence is emptiness, but both exist.

Plato, on the other hand, understands existence as ordinary material bodies. The existence of things differs from the existence of ideas. He divides existence into "true" and "true." The world of ideas is true, while the existence of things is incomplete, that is, its gloss, its shadow.

Concepts of existence and non-existence have been formed since the time when humanity separated from the animal world. Does the Universe exist from the beginning, or is it created? And people? A person is born, lives, and grows up. One day he will pass away. He existed, he existed. And now it - no, it has disappeared into the embrace of nothingness, it has set out towards nothingness. As long as there is birth, there is also death. This is the law of life. As the Azerbaijani poet Samad Vurgun said, "to spend the four seasons is a law of nature, to be born and to die is a law of life."

The greatest tragedy in human life is death. The fear of death captivated people's will. What is death? Is it existence or non-existence? People were curious to know these questions and sought answers to them. Scholars, theorists, writers, playwrights, and philosophers have addressed these vital questions. For example, W. Shakespeare skillfully raised this issue in his tragedy "Hamlet." He solved the question of existence and non-existence in his own way. Existence means living, and non-existence means death. Therefore, Hamlet asks himself: "Should I live or die? What is preferable? That's the question! Death is forgottenness, what kind of land is it that many travelers have gone to it, but not a single traveler has returned from it?!."

Without summarizing the discussion of existence, it is also appropriate to consider non-being, that is, non-existence. There is as much non-existence as there is being. We said that death is the most terrible of all non-existence. There is another absence in human life that is also terrifying. It is childlessness. Nothing can compensate for the absence of children. A childless person is like a fruitless tree. Health also plays a big role in human existence. Losing health is a great loss. He

needs to be protected from childhood. As our wise people say, it is necessary to protect clothes from freshness, and health from youth. Is existence bad or non-existence?

The problem of existence and non-existence is so vital that it has not lost its significance even today. In the current period, when global problems are intensifying, the problem of ensuring the survival (existence) of humanity, preventing a terrible step towards nothingness from thermonuclear war, remains a pressing issue.

THE EXISTENCE OF THE UNIVERSE IS A CONDITION FOR THE UNITY OF THE UNIVERSE.

Is the universe eternal in time or transient? What about space? Is it limited or unlimited in space? And the question of life and death? These questions require a scientific study of the category of being. If we compare the existence of a whole universe with the existence of a human being, then human life is comparable to the life of a butterfly. Life passes so quickly that one can be convinced that the life of an individual is very short. We compare the transient life of people with the existence of the eternal world. Sometimes we ask: can it be that a person who possesses reason does not come back to life? Could there really be such injustice between human existence and the existence of the universe? The posing of the problem of existence and its vital meaning are similar questions.

Therefore, the acuteness and vitality of the problem of existence lie in the existence of transient and permanent existence, in this contradiction of existence. There are several aspects of the universe.

The first aspect of existence is the permanence of the whole world as a whole and the transience of individual things, organisms, people, their life activity, the extreme contradiction of existence.

Philosophy discovered that the world is diverse and heterogeneous in its existence and existence. The holistic unity of the universe is inseparable from the existence of all things existing in the world. But there is also a difference between them. The Universe has an integral unity, a universal integrity. Thus, the second aspect of the universe's existence lies in its existence. The existence of the universe is a condition for its existence.

The world is not transient; as a being, it exists independently and beyond human will and consciousness. But man, through his intellect, knowledge, and labor, is not transient; he connects nature and transient bodies with his activity. At the same time, the body and soul clearly understand the important differences between nature and society, between themselves and other people. In this case, it is very important that he finds and uses the commonality between the various integral units of the

surrounding world. In man himself, the body and soul, combining naturalness and sociality, form an inseparable unity.

As can be seen, there is unity in the universe. So, what is this unity? Without this, it is impossible to reveal the meaning of existence belonging to the universe. Here the teacher introduces the idea of the existence of the universe. Although the existence of the world is a necessary condition for its unity (since the world must exist before becoming one), the unity of the world is not in its existence, the true unity of the world is in its materiality, which is proven not by a few tricks, but by a long and difficult period of nature's development. Thus, diverse things, nature, humans, thoughts, ideas, and society unite to form a whole unity of the infinite world, not a transient one. Another aspect of existence is the reality of the existence of the universe. In the universe, nature, man, everything created by man, his thoughts, ideas, and society exist equally. Humans and societies existed in nature; they are real realities. Therefore, the universe exists in reality. It should be noted that consciousness is also real. It is necessary to note that consciousness is a conscious reality, that human existence is a real process of their life.

The diversity of things in the universe consists of various sets and complexes. Because they are real, they are called complex reality. It includes objects, natural processes, terrestrial and celestial bodies, things created by man, social life (people, etc.).

A person must take into account the integrity in the form of complex reality. Disregard for reality leads to voluntarism and subjectivism. In the process of strengthening our independence, this issue becomes even more relevant. Because every person's life is reality for both themselves and others. Each of our bodies and souls (abilities, habits, behavior, desires, ideas, country), our past, present and future, our relationships with other people should be viewed as a special reality. Other people are also important realities for us. Human consciousness, self-awareness, constitutes a person's individual being. Thanks to this being, the general characteristics of human existence are also understood.

In practice, along with naturalness, spirituality and ideality are also recognized

as special realities. The inclusion of spirituality and ideality in complex reality is an important component of human life.

Therefore, not only material objects and the material world (matter) are real, but thoughts are also real, meaning they exist in reality. Thus, the reality of the universe lies in its real existence.

There are different views on the understanding of the category of being. To avoid accepting the category of being as a fundamental concept, some present two objections.

The first objection is that existence is unnecessary because it cannot encompass the concrete characteristics of things. There is no room for such an objection, since philosophical categories reflect the most general connections of the universe. Accordingly, the category of being has the right to exist.

Second objection: Being is not necessary because it is defined by the category of "existence," since in comparison with existence, being cannot give anything new. This objection is also illogical, since being does not only indicate existence, but also encompasses a more complex and complex content.

There are a number of difficulties in defining the philosophical concept of being. What is being itself, perhaps it is something real? Maybe it's an abstract concept? When defining it, it is appropriate to use both the concepts of existence in life and the achievements of science.

In everyday life, we encounter various words and phrases. Sometimes we don't even think about how they express the concept of being. For example, "Hormang - bor bo'ling!," "Totuvlik - boylikdir," "Do'stlik - kuchdir" etc. In this case, the words "wealth," "strength" mean existence. The conjunction "дир," which participates in them, expresses that they have something, and therefore, existence. Let's take another example: "Ahmad is a man," "A flower is red." The words "Ahmad," "Gul" represent the subject of the judgment, i.e., the subject, and the concepts "human," "red" represent the predicate, i.e., the predicate. In these two judgments, we understand that there is some kind of existence in relation to the owner (subject), there is a new knowledge about the owner. In the judgment "Ahmad

is a man," we see the presence of the universal quality of Ahmad - humanity, consciousness. With the help of the conjunction "дир," the particular is connected with the general, the transition from the particular to the general is carried out. The subject (Ahmad) signifies belonging to a broader whole (person). Consequently, certain things or phenomena possess a certain quality, connection, or relationship, and because of this, they belong to a larger association (group or class). Thus, the existence (connections, relationships) in things connects them with other things. We see that the concept of being, in this case, is close to the concepts of quality, connection, and relation. Let us now move from the concept of being encountered in everyday life and formal logic to being in a philosophical sense.

Each philosophical category differs from another in its content. At the same time, it is defined through other categories. Being also manifests its content through the categories of non-being (non-existence), existence, space, time, matter, formation, quality, quantity, and norm. At the same time, they cannot replace one another. That is, neither matter nor existence can be existence, and vice versa. For example, if we take the ratio of existence and being, they are not the same. Being is broader than existence, it has a complex and complex content. The famous German philosopher I. Kant defines existence as follows: "It is a supposition (assumption) of something or some self-evident attribute." Hegel expressed a similar thought: "This flower is red," - therefore, we cannot forcibly introduce the property of redness from the outside; it consists of its own characteristics. Another example: life is a miracle of nature. This quality cannot be bestowed by humans. You cannot deprive a person of life and resurrect him." W. Shakespeare deeply understood this principle. Therefore, speaking from Othello's perspective, he says: "I cannot pluck a flower from its branch and give it the ability to grow, it will wither, let me smell it before it withers." Thus, viability is a characteristic, a sign of living organisms. This sign is a sign of existence, vitality means the existence of living organisms. Thus, philosophy not only notes the existence of things in the world, but also reveals the most general connections. It combines all the general and individual characteristics of things. These connections are encompassed by the concept of being. Being manifests itself

as an expression of the existence of things and their connections. But this is only one side of existence. More precisely, its appearance in the form of primary, "simple," "pure" existence. There is also a broad expression of existence. This meaning also includes other philosophical categories. The category of being is an expression of the unity of conclusions confirmed by all other philosophical categories. With the help of the category of being, the basic ideas about the existence of the universe are generalized. The category of being expresses the existence of the universe, its infinite and transient nature, its holistic integrity, its material and spiritual aspects, as well as the equal existence, unity, and reality of the individual and society.

Being is the unity, reality, and expression of universal connections of the universe's existence, encompassing its essential characteristics. It is impossible to equate existence with a thing. Being is an expression of the existence of the universe, the reality of materiality and spirituality, universal and broad connections on a global scale.

Thus, based on the foregoing, it can be defined as follows: *Being is the totality of signs and qualities that give a whole world and the reality of material and spiritual beings in it, and the most general connections between them, a holistic whole in diversity, giving things stability.*

In understanding reality, one can use the definition of matter. The only property of matter is its objectivity. Since this is so, existence can also have a single property. If being is characterized by concepts of existence, unity, wholeness, connections, signs, qualities, contradictions, negations, space, time, development, etc., then any of them can be distinguished as a single property. Such a unique feature is the reality of existence. Reality can be material or spiritual. However, being is not reality alone; at the same time, it is both existence, reality, and being, and universal connections. Being is complex reality, an abstract concept expressing the most general global connections that indicate the existence of something in general.

The history of searching for the essence underlying the universe goes back to the distant past. In ancient India and China, Egypt and Babylon, ancient Central Asia and Greece, philosophers believed that some substance or element lies at the basis

of the universe. Some of them considered this element to be fire, others - water or air, and some - earth. In some philosophical doctrines, it is emphasized that the world is based on 4 elements - fire, air, water, and earth, and all things are formed from the combination of these 4 elements. The Greek philosophers Leucippus, Epicurus, and Democritus believed that at the basis of the universe lie the smallest indivisible elements - atoms, which differ from each other in their shape, movement, and weight. Thus, the search for what lies at the foundation of the material world as the first creative substance, that is, the first, primordial matter, the "ancestor" (substance) of matter, arose.

At the beginning of the 20th century, philosophers defined matter as objective reality that affects our sensory organs and evokes sensations. At the time of this definition, ideas about the complex forms of the structure of matter were not so developed. By the middle of the 20th century, scientific achievements in quantum mechanics, relativity theory, and relativistic cosmology radically changed people's understanding of the objective world. As a result, natural scientists began to conduct research on realities that are impossible to directly influence our senses.

Thus, the functions of the category of matter are as follows:

- expresses the idea of the existence of objective reality, independent of consciousness, spiritual forces;
- describes the common properties that exist in all things;
- defines in general terms the path leading to knowing all things, the general program or strategy that must be followed in knowing them.

These functions were preserved by the category of matter in the process of further development of philosophy.

In the history of philosophy and natural science, two approaches to understanding matter have developed: philosophical and natural scientific approaches. The philosophical approach implies an approach to matter as an essence - substance, which underlies the internal unity of all the diversity of things and phenomena.

EXISTENCE OF OBJECTS, NATURAL PROCESSES, AND STATES

Along with the existence of things in nature, there is also the existence of things created by human hands. Natural objects existed before the appearance of man. They existed objectively, independently of human consciousness. When humans appeared, they began to influence them. The world of things created by human hands arose, which was called "second nature." Let us first consider nature. Man himself discovered the existence of the first natural being, its independence from human consciousness. The fact that it exists objectively outside human consciousness has been confirmed by the practical activity of people and the socio-historical experience of humanity. There is no room for doubt here. In all three epistemological conclusions of cognition, it was said: "Things objectively exist."

Thus, "primary nature" is a special form of being. In this case, it is necessary to distinguish the existence of nature as a whole from the existence of its individual things, processes, and states. It exists before human consciousness, completely independent of it.

The totality of nature is infinite in space and time. He has always been, is, and will be everywhere. This rare quality is not inherent in individual things, processes, or states of nature. They may or may not be everywhere at all times. Their non-existence (absence) alternates with their existence. They undergo a process of emergence, change, and development. Their existence can be preserved or destroyed. Heraclitus and Hegel brilliantly hypothesized their dialectic. If we consider nature as a whole not transient, then its individual things are transient. Thus, nature is not transient, but represents a dialectical unity of transience.

"First nature" - with its special existence, constitutes a special form of reality. It is objective and primary reality. This is a very important conclusion for materialism. The Earth, nature, and the entire earth existed for several billion years before the emergence of humankind. Man and his consciousness are creatures that appeared much later in the existence of nature.

The concept of nature is used on a very broad scale. Nature encompasses everything that exists - from stars, galactic and metagalactic systems, quasers,

pulses, the smallest particles in space and time to plants, the human world - everything. The concept of nature is defined as follows: "Nature is the organic and inorganic world, flora and fauna, surrounding humanity with its most diverse forms and components. And humanity is a being that emerged from it and separated from it. Therefore, one of its essences is natural (biological), and the other is social. However, the concept of nature has a narrower meaning. This is a complex of natural conditions for human and human existence. This is also called the natural environment or geographical environment.

Usually, nature consists of a collection of organic and inorganic substances that develop according to specific laws and is the object studied and researched by natural sciences.

The Earth, which is an integral part of nature, was formed as a result of the complex movements of cosmic bodies before the appearance of organic matter and living beings. Living nature arose under certain conditions as a product of the continuous exchange of matter between the Earth, the Sun, and other planets as a result of the development of inorganic nature over billions of years.

According to modern scientific concepts, signs of life on Earth appeared 3-8 billion years ago. Approximately 2 billion years ago, the first cell capable of photosynthesis appeared. There is nothing in the world that is fixed, unchanging, undeveloped. For example, the Earth and other planets around the Sun, according to the hypothesis of the natural scientist O.Yu. Schmidt, arose from the accumulation of bodies during a very long process of development. As a result of radioactivity, various changes occurred on Earth, and organic compounds (bodies) appeared as a result of chemical changes in nature during the long process of development. Organic bodies, protein substances, and nucleic acids were formed. Over time, organic substances formed naturally changed and became the basis for the formation of complex protein molecules. The gradual evolutionary development of high-molecular-weight substances ensured the formation of living proteins capable of metabolism. In turn, this led to the emergence of life.

The change, improvement, and development of all things and phenomena in

nature also contributed to the origin of man.

It is recognized that humans, as a product of the further evolutionary development of living nature, originated from the amphibians of the animal kingdom. The transformation of anthropoid into humans also took several million years, going through long stages, and modern humans emerged due to the fact that the last of them learned to work. Thus, man and society are an integral part of nature, its separate conscious part.

Nature is a source of natural resources. Without natural resources (fuel, air, water, various raw materials), a person and society cannot live, and it is impossible to develop industry, agriculture, and culture.

Currently, the following manifestations of the dangerous situation in our republic are distinguished: limited land and a decrease in its qualitative composition; a sharp shortage and pollution of groundwater and surface water; The problem of the Aral Sea; air pollution. At the same time, 6 directions for strengthening environmental safety are distinguished. These are: the development and implementation of appropriate technologies; ensuring the natural expansion of the reproduction of renewable resources, the rational use of all types of natural resources; scientifically based transformation of natural conditions in large territories for the integrated use of natural resources; preservation of the entire natural gene pool of living nature as a base through the reproduction of new species of crops and animals; creation of favorable living conditions in settlements; drawing the attention of the world community to the ecological problems of the region.

The primacy of nature lies in the fact that without it, human life and activity are impossible. Without nature, there would be no second nature created by man. The second is dependent on the first. Between them there is both similarity and commonality, as well as specificity.

THE EXISTENCE OF HUMAN CREATIONS

The "world surrounding" man includes, in addition to nature, objects created by man. They are called "second nature." How do they differ from "first nature"? Their difference lies in the fact that they were created by human hands, that human labor and knowledge were spent. In "second nature," in the words of Marx and Hegel, human labor and knowledge are "objectified." As Marx noted, it also embodies the "social spirit." Objects of the second nature perform specific functions. For example, a loom can weave fabric.

The bodies of the first nature are the real material of the "second nature." The existence of objects of "second nature" has its own peculiarities. This is a natural-spiritual-social reality.

"Second nature" - civilized existence. For example, television centers, museums, theaters, costumes, clothing, etc. Both beings consist of the unity of identity and difference. First nature is infinite, boundless, not transient, but a separate person is transient. Both of them are interconnected. In the "second nature," the laws of nature do not apply. It is connected with the reconstructive activity of man. Both of these natures belong to a single form of being - the unity of the whole universe. While they are interconnected, there is also a relationship between them that can reach the point of conflict. It is enough to recall the current conflicts in the form of environmental, energy, and other problems. There are various ways to solve this problem, which humanity needs to seriously consider and address rationally.

In the early stages of societal development, people focused primarily on the first factor, and later, with the development of productive forces, on the second. Consequently, the nature of a person's relationship with the natural environment is determined not only by natural components, but also by the level of development of production. This is the creation of an artificial environment as an important result of production.

The artificial environment consists of a collection of objects and phenomena that do not occur in nature in a ready-made form, but are created only in the process of social labor. This includes, along with inanimate objects, new plant varieties and

animal species created through artificial selection. With the development of society, the role of the artificial habitat increases. Examples include the artificial construction of enormous reservoirs, the assimilation of the atmosphere, and even the illumination of the Earth by artificial energy.

Thus, the natural environment is not only a material condition for human life activity, but also an object of primary production, as well as aesthetic and moral relations. Thus, not only the physical life of a person, but also his spiritual life is inextricably linked with nature.

In conclusion, when thinking about primary and secondary nature, it is necessary to talk more about their harmony and proportionality than about differences and contradictions. Because it is advisable to look at nature not only as a material, but also as a spiritual source, from the point of view of humanity.

It should be especially emphasized that now man must not only use nature, but also set himself the task of preserving and protecting it. There can be no territorial barriers to the protection and preservation of nature, since the ecological crisis in one country affects other places as well. It was noted that in 2024, the city of Tashkent occupied the highest place in the world environmental rating. Nature is a sacred sanctuary, the world that man has opened his eyes to is like a mother's embrace, a cradle for man. Nature, in which we live, breathe, live, and make our living, and our Earth, as its constituent part, is everyone's common home, the common space of all humanity. Therefore, protecting it like the apple of our eye and preventing environmental pollution is a national, universal human endeavor.

The ecological crisis is not only a production crisis, but also a socio-political problem. Because nature conservation is the foundation for development and improving the well-being of the people. Therefore, it is no coincidence that great importance is attached to state management and control of nature protection in our republic. The establishment of the State Committee for Nature Protection, the Aral Sea Conservation, ECOSAN, and other funds, the holding of regional and global scientific and practical conferences on the problems of rational use of nature and environmental protection, and the involvement of the public in environmental

protection work - the national policy of creating green zones in the country - are not accidental.

Until the middle of the 20th century, even until the 90s, the erroneous idea that man is master of nature, can change it as he wishes, subordinate it to his will prevailed. Under those conditions, this idea was supported in many countries of the world, including ourselves. As a result, numerous projects have emerged. Fish, birds, and animals in rivers and lakes were caught in excess of their needs, and most of them went extinct. It's hard to believe that once there were more than 140 fish species in the Amu Darya alone. Due to the blind attitude towards forests, 4,100 million hectares of forests remain on Earth from 7,200 million hectares 100 years ago. Therefore, nature conservation remains a pressing problem facing humanity today.

On a planetary scale, the rational use of natural processes is becoming a vital necessity for humanity, and only this can make a person a true master of the earth. This necessity is also reflected in the concept of "noosphere," developed by natural science, which is a sphere of interaction between nature and society, organized through conscious human activity. According to I. V. Vernadsky, the biosphere of the 20th century, primarily the creation of a noosphere arising from the growth of science, scientific understanding, and the social labor of man based on it, implies the planned use of natural forces on the scale of all countries and continents.

The ecological situation in our region is also quite complex. In particular, the situation around thousands of kilometers is deteriorating due to contamination of land, water, and air, the Aral Sea problem, and the detonation of nuclear weapons at the Semipalatinsk test site due to the large quantities of toxic chemicals used for cotton cultivation over several years.

HUMAN EXISTENCE IN THE WORLD OF THINGS

The existence of an individual person and the existence of humanity are unique and rare. They also have something in common. The human body is the body of nature. In this sense, it is a separate body within bodies. Since its body belongs to nature, it is a transient (dying) essence. No matter how much we strive to prolong human life, its body remains the body of nature. However, since a person is a human being, possesses a human essence, and as a person is a complex of social relations, it is impossible to consider them as "things" or "objects." It is known that during the years of stagnation, a person was viewed as a "screw," a piece, or a thing of production. Today, such an approach has been abolished, and it is being assessed as a creative factor. In the modern era, the role of the human factor is increasingly growing.

The human body needs food and protection from the cold. No matter how specific human existence is, the survival of the body is one of the first and fundamental conditions. If the body doesn't live - the person doesn't live. Materialism pays great attention to this, firstly, the principle that matter is primary and consciousness is secondary is confirmed here again. For a person to think, first of all, they themselves must ensure the life of their body. Secondly, this circumstance allows us to conclude for materialism that every individual has the right to life. The starting point of such a right is the preservation of life: the life of the individual, ensuring the survival of humanity. This is the starting point because without its realization, it is impossible to realize other human needs and rights. Food, clothing, housing, and conditions are necessary not only for justice but also for humanity's survival. Thirdly, the conclusion drawn from the reality of human existence as a living body, a natural organism, is that it is subject to all the laws of life, primarily the laws of economics. One should be careful with the natural-biological "measurement" of man. Human biology is a universe of its own and relatively independent. Any disruption of the ecological balance of the human body can lead to catastrophic consequences, creating a threat to human life. Fourthly, a person's body is closely connected with their soul. Fifthly, considering man as a thing is

important for philosophy. Because being a thing drives a person to produce and solve problems. There is a dialectical relationship between natural needs and production. Thus, there is a dialectical unity between human existence as a natural body (body) and social existence.

CHARACTERISTICS OF HUMAN BEING

The peculiarity of human existence is characterized by three important dimensions. An individual is a thing (body) that thinks and feels. This is the first measure of human existence. At the same time, man belongs to a rational essence, homo sapiens. This is the second measure. The third dimension is that man is a socio-historical being. A person lives outside of consciousness, independent of it. However, human existence is not devoid of consciousness, because it consists of the unity of naturalness, materiality, spirituality, individuality, personality, and sociality.

The creation of man, his essence, and his place in society occupy an important place in the system of philosophical problems. These issues have been interpreted differently in various philosophical doctrines. This was natural, since man, essentially as a socio-historical and cultural being, in each new historical circumstance strives for a deeper self-awareness, for the realization of his human essence.

Philosophy studies man as an integral part of the universe. Man is such a complex and multifaceted being that his essence as a whole is expressed through the concepts of man, personality, individual, individuality. Although these concepts are close and synonymous, they differ from each other.

Man is a conscious being, embodying biological, social, and psychological characteristics. Human biological characteristics include nutrition, defense, procreation, and adaptation to specific conditions.

Humans are distinguished from other beings by their social characteristics. For example, language, communication, symbolic signs, consciousness, production of products, distribution, consumption, management, self-government, artistic creation, morality, speech, thinking, values, taboos (permission and prohibition) are among them.

Psychological characteristics of a person include emotional experiences, surprise, worry, grief, suffering, pleasure, mood, etc.

Through these characteristics, humans form an integral system. As a whole

being, it satisfies its needs and ensures the continuity of humanity. Placing human biological characteristics above social ones, exaggerating psychological characteristics leads to a distorted interpretation of its essence and one-sidedness. In the history of philosophy, such directions as biologism, sociologism, and psychologism have emerged in the teachings about man. Biologism was one-sidedly based on the natural-biological characteristics of man, sociologism on the social characteristics of man, and psychologism on the spiritual, mental, and psychological characteristics of man.

In a deeper philosophical analysis of the essence of man, it is important to know the essence of the concepts of personality, individual, and individuality and to distinguish them from each other. Personality represents a person who embodies social qualities.

Self-control, self-education, a sense of high responsibility, the struggle for an idea, a firm conviction, the free expression of one's thoughts and opinions, and socio-political activity are characteristic features of a person. The goals, ideas, and ideals of the individual are formed in close connection with the existing ideas and ideology of society. The implementation of the national idea and ideology, even sacrificing one's life for noble ideals, becomes the main goal of an individual's life.

Personality is a person who possesses strong faith, ideas, and human qualities, lives with a sense of Homeland and nation, and embodies the characteristics of the era.

Society creates specific historical examples of the individual to solve problems that arise in the course of its development. With each change in historical conditions, the need arises for a new understanding of the essence and content of the individual. In contemporary literature, images of charismatic, ambitious, aggressive, and other forms of personality are reflected.

In Uzbekistan, in the context of the transition to market relations, the formation of a virtuous and harmoniously developed personality has become one of the urgent tasks. The reforms being carried out in our country in the field of education and upbringing aim to form such a person.

Man, as the creator of history, ensures the continuity of the development of nature. He bequeaths his knowledge, experience, and achievements to future generations; he reconstructs and improves nature and society. Through their intellect, humans manifest themselves as a great creative force in the development of the entire universe and nature, creating their own history and cherishing it. Human activity and experience serve as a source for the improvement of society and the comprehensive development of people. Man is considered a sacred and blessed value due to his role and significance in nature and society, the essence of creativity, being a supreme being, ensuring the continuity of succession, preserving and promoting all positive and useful achievements.

Anthropology connects the manifestation and development of humanity in a person with the soul. Some researchers emphasized a certain characteristic inherent in a person and thereby tried to reveal the essence of man. For example, I. Kant paid more attention to the moral aspects of man and defined him as a being who distinguishes good from evil. Vladimir Solovyov believed that humans differ from other creatures in such qualities as shame, pity, and the worship of higher powers. According to him, a person has the ability to be ashamed of their base desires and sins. It is human nature to pity not only people, but all living beings and to worship sacred forces.

The science that studies man is called anthropology. Anthropology deals with the study of the essence of man, his place in nature and society, and his unique characteristics.

The concepts of "I," "consciousness," "personality," and "spirit" are used in anthropology to more fully reveal the essence of man. "I" is the distinction of a person's self from the external world, from real existence. Only through consciousness does the "I" distinguish itself from other beings. Other things seem alien to a person. Personality expresses a person's independence.

Throughout life, a person strives to satisfy the needs of the body and soul. Meeting bodily needs is the primary condition of human existence. However, the meaning of life is not limited to the enjoyment of material goods, greed, pleasure,

and the pursuit of wealth. The human spirit also needs its own kind of nourishment. Therefore, spiritual qualities such as enlightenment, humanity, justice, mercy, piety, conscience, generosity, and patriotism are formed in them. High spirituality purifies a person spiritually and strengthens their faith and beliefs.

The reforms being implemented in our country are aimed at the spiritual and moral development of the individual. Separating a person's spiritual needs from their natural and material interests, viewing them only as a divine being, can lead to one-sidedness and hinder a proper understanding of the essence of mature social problems.

The national idea and national ideology being formed in our country, contrary to one-sided views on man, require a combination of materiality and spirituality. A market economy does not deny that people are prosperous, wealthy, property owners, and have all the conveniences. On the contrary, it encourages them to be entrepreneurial, resourceful, and hardworking. Only high spirituality encourages the rational satisfaction of human needs, the establishment of social justice, and the manifestation of generosity and nobility.

Anthropology puts forward the idea that it is possible to understand the essence of the world by delving deeper into the spiritual world of man. Noble qualities of a person are reflected in the image of mature individuals. All characteristics inherent in a person are clearly manifested in their activity, their place in society, the satisfaction of their material and spiritual needs, and the implementation of a certain ideology.

The existence of an individual person and the existence of humanity is a unique phenomenon. There is also something in common between them. The human body belongs to nature; in this sense, it is a body within bodies. His body, belonging to nature, is transient. No matter how much we try to prolong human life, first and foremost, it remains a body of nature. At the same time, considering that a person has a human essence and embodies social relations, it is not quite correct to define them with the concepts of "thing" or "object." Unfortunately, during the Soviet era, man was turned into a simple engine of production. Thanks to independence, the

true essence of man, his national image, and his historical place are being restored.

Biologically, the human body has a great need for food, clothing, housing, and other material goods. No matter how unique human existence may be, first and foremost, it must satisfy the material needs necessary for its existence as a unity of body and soul, a type of living being. It is not necessary to prove that a person cannot live if the body does not live. At the same time, the body needs the necessary material nourishment for thinking. From this follows the right of every individual to preserve their private life. The starting point of such a right is the provision of life, the life of the individual, and finally, the achievement of human survival.

What is the significance of human existence in the unity of a unified whole? The teacher should clarify this question with the students. A person must understand their existence and care about it. In the unified system of being, man must have a high awareness of his contradictory role. Therefore, high responsibility is required from him. His responsibility to humanity is especially great. Humans possess intellect, wisdom, and faith, therefore, the triumph of spiritual greatness over evil is inevitable. After this, it is necessary to dwell on the existence of spirituality.

We divided it in two. First you need to look at the first one, then the second. The teacher begins with individualized spirituality.

INDIVIDUALIZED SPIRITUAL EXTENT

Spiritual life is an important part of human existence. Spirituality consists of a system of human knowledge, moral and legal views, norms and criteria of artistic creativity.

Spirituality consists of the processes of consciousness and unconsciousness, knowledge embodied in the materialized forms of natural and artificial languages.

"Consciousness" consists of inclinations, desires, impressions, feelings, experiences, thoughts, ideas, beliefs, values, templates, and guidelines. But it exists in reality.

The peculiarity of consciousness is that consciousness is a characteristic of the human brain. It appears in life processes and dies together with a person. But consciousness does not completely die, it passes from generation to generation as objectified consciousness. Consciousness and self-awareness are one of the advantages of human existence. Self-awareness is the awareness of one's gender, the meaning of one's thoughts, emotions, one's place in society, one's attitude towards other people, one's essence, one's self-knowledge as a person.

Social consciousness refers to the totality of social views, moods, feelings, and ideas that reflect social reality. Social consciousness is not a mechanical sum of individual consciousness. Social consciousness differs from individual consciousness in its universality and belonging to society as a whole. A distinctive feature of social consciousness is its relative independence from social reality. This means that, firstly, it can lag behind or surpass social reality. Social reality changes quickly, while certain forms of social consciousness change slowly. For example, such forms of social consciousness as morality and religion are highly viable. Since religious and moral views have become the spiritual property of people, even if the conditions that gave rise to them disappear, they become a tradition, a custom, and are preserved for a long time. It is also no secret that some forms of social consciousness (for example, fiction, scientific theories) are ahead of existing social existence. Progressive thinkers, based on the analysis of the general laws of societal development, can create theories that predict future events.

Secondly, social consciousness in its development relies on the principles of continuity. New social ideas develop based on the heritage of the past. Even with changes in social existence, people widely use the spiritual wealth created in the past, morality, science, literature, art, philosophy, and other forms of social consciousness. Without such continuity, forms of spirituality and social consciousness cannot develop.

Thirdly, the active role of forms of social consciousness in the development of society is confirmed by their significance (ideas, theories) in improving human life. Progressive ideas unite people and encourage them to perform specific tasks. Helps to solve mature problems. Obsolete ideas and views hinder the development of society. Consequently, "as long as there is a striving for progress and a sense of creativity in the world, progressive ideas will be born in society."

When discussing social consciousness, it is also necessary to describe the concepts of everyday consciousness and theoretical consciousness. Everyday consciousness reflects the external aspects of people's practical activities, while theoretical consciousness reflects its internal, important aspects. Practical, everyday, and theoretical consciousness are inextricably linked, but they cannot replace each other.

There are various forms of social consciousness: moral, religious, aesthetic, political, legal, philosophical, ecological views, democratic consciousness, economic consciousness, and others.

There are also various definitions that society is a part of nature, a special form of human association, a set of numerous relationships operating between people. Society is a complex system that is constantly developing and improving. In each new era, the need to understand the essence of society arises. Thanks to national independence, the need arose for a new understanding of the essence of society. In a number of works of President Sh.M.Mirziyoyev, methodological foundations for a new understanding of the essence of society were created.

Society consists of a combination of material and spiritual factors. Until now, in literature, material and spiritual life differed sharply from each other, and more

attention was paid to the study of material life. However, the essence of society is inextricably linked with the essence of the human being that constitutes it. Just as the human body cannot be separated from its spirit, it is also illogical to separate the material and spiritual aspects of society and to place one above the other. In the works of the first President of our country, Islam Karimov, it was emphasized that the harmonization of the material and spiritual interests of society is the basis of social development. Economic development can only be achieved through the elevation of human spirituality. That is why great attention is currently being paid to raising the spirituality of the population and forming the foundations of national idea and ideology. After all, people are not uneducated because they are economically poor, but, on the contrary, they are poor because they are uneducated. Therefore, in our country, great attention is paid to ensuring economic well-being by raising the spirituality of the people.

The question of what compelled people to unite as families and communities has attracted the attention of great thinkers since ancient times. Religious understanding of this issue is interpreting it in connection with divine power, Allah.

According to secular views, people sought to live together and unite as a community to satisfy their material and spiritual needs. Thanks to life experience, intellect, and thinking, people understood the convenience, advantage, and necessity of living as a society. In this process, people who entered into mutual relations achieved spiritual perfection by improving and further developing these relations. This brought people closer together and enabled them to satisfy their material and spiritual needs.

In the process of social relations, historical forms of human organization emerged: family, state, community (village, city). All the moral, religious, scientific, philosophical, legal, economic, ideological, and other relations that operate between people are collectively called social relations. Social associations help to satisfy the material and spiritual needs of people. They are essentially a necessary condition for the existence of man and society. For example, without such values as family, state, education, mahalla, and homeland, a person and society lose their essence.

Another feature of individualized spirituality is that it includes the phenomenon of the unconscious. There are several levels of unconsciousness. First stage: psychological (mental) control of the human body (body) without understanding its life. This control occurs automatically, that is, unconsciously. Many inclinations and desires are realized unconsciously: dreams are an example of this. In some cases, a person experiences a persistent state of fear (psychophobia, paranoia), etc.

Second stage: a state similar to consciousness in wakefulness, but unconscious. For example, the maturation of a thought, the birth of something, the involuntary thought of something.

The third stage occurs in artistic, scientific, philosophical, and other intuitions. The unconscious is intertwined with consciousness. The results of conscious activity and the spiritual activity of a specific person can also separate from it. Then it becomes the second type, that is, objectified spirituality.

OBJECTIVATED SPIRITUAL EXISTENCE

According to the doctrine of materialism, spirituality cannot exist without its material bearer. Culture is the materialization of spirituality. Among them, the most universal are natural and artificial symbolic forms of spirituality, which are widespread.

The phenomenon of language is the unity of individualized and objectified spirituality. There is a connection between language and consciousness, language and thought. If the expression is permissible, it can be said that language is the reality of thought.

How does the objectified spiritual being live? Two types of spirituality are encompassed in words, sounds, natural and artificial languages. The material carrier of spirituality is material objects and processes. For example, books, projects, drawing samples, painting colors, decorative items, marble and bronze in sculptural works, etc.

Modern machines and equipment for storing and transmitting social memories, etc. Ideas, thoughts, values are different, but they exist in reality. There can be no pure ideas without a material carrier. Objective idealists (Plato, Hegel) claimed that somewhere beyond matter there exists the idea of pure truth, beauty, etc. Interestingly, these idealistic views did not appear in vain. For example, even if some things disappear, their idea is preserved: mill, winch, plow, lamp, Kokand cart, paranji, jinchiroq, sandal, cell, saddlebag, etc.

Since being consists of the material (natural) and spiritual worlds, the material world has an objective classification, and the spiritual world has a subjective classification. The spirit of the era, the spiritual world in the form of social consciousness, is objective in relation to individuals. It is more difficult to know spiritual reality than to know material things. For example, the inner world of a person, the spirit of a certain historical period, the direction of social consciousness are also reality, just like material existence. Love and hatred, trust and distrust are materialized in the behavior and relationships of individuals. For example, Adolf Hitler's self-glorification, pursuit of power, bribery, dishonesty, and hypocrisy were

also empirical realities that brought endless misfortunes to people.

The spiritual life of humanity, the spiritual wealth of civilization, culture, and social life are objectified spirituality, "the place of being" is the spiritual world, and spiritual and moral principles - ideas, values (beauty, justice, truth) play a special role in society.

The study of the universe is only a condition for understanding the unity of the universe. Based on this, we now proceed to the study of the problem of the true unity of the universe. This issue will be considered in the second lesson. It is a problem of matter, motion, space, and time.

After summarizing the concepts of matter, the following is emphasized as a conclusion. Every individual, under the influence of the social environment in which they lived and based on personal experience, has a certain worldview and relates to things and phenomena in the world according to this worldview. As a result of the expansion and deepening of concepts about matter, humanity has succeeded in uncovering the inner secrets of the universe.

At the same time, all sciences prove the existence of a strong connection between the material and the spiritual. Historically, one of these two concepts has been absolutized, and there have been many disputes regarding the question of substance. Now it is advisable to dismantle theoretical consciousness and eliminate such views that divide groups of people into opposing sides in practice, and instead move on to conducting scientific discussions on the humanization of "world-human" relations. The requirement of today's historical era is that in the world in which we live, the human species, being one species, must definitively transition to living in cooperation and harmony, and refrain from creating the image of an enemy using various doctrines.

CONCEPT OF MATTER AND SUBSTANCE

Substance Idea. A different approach to the interpretation of being, which arose in ancient philosophy, implies the search for "true being" on some general basis, in the first source, in the first cause of everything that exists in the world. Here, in Hegel's words, we are talking about the "existing being" of something that determines the general basis of the world. This interpretation is connected with the concept of the uniqueness of the world, which is determined not only by the fact that everything that exists in the world has existence, but also by the fact that everything that exists originates from a single basis and is characterized by certain general, universal properties inherent in everything. In philosophy, such a basis **substance** (Lat. *substantia* - essence, first principle), and the general and integral properties of things, determined by their origin from a single principle - **attributes** (Lat. *attributum* - specific, added). Thus, if the existence of any object is understood as substantial existence, that is, existence determined by the emergence of the object from the substance, then by considering this object as existing, we assume the presence of certain attributes in it (while from "pure existence" no assumption about the nature of such existence arises).

With such an approach, the question of what being is turns into the question of what substance is, what its attributes are. In the history of philosophy, ontological concepts have been proposed, reflecting various options for solving this problem.

The Essence of the Concept of Substance. 1. What does this or that "thing" consist of and where did it come from? 2. In the diversity of things that appear before us, is there something common, unified in content, which constitutes the first foundation of all existence?

In the history of philosophy, the category of *"substance"* (Lat. substantia - essence, basis) is used *to denote such a first principle, which needs nothing else for its existence.* **Substance is understood as a certain general primary basis of all things.** If various things and phenomena can be created and destroyed, then a substance cannot be created or destroyed; it only changes the form of its existence, transitions from one state to another. Substance is its own cause and the basis of all

changes, the most fundamental and stable layer of being.

Representatives of early philosophical trends understood matter, which constitutes the basis of all things, as the first principle. Usually, such a basis was considered to be the first universally recognized elements of that time: earth, water, air, fire, or mental constructions, "first bricks" - apeiron, atoms. In the Avesta, the primary substance is called fire. Subsequently, the category of substance became an immutable, relatively stable, and unconnected basis. All the diversity and variability of the world perceived by man are connected with substance. Such foundations in philosophy were mainly matter, God, consciousness, idea, ether, etc. The concept of "substance" serves to express a fully self-determining being. In the category of substance is embodied the idea of the foundation, the first foundation, which requires nothing else to justify itself. The Dutch philosopher Benedict Spinoza (1632-1677) correctly expressed this in the phrase "causa sui" - "self-causing." By substance, he meant something that exists in itself and manifests through itself, that is, does not need anything else for its existence. In this case, on the one hand, substance is understood as matter, and on the other hand, it acts as the cause and "subject" of all its forms. This indicates that B. Spinoza defined substance simultaneously as both nature and God, equating these two concepts. B. Spinoza completely absorbed God into nature, trying to make it natural and separate it from divine content. This was his pantheism.

The idea of the naturalization of substance, put forward by B. Spinoza, was consistently developed by Holbach. He attributed all substances to nature and only to nature. "Nature is the cause of everything; it exists eternally; nature is the cause of itself...." "Nature is not some kind of thing; it has always existed as it is; everything arises within it; it is a vast workshop, endowed with everything...". In this sense, neither nature nor substance needs any external stimulus. Leibniz, however, was right when he said: "Any real substance only and only affects".

Since substance is the first cause that includes everything and does not imply any other basis or condition for itself, it excludes the possibility of the existence of anything existing independently of it. Whether it is God, idea, self, spirit, or

existence - the substance is one! The concept of "substance" cannot be used in the plural. The idea of its multiplicity contradicts the definition of this concept, since if there are two or more things claiming this status, none of them are considered substance. This is the paradox of substantiality.

Alchemists, using this term in the plural, when they spoke of "substantial forms," "substantial qualities," assigned it a crude physical meaning. In this case, the substance is equated to the substance. They came to the erroneous conclusion that the properties and forms of a substance are unchanging, but can transform into each other as a result of corresponding influences.

The self-realization of substance occurs in the general, organic properties of phenomena - attributes and in the specific, individual properties of things - modes. Different philosophical doctrines use the idea of substance differently, depending on how they themselves answer the question of the unity of the world and its origin.

It should also be noted that, speaking about the especially widespread basic categories of philosophy, such as "being" and "substance," and trying to clarify the attitude of certain philosophers towards them, in accordance with the logic put forward by supporters of a final solution to the "main question of philosophy," we can, with a certain degree of conditionality, divide all philosophers into monists, materialists, idealists, dualists, and pluralists. In general, such a distinction is entirely appropriate if one is trying to define the range of problems that are especially frequently discussed in philosophy, or if the task is to better understand the history of philosophy, the continuity of certain philosophical ideas, trends, and currents.

Monism. *The doctrine that the diversity of things and phenomena in the world consists of one substance is called "monism" (Greek monos - one, singular)* . From the point of view of modern scientific concepts of the origin and essence of the world, as well as the struggle of the most significant approaches in the history of philosophy to the problem of the first principle, it is necessary to note two more widespread approaches to understanding the nature of substance - materialistic and idealistic monism.

The first approach, characterized **as materialistic monism,** believes *that the world is unified and integral, that it is inherently material, and that this materiality lies at the heart of the unity of the world.* In these concepts, spirit is derived not from consciousness and ideality, but from materiality. We encounter highly developed examples of such approaches in the works of Thales, Heraclitus, Spinoza, and his followers. Also, contrary to the polytheistic beliefs in the "Yasht" part of the "Avesta," the sacred book of the Zoroastrian religion, the ideas of monotheism are promoted in the "Gohs" part.

Idealistic monism , while *considers matter as the eternal existence, non-destructibility, and product of something ideal with a first foundation of any being* . In this case, objective-idealistic monism (for example, in Plato - these are immortal ideas, in Zoroastrianism - fire, in medieval philosophy - God, in Hegel - the uncreatable and self-developing "absolute idea") and subjective-idealistic monism (for example, all physical and spiritual states of being are derived from a "neutral" basis - from some abstract constructions, "elements" of the world. Max.) can be distinguished.

Understanding substance as the cause of all changes and itself - "causa sui" - was accepted and highly appreciated by I. Kant. He defined substance as "an immutable basis that helps to determine all relations of events in time." According to him, substance is the fundamental condition of any experience and any perception. It is in a stable state, and any change in existence and time can be considered its mode, that is, the mode of existence of the unchanging.

Dualism. *The philosophical approach, in which two substances are taken as the first basis, is called dualism* (Lat. dualis - two-sided). The German philosopher H. Wolf introduced the term "duality" into philosophical circulation at the beginning of the 18th century. H. Wolf tried to determine and emphasize the special role of thinking, ideas, and reason in the formation of a stable order in the world. His influence on his contemporaries - supporters of the ideas of enlightened absolutism - was enormous. H. Wolf's philosophical manuals were taught in all educational institutions and displaced outdated (scholastic) aspects. They began to

function as the main sources of university education.

The French materialist philosopher J. Lametri (1709-1751) in his work "The Natural History of the Soul" denies dualism. He conducted an experiment on himself - after suffering from malaria, he observed its course, and ultimately came to the conclusion that a person's mental state depends on their physical body. J. Lametri, defending monistic materialism, put forward the idea that there is a single, infinitely improving material substance. The ability to sense and think, inherent in substance, exists in corporeal bodies. The ability to feel and think itself is connected with the influence of external objects on the brain. Therefore, it is the external world that is reflected in a person's "brain screen," and the needs of the body, according to J. Lametri, act as a "criterion of reason."

Any philosophical theory that put forward the idea of the equality of two foundations, say, love and hatred, good and evil, freedom and necessity, functioned as a dualistic theory.

René Descartes entered the history of philosophy as a brilliant representative of dualism. R. Descartes' radical mechanism led him to the approach that matter is completely inanimate. According to R. Descartes, the material physical substance has only length, breadth, and depth as its attributes. It excludes absolute vacuum and has the ability to move, that is, to divide, move, and transform physical particles.

Spiritual life, in the philosopher's view, manifested itself separately from material life in its own specific manifestations, such as cognitive and thinking activity, intellectual intuition, and deduction. He acknowledged the complete incorporeality of the spiritual substance. Although R. Descartes is one of the founders of the new philosophy and science, in his ideas one can encounter the use of the term "substance," inherited from medieval philosophy, for the understanding of the individual, as well as his declaration that two important substances - universal and infinite - thinking and extension have a special free status. R. Descartes' phrase "cogio ergo sum" - "I think, therefore I exist," testifies to the recognition of philosophical thought as the basis of all things. R. Descartes proved the organic nature of the thinking substance and its direct openness to each "I," i.e., the rational

being, and the spatial substance - indirectly. The inseparable substance (mind) constitutes the subject of study of metaphysics, and the separable substance (scope) constitutes the subject of physics.

Distinguishing between two substances - spiritual and material - is logically incorrect and can cause many difficulties in a rational sense. When thinking and scope are approached as two substances, that is, as independent bases that are not dependent on each other, it is difficult to understand how "soul" and "body" combine in their actions, and in general, how "body" can acquire the ability to think. Substance, in essence, manifested itself as the basis of all existence, the only first principle that includes everything and needs nothing for its manifestation.

Plyuralism. *A doctrine that recognizes that there are not two, but more essences at the foundation of the world is pluralism.* The term "pluralism" (Latin - plurality, diversity, multiplicity) was also proposed by H. Wolf in 1712. This concept created particularly serious difficulties in ontology. Because it was in this doctrine that it was necessary to put forward numerous independent and interconnected foundations of being.

Leibniz's "monadology," that is, the doctrine of monads, is considered a classical form of pluralism. According to this doctrine, the world consists of countless spiritual substances. However, there are also earlier forms of the pluralistic approach. For example, the doctrine of the four foundations of the world, created by Empedocles, acts as one of the types of pluralistic ontology.

Sometimes pluralism is viewed not as an independent doctrine, but as a modified form of dualism. But the pluralists believe that the main task of their theory differs from the question of the contradiction between spirit and nature, which has not been resolved in dualistic debates.

Matter (Latin materia - matter) - a general concept expressing the material form of being. The concept of "matter" as the main philosophical category was first used by Plato.

Just as there is no "human at all" in the universe, there is no "matter at all," but concrete manifestations of matter are encountered. Thinking in this way,

philosophers used the concept of matter to generalize and express the properties inherent in all material objects.

Every object has its own inherent properties (attributes) that express it as such an object. Matter also has several attributes: motion, space, time, reflection, consciousness, etc. These attributes are closely interconnected, expressing the most general and universal connection in the material world, animating, manifesting, shaping, transforming, and developing matter1.

In scientific communication, material things have historically been explained by the category of matter. Matter is a philosophical category expressing objective reality, in which the diversity of things exists, and this reality, existing outside the human consciousness, influences and is perceived by its consciousness. In this process, ideas about concrete forms of matter are formed in human consciousness. The concept of matter as a substrate (basis) of the material world was developed by Plato and Aristotle, while matter was understood as a pure potential (hidden possibility).

Plato (Plato) of Athens, Plato (real name Aristocles; c. 427.27.5 - Athens - 347) - Greek philosopher, founder of Platonism. A student of Socrates. Socrates called him "Plato." (meaning broad-shouldered, broad-chested).

The main essence of Plato's philosophy is set forth in his doctrine of "ideas" ("idea," "eidos"). In his opinion, the idea is the true reality, and the world we know and live in is its shadow. True change and progress belong to the world of ideas, and movement in the world of shadows is its reflection. Not everyone knows the laws of the world of ideas. Very few people know them; these people possess great intellect. Most people are content with a world of shadows. Plato places the world of ideas above the world of things, since the world of ideas is an ideal thing. Man is a being between the world of ideas and the world of shadows. His soul belongs to the world of ideas, his physical body to the world of shadows. Therefore, a person, consisting of the unity of spirit and body, belongs to both worlds. The soul is the true part of man. What we call life is the time when the soul lives in the physical body. Plato's theory of knowledge is based on his theory of ideas. Knowledge is an anamnesis,

that is, the soul's memory of eidos. Love for Eidos (eros) is a motivating factor for spiritual growth.

Plato is also known as a teacher and theorist of upbringing. He considered the upbringing of citizens one of the main tasks of the state. In his opinion, children should be brought up in special institutions from the first day of life: at the age of 3-7, they should receive education at home in play schools or in a kindergarten; Learning to write, read, and play music at school at ages 7-17; Receive military-gymnastic education at the age of 17-20 years; At the age of 20-30, he should receive the philosophical education necessary for the future ruler.

In Plato's views, the doctrine of society and the state occupies one of the central places. He divided the citizens of the state into 3 classes: 1st class - wise rulers who governed the state; 2nd class - military personnel defending the state from the enemy; The 3rd class consisted of farmers and artisans who materially supported the state and the upper 2 classes. Plato divides the form of government into monarchy, in which supreme power is exercised solely, aristocracy, exercised by a narrow circle of limited persons, and democracy, in which power is exercised by the entire people. Plato distinguishes 4 main virtues: wisdom, courage, acting with reason, and most importantly - justice, which compensates and merges with other virtues. At the heart of Plato's dreams of an ideal state lies the idea of justice. According to him, the subordination of all members of society to the laws of a just society is the main guarantee of social progress. Where the laws rule over the ruler, and the rulers are slaves to the law, that state flourishes. He argues that if the state establishes ineffective power over the laws, then the law will not bring any benefit; on the contrary, it will cause enormous damage to the state. In his opinion, the economy is a factor in the prosperity or decline of the polis (state). Production should govern production, not politics. Any changes that destabilize society must not be allowed.

Plato's aesthetic views are based on the conclusion that being, life, is an imitation, a copy of "eternal ideas"; art is an imitation of being, life, that is, an imitation of imitation. He supported the belief in gods, condemned the godless, and

believed that the rulers of the state should be pious.

Aristotle (Aristoteles), born in 384-383 BC, was a great Greek philosopher. He was a possessor of encyclopedic knowledge, the founder of the Peripatetic school, and his teachings illuminated individual sciences from a philosophical point of view. By creating a philosophical system for the classification of scientific fields, Aristotle had a very strong influence on the development of human thought.

Aristotle's work encompassed almost all fields of knowledge of his time. In his work on "early philosophy" ("Metaphysics"), he criticized Plato's theory of ideas. "Plato's ideas showed that material objects are a simple copy, the very same thing. Aristotle solved the question of the relationship between the individual and the general. Separation exists only in "some place" and "now," it can be perceived with feeling. The general, however, exists everywhere and at all times ("everywhere" and "every time"), it arises in a particular case under certain conditions and is perceived through this particularity. Moreover, universality is a subject of science, which can be understood through reason. Aristotle divides the causes of phenomena and objects in the world into four groups: 1) material cause or matter; 2) formal cause or form; 3) the causative cause; 4) the ultimate cause or goal. Although Aristotle recognizes matter as one of the first causes, he considers it only a passive basis, a possibility, and the other three causes - an active one. For example, according to him, nothing can exist without form, form is the essence of being, form is eternal, unchanging, and superior to material cause. The causative cause is the source of motion or stagnation. Movement, says Aristotle, is the transition of something from possibility to reality. There are four types of motion: qualitative motion or change; quantitative motion or increase and decrease; change of place or movement in space; emergence and disappearance. The final cause or goal is action, change, the consequence of human activity. According to Aristotle's teachings, God is the supreme goal of all forms developing according to His laws, all phenomena in nature, and all existing things, the "form of forms," their purpose, the primary force that moves the world. According to Aristotle's theory, any real existing individual consists of the unity of "matter" and "form," and "form" is a specific "appearance" of the thing, which can

be considered both "matter" and "form." Thus, the entire real world consists of a sequential transition from "matter" to "form" and from "form" to "matter."

R. Descartes defined matter as spatial extension and divisible material substance, and it was the basis of materialism in the 17th-18th centuries. Matter is the fundamental concept of dialectical materialism. Materialist philosophers exaggerate the concept of matter one-sidedly, identifying it with the concept of being. The concept that underlies and generalizes nature, society, and human thought is called substance (essence). The movement that believes that one substance lies at the basis of the universe is called monism, the movement that believes that two substances lie at the basis of the universe is called dualism, the movement that believes that many substances lie at the basis of the universe is called pluralism.

The metaphysical understanding of matter consists in viewing it as unchanging, stable, free from internal contradictions, interactions, and development. Such an approach is incapable of explaining new phenomena of science and therefore has led to a crisis. An example of this is the situation in physics at the end of the 19th - beginning of the 20th centuries. The division of atoms, which was considered indivisible, completely destroyed old ideas about the structure of matter.

Until the end of the 19th century, the atom (a-negation, tom-part) meant "indivisible" and was considered the last brick of matter. If an atom is not divisible, then the quantity of matter does not change. In Newtonian physics, this quantity is characterized by a special physical quantity. Mass is interpreted as the norm of the amount of matter. Mass was also considered the norm of energy. Such a view was the main thing in the scientific description of the world for a long time. The indivisibility of atoms meant that their quantities remained unchanged in nature. This was interpreted as the conservation of matter.

Such a view, in turn, hindered the correct interpretation of new discoveries. For example, the phenomenon of radioactivity, discovered by A. Becquerel in 1896, was not properly explained for 6 years. If uranium and other radioactive substances emit constant energy, where do they get it from? The law of conservation of energy would be violated if it were said that they release energy without receiving it from

anywhere. Only in 1902 did Rutherford and S. Soddy resolve these contradictions. They proved that the phenomenon of radioactivity is the result of the spontaneous decay of atoms, the transformation of chemical elements into each other. They challenged the metaphysical concept of matter by promoting the idea of atomic decay. The dialectical approach to matter was explained by the fact that the division of atoms is not the disappearance of matter, but the expansion of our knowledge about matter. The electron, like the atom, is infinite, nature is boundless. This view was highly praised by the famous physicist Max Boron. The definition of matter shapes people's worldview, awakens a correct and scientific understanding of the world, and allows one to reflect on the world and its essence, the place of man in it, and one's own life.

In philosophy, the category of matter is the leading concept. By looking at the attitude towards matter, one can understand the essence of philosophical schools and determine which current they belong to. "Matter is a philosophical category that expresses objective reality, which is perceived by man through his senses, it exists independently of the senses, through our senses we take its copy, form its image, and reflect it." The important aspects of this definition are:

1. Matter exists independently of consciousness.
2. Through sensations, its copy, image is created, is reflected.
3. Matter is a philosophical category.
4. It reflects objective reality.
5. It is possible to know the world.
6. Agnosticism is exposed.
7. Knowledge is the process of reflection.

Based on this definition of matter, it is possible to more deeply understand the difference between materialism and idealism, based on the conclusion that follows from what has been said about the main issue of philosophy.

That is, the substantial nature of matter lies in the fact that matter, as objective reality, constitutes the basis, the beginning of the world. The only property of matter

is that it is objective reality. Matter has always existed, exists, and will exist. It is eternal, constantly changing, transitioning from one form to another. He is neither created nor destroyed. Matter is absolute and universal. It is endless and infinite. Matter has inherent properties. They are movement, space, time, and structure. Matter cannot exist without them.

The existence of matter is not transient, but its concrete forms are transient. Anyone who wants to know matter must study its individual forms. "Matter and motion," said F. Engels, "can be known only by studying individual substances" (F. Engels, "Dialectics of Nature").

Materialism teaches that things and phenomena in the world are diverse, and what unites them is their objective reality. This objective reality is reflected in the category of matter. Therefore, by matter we mean objective reality: matter is something that affects our sense organs and evokes sensation, matter is objective reality that we perceive with our senses. Thus, a common feature inherent in all types of matter is its objective reality, its existence outside our consciousness. This sign indicates that matter obeys objective laws, constantly changes, moves, develops, and undergoes a dialectical process. It is shown that the source of such changes lies in matter itself, in its internal contradictions.

The definition of matter has important methodological significance not only for natural science, but also for the social sciences. It helps to understand history materialistically. Social existence helps to understand the essence of social consciousness. One of the most complex phenomena is spiritual phenomena.

Individual consciousness arose at a certain stage of the development of matter. Speaking about the relationship between matter and consciousness, it should be especially emphasized that their contradiction loses its significance outside the framework of the main issue of philosophy. Their opposition is relative, and under certain conditions they transition into each other. Consciousness acquires its existence thanks to matter. It is a property of matter, it cannot exist independently outside of matter. That's why there's a saying: "The mind is cursed for being with matter." In the universe, there is nothing but moving matter.

Matter has a complex structure. Its structural level varies. Matter is infinite. Therefore, its varieties are numerous, and its characteristics and states are diverse. In the process of practice, we learn them.

Matter organization levels.

Matter is the infinite totality of objects and systems in the world and is the substrate (basis) of all properties, connections, relationships, and forms of motion. Matter includes not only objects and bodies directly visible to the eye in nature, but also what can be known in the future based on the improvement of observation tools and experiment. Matter manifests itself through its properties and characteristics. According to the conclusions of modern science, any body consists of molecules, molecules of atoms, atoms of protons and neutrons, etc. Qualitatively, matter exists in two forms: substantial and immaterial. The substance-like form is divided into substance and antimatter. They are closely interconnected, and when they collide, a sharp qualitative change occurs, i.e., matter transforms into an immaterial form, and immaterial into a material form. The intangible form of matter also exists in two forms: in the form of a field and radiation. Radiation in a certain field allows the formation of material particles in a physical vacuum. There can be different types of matter than those mentioned above. Their nature is still unknown to science.

In the formation of matter, the levels of inanimate, living, and social matter are distinguished. They correspond to the basic forms of being. In this case, different levels are inextricably linked. At the same time, there is a certain hierarchy in their composition and an ascent from simpler forms (non-living matter) to more complex forms (living and social matter), the existence of which has been scientifically proven only in relation to our planet. Concepts about the structure and diversity of inanimate nature are constantly expanding and deepening, encompassing micro-, macro-, and megadunyo.

In the 20th century, significant progress was made in this area. At the beginning of the century, matter was understood as something continuous consisting of discrete particles, and the field as a continuous material medium. Now, with the development of quantum physics, the theory of relativity, and other scientific ideas,

the difference between matter and field has become relative, and the discovered elementary particles amaze with their diversity. Although there are still many unresolved problems in this area, science has made significant progress in understanding the unified nature of elementary particles by studying the "sub-elementary" level of matter organization. Here, in recent years, the phenomena of plasma, physical space as a special state of matter, and other processes confirming the idea of the infinity of matter have been discovered and are being studied.

Currently, three structural levels of matter are distinguished:

- microworld - a world of elementary particles smaller than the atomic scale.

- megadunyo - the cosmic world (planets, star complexes, galaxies, megagalaxies), which exists on the basis of mutual gravitational constant;

- macro-world - a world of stable forms and human-appropriate quantities (including crystallized complexes of molecules, organisms, communities of organisms).

It is difficult to determine the exact boundary of the structural levels of matter. Science does not always record it. Our knowledge grows deeper and deeper, defining new qualitative boundaries of levels. When discussing the structural levels of matter, subelementary, microelementary, nuclear, atomic, molecular, macroscopic, and cosmic levels are also mentioned. At the microscopic level of matter, physics deals with the study of processes occurring at a length of about 10-15 cm in a time interval of about 10-22 hours. In the megauniverse, cosmology studies processes that occur within approximately 1010 years (the age of the Universe). The idea of the structural levels of matter is highly valued by methodologists alongside the idea of causality and the possibility of knowing the world.

At the same time, it should be noted that the principle of linear hierarchy underlies the classification of the structural levels of matter. The principle of "part is smaller than whole" applies here. But this does not mean that one world is simpler and the other is more complex. Worlds are not compared as parts and as a whole; they represent the unique deep transformations of the universe. Therefore, this classification should not be absolutized.

To be convinced of what has been said, let us give an example. Let us take the series of integers 1, 2, 3, 4, 5, 6, 7, 8, 9,... n, from which we isolate a small set - the series of even numbers 2, 4, 6, 8, 10, 12, 14,... n. At first, the series of even numbers seems to be only a part of the whole, i.e., the series of integers. But when we compare them, we see that the series of even numbers is infinite, just like the series of whole numbers. Consequently, here the part is equal to the whole.

Moreover, all experiments conducted in the microworld lead to an unusual result. It can be said that the microworld has always been full of puzzles. After the collision of two elementary particles, no smaller elementary particles are formed. The same elementary particles as the colliding particles, for example, after the collision of two protons, many other elementary particles arise, including protons, mesons, and hyperons. Heisenberg explained the phenomenon of "multiple births" of particles as follows. When elementary particles collide, a large amount of kinetic energy is converted into matter, into newly formed particles, and we observe the process of multiple births of particles. If half a century ago only three types of elementary particles were known - the smallest elements of matter - electrons and protons, and the smallest portion of energy - the photon, now more than 200 elementary particles have been discovered. If the formula "consists of some smaller elements" is suitable for determining the composition of simple objects, it is not suitable for describing the microworld.

Another unusual effect of the microworld is related to the dual nature of the microparticle, that is, it consists of both a corpuscle and a wave. Therefore, such a particle cannot occupy a specific place in space and time. This feature is reflected in Heisenberg's principle of the correlation of uncertainties.

In the hierarchy of constituent levels of matter, man occupies a central place. In ancient times, Protagoras said: "Man is the measure of all things." This thesis underlies the philosophical doctrine of "anthropologism," which accepts the scale of human values as a model for mastering the world. The levels of the structure of matter observed by man are assimilated taking into account the natural conditions of the environment in which people live, that is, our worldly laws. However, this does

not exclude the possibility of the existence of "unnatural" forms and states of matter at levels far beyond us, characterized by completely different properties, completely different from existing forms and states. In this regard, scientists began to distinguish between geocentric and non-geocentric material systems.

Geocentric and non-centric material systems. The concept of the geocentric world arose as a result of the generalization of theories concerning objects on Earth's scale. In it, it is the Earth's world that is accepted as a model and basis. According to the doctrine of geocentrism, the attributes of material systems at all levels are identical to the attributes we encounter on Earth. Geocentrism creates the impression that space, time, quality, causality, and other attributes are unified in the ontological sense.

However, based on the idea of the infinity of matter, it is appropriate to assume that, in addition to the type of attributes that practice has introduced to us so far, there are many other types that differ from the "geocentric image." Other types of these attributes allow us to speak of non-centric systems as a special type of objective being, characterized by a different space, time, movement, i.e., worlds that are not very similar to the geocentric world.

A geocentric world is a world in which the universal content of attributes corresponds to the universal content of attributes manifested in the conditions of existence of the human body. This is Newton's time, the world of Euclid's space.

A material object whose universal content of attributes differs from the universal content of attributes manifested in the conditions of existence of the human body is called a non-geocentric world. The concept of "non-geocentric world" implies non-Newtonian time, non-Euclidean space, and generally a non-geocentric type of being. There are grounds to assume that the micro-world and the mega-world are "windows" to non-centric worlds. Their regularities allow us to imagine, albeit at a distant level, a different type of interaction. At the same time, the connections and interactions of the macro-world reflect the geocentric type of existence. Nevertheless, the question of the nature of the deviation of universal content from the "geocentric model" can only be solved in practice. Here, one should rely on exact

sciences rather than philosophy.

Modern methodologists propose to distinguish between systems based on the ultimate goal and inherently expedient, and completely open systems that exhibit spontaneous characteristics. This classification allows us to take a fresh look at the mechanism of defining the goal, from which something new can arise.

Inorganic, organic, and social systems are the most common types of material systems. When classifying the inorganic type of a material system, its elements such as elementary particles and fields, atomic nuclei, atoms, molecules, macroscopic bodies, and geological structures are noted. The structure of the organic type of the material system consists of several levels: the non-cellular level - DNA, RNA, nucleic acids, proteins; the cellular level - single-celled organisms that exist independently; the multicellular level - tissues, organs, functional systems (nervous system, blood transport system), i.e., organisms (plants and animals). Higher structures are also distinguished from organisms: these are populations of organisms belonging to the same species associated with a common gene pool - biological units (a pack of wolves in the forest, a flock of fish in a lake, an anthill or shrub, etc.). The degree of population cohesion regulates the characteristics and reproduction of individual organisms within the population. For example, if the biomass of locusts exceeds a certain limit, mechanisms that slow down their reproduction are activated. In addition to populations, biocenoses belong to the higher level of the structure of living matter than organisms. In a holistic system of biocenoses, populations are linked in such a way that the products of the vital activity of one of them become the living conditions of the other. For example, a forest is a specific biocenosis: the plants inhabiting it, as well as populations of animals, fungi, lichens, and microorganisms, interact to form a unified system.

Within the biosphere, a special type of material system has developed - human society. This social system also includes individual, family, group, community, state, nation, and other subsystems. Society, as a special type of structure of matter, can exist only thanks to human activity. Therefore, human activity related to social production, which allows society to satisfy its needs and develop, is considered a

substantial basis.

Continuing the classification of types of material systems, one can recall the thoughts of the Russian scientist L. Gumilev in the work "Ethnogenesis and the Earth's Biosphere." The logic of the classification proposed by the author is as follows: you live on planet Earth. You move under one shell - this is the lithosphere. Another type of material system penetrates all the cells of your body - this is the hydrosphere. With the third type, you breathe - this is the atmosphere. The fourth is the biosphere. Here you live with all the living plants, microorganisms.

One can notice a similarity of this classification to the classification of V.I. Vernadsky, who proposed the separation of geo-, bio- and noospheres.

The main problem is that there is a huge gap between the theories put forward and the possibilities of testing them in practice, that is, by conducting appropriate experiments that can confirm their reliability or ultimately refute them.

Unity and Diversity of the World. The world as an infinite whole is unchanging and at the same time changeable in its individual parts and forms, manifesting itself in the processes of constant formation and change. It moves and develops not only along the path of formation and complication of its structure, but also, on the contrary, along the path of destruction and decline, which is reflected in the constant change of its qualitative and quantitative indicators.

Thus, the world, on the one hand, is heterogeneous in its diversity, and on the other hand, represents a certain universal whole, forming an organic unity of all its constituent parts.

However, the question of the unity of the world is not clear. In the process of careful study, it raises a multitude of other unanswered questions, perhaps unsolvable problems at all. This explains the heated philosophical debates and serious disagreements surrounding the question of whether the world is one, and if so, what constitutes its unity.

Fundamental Foundations of World Unity. The solution to the indicated problem directly depends on the worldview of a particular philosopher, his position based on this worldview. Philosophers who consider the soul (God, immortal ideas,

consciousness, etc.) to be a basis beyond material and extensive nature approach the problem of the unity of the world quite differently than philosophers who recognize eternal, uncreated, and possessing various attributes matter as the basis of all existence.

In the first case, we are talking about idealists. Before them, the entire world manifests itself in two forms: the first - the ideal (true) world, the second - the material, material (transitional) world. Here there can be points of view that affirm the unity of the world, as well as points of view that deny this unity.

In contrast to these views, supporters of materialistic monism, who recognize matter as the only substance, try to explain the unity of the world based on it itself. In this, they view the world as self-sufficient, needing nothing and no one to preserve their existence, and as the creator of all the diversity of existence. In this case, the most difficult task to solve is to present undeniable proofs of the infinity (or finiteness) of the world, without having the opportunity to look beyond the constantly shifting boundaries of the studied microworld and the comprehended Universe today (perhaps in general).

Unbelieving supporters of this approach, in their answers to these and other similar questions, recognize only rational justification and corresponding experience as evidence, relying on universal human practice and science, which has an extremely rational nature. Science, having definitively separated from philosophy as a distinct form of social consciousness, has become an independent field of human activity. From the 18th century onwards, it became possible to defend the unity of the world with even more convincing arguments, without resorting to divine powers. In particular, the Kant-Laplace theory, explaining the natural origin of planets from the initial "nebula," became the basis for discussing the unity of cosmic bodies of the Solar System; the law of conservation and transformation of energy demonstrated that all forces operating in nature are different forms of manifestation of universal motion; the theory that living organisms have a cellular structure allows for the structural unification of all life; The periodic law of D.I. Mendeleev united all chemical elements, and Charles Darwin's theory of the origin of animal and plant

species not only explained the unity of all life, but also created the possibility of understanding the nature of ideal consciousness as inextricably linked with living matter. This theory is characterized by a transition from the study of individual things to the study of processes and states, from the division of nature into parts to its unification into a single system, which subsequently made it possible to better understand the genesis of man and his consciousness, determine their true place in the world, and ultimately demonstrate the unity of man and nature.

In the 20th century, the creation of the theory of relativity and quantum mechanics significantly expanded and strengthened the notion that the world is one and everything is interconnected. With the advent of powerful telescopes and accelerators in the second half of the 20th century, modern science has advanced even further in the study of the macro- and micro-worlds. It penetrated into the vastness of the universe and enriched our understanding of the fundamental foundations of the world. Modern science has proven the unity of field and matter, corpuscular and wave material objects, and substantiated the organic unity of matter, motion, space, and time.

The idea of the unity of the world requires not only scientific evidence, but also historical justification. Such a justification cannot be carried out without philosophy, because it approaches the whole world as a holistic system, seeing unity in diversity and diversity in unity.

The finiteness and infinity of the Universe. In philosophy, issues related to the finite and infinite nature of the universe are of great importance. In this, it is recognized that each concrete thing is finite, and the universal world is infinite and boundless. The existence of internal (intensive) and external (extensive) forms for expressing infinity is noted in many philosophical literature.

Inner infinity of matter **intensive** is encompassed by the concept of infinity. The existence of intensive infinity indicates that there are no absolutely elementary objects in nature that do not have an internal structure. Intensive infinity cannot be considered as an infinite splitting of matter into smaller parts in the process of studying microparticles. The interconversion of particles indicates that they have a

much more complex nature.

Extensive Infinity is infinite from the outside, not from the inside. It is observed outside the scope of this object, in the "large" world, and represents the infinity outside the object. Here, the problem of the dependence of the properties and qualities of an object on the system of interactions with surrounding objects is more important. In practice, infinity exists, which can be understood as intensive or extensive, depending on the direction towards which knowledge is directed. Extensive and intensive infinity are specific projections of true infinity. They can be compared to the projections of a geometric figure onto the coordinate axis.

Cosmology has introduced many innovations in the interpretation of finitude and infinity. As a scientific discipline, it studies the structure and properties of the universe, trying to study the problem of the infinity of space and time. Concepts of the infinity of the world in space and time have been formed over centuries. Its roots go back to ancient natural philosophy and cosmogony. In eighteenth-century cosmology, based on Newtonian physics, well-founded theoretical arguments for the idea of infinity were formulated. The emergence of the theory of relativity completely changed the problems of cosmology. Within the framework of relativistic cosmology, which emerged under the influence of the general theory of relativity and developed rapidly in the second decade of the 20th century, it was possible to construct infinite and finite models of the universe in space and time.

Since the relativistic concept of the universe encompasses the entire material world, it seemed that the idea of infinity would be completely rejected in the idea of its "original" and would lead to a revolution in science. The relativist cosmologists' doctrine of the unity of the expanding universe - the Metagalaxy and its all-encompassing nature - resembles the previously repeated ideas about the unity of the Earth, the Solar System, or the Galaxy in the universe. In practice, cosmological models of the universe, although designed to explain the whole world, explained only a part of it. The cosmological concepts of the finiteness and infinity of space and time, interpreted as not applicable to space and time throughout the world, related to this field, did not deny the idea of infinity.

The current stage in the development of cosmology is characterized by *the* predominance *of relativistic cosmology.* Relativistic cosmology does not claim to describe the entire world perfectly, but it studies finitude and infinity in relation to the world in which we live, from the point of view of its physical-spatial structure. The founders of relativistic cosmology are A. Einstein and A. Friedman.

A. Einstein created the general theory of relativity in 1917, and a year later, he created the first *relativistic model of the universe* . He proceeded from the following assumptions.

1. Matter and radiation are uniformly distributed in the Universe. From this it follows that the surface area of the universe is uniform and has an isotropic structure. Although space-time geometry changes near heavy objects, this change is only a slight deviation from the same isotropic field of the universe with constant curvature.

2. The Universe is stable, unchanging in time. Therefore, the geometry of the field cannot have evolution. The world of A. Einstein is usually called a "cylindrical world," since it can be represented as an infinitely large four-dimensional cylinder. A time axis passes along the generatrix of the cylinder, which is infinitely directed both to the past and to the future. The cross-section of the cylinder gives the area. In this model, there is a three-dimensional circular field with a constant positive curvature. It has a finite volume. It should not be understood that there is some edge to the world behind which nothing exists. In this case, the field "contains to itself," and this allows it to rotate infinitely, never encountering obstacles.

However, A. Einstein's "cylindrical world" is in the past. His attempts to create a stable model of the universe are now viewed as a tribute to traditional notions of the eternal, unchanging existence of the universe. It should also be noted that A. Einstein created a stable model of the universe based on a special assumption.

A new solution to this problem was proposed by A. Friedman and developed by the Belgian cosmologist M. Lemetr. A. Friedman abandoned the hypothesis of the stability of the world, but retained the postulate of its uniformity and isotropy. This allowed us to propose three solutions to the problem:

1. If the density of matter and radiation in the Universe is equal to some critical

quantity, then the field will be a Euclidean field, i.e., the curvature will be equal to zero, and the Universe will be infinite.

2. If the density is less than the critical value, the universe area is described by Lobachevsky geometry, which has a negative curvature and infinite volume, is open and waist-shaped.

3. If the density of matter in the universe is greater than the critical level, the field has a positive curvature, but its volume is limited. The world is closed and finite, characterized by Riemannian geometry.

The attitude towards the proposed solutions to the cosmological problem is not uniform. Some scientists have accepted the hypothesis of an infinitely *expanding Universe* and believe that according to the "Big Bang" concept, approximately 17-20 billion years ago the universe was in an extremely dense singular state at a very small volume. The "Big Bang" initiated the process of expansion of the Universe. During this expansion, the density of the substance changed, and the curvature of the field gradually straightened. According to some scientists, the expansion is replaced by a narrowing, and the entire process repeats. On this basis, the *moving Universe* hypothesis is put forward, according to which a new cycle begins with a "big bang" approximately every 100 billion years. In one of the unthinkable hypotheses, it is assumed that as a result of the "first explosion," not only our metagalaxy, but also many metagalaxies arose from a singular state in the gravitational field, each of which could have different expressions of all physical parameters, namely, a space with a separate topology (local open or local closed with different magnitudes) and its own cosmological time.

In modern concepts of "many worlds," an amazing landscape of the world is drawn. This is consistent with the fundamental principle that the infinity of the material world in space and time should be understood not in the sense of metric infinity, but as the infinite diversity of the spatial and temporal structures of matter.

The question of whether the universe will continue to expand or begin to contract remains unanswered. However, the phenomenon of "red shift" is currently a universally recognized fact confirming that the radiation source is moving away,

meaning galaxies are "spreading" in all directions at a speed proportional to their approximate distance. In 1912, V.M. Slifer discovered that the spectral lines of radiation from extragalactic nebulae shift towards the red end of the spectrum - the "red shift." Some time later (in 1929), Edwin Hubble discovered the law that the farther the nebula is from the observer, the greater the magnitude of the "red shift" and the faster it moves away from the nebula, and that at large distances, the velocity of galaxies reaches enormous expressions.

Nevertheless, along with the expansion of the universe, there is a theoretical possibility to predict its contraction, or a model of a moving universe in which a finite, but infinite universe in space alternately expands and contracts.

CHThe contradiction of finiteness and infinity. Finiteness, like its opposite infinity, is understood as general and universal concepts - philosophical categories - having the status of universality and necessity.

Finiteness - a philosophical category designed to express a description that notes the specificity of things, processes, and phenomena and the limits of the object's existence. The finite limit separates the end of an object from another object and connects them. Hegel emphasized that infinity means that everything has its limits, where it ceases to exist, turns into nothingness. In general, there isn't a single prominent philosopher who hasn't thought about the inevitable death of all born things.

The "discovery" of the finiteness of human existence showed not only the strict limits of existence, but also the infinity - the constant succession of generations. In everyday life, we often note certain boundaries that allow us to distinguish things and observe how their state changes over time, for example, to distinguish day from night, not to confuse Eshmat with Toshmat. Thus, *definiteness* and *boundary* are the main, most important aspects of finiteness.

In philosophy, space-quantity boundaries (for example, the territorial boundaries of the state) and qualitative boundaries (age periods) are distinguished. But the border not only separates, but also unites, allows communication, crossing the border. To express this contradiction, F. Hegel used the concepts of "thing-in-

itself" and "things for us," which I. Kant used in a different sense.

Limitation should not be understood as something static, immobile. The essence of finiteness lies in its self-negation, its movement towards the end. Therefore, finiteness can be understood not outside of motion, but only in motion.

Infinity is a negation of finiteness. Along with infinity, the concept of "contradiction" also entered philosophy and science. In classical Greek thought, infinity acts as a negative concept: infinity is devoid of boundaries and form, it is undefined, consequently, the human mind is incapable of comprehending it. The attempt to understand infinity inevitably encountered aporias, antinomies, paradoxes. In science, there was also the term "horror infiniti" - "horror of infinity." Consciousness is incapable of perceiving or imagining infinity; it constantly hesitates in this regard. A person acts with greater limitations, quickly comprehends them, and seeks some limit. Infinity is a being that does not obey existing laws, cannot be applied as an axiom, and part remains equal to the whole.

The main essence of Zeno's aporias is also the contradiction between finitude and infinity. For example, the aporia "Dichotomy" implies the right path. To traverse this path, you need to traverse half of it, then half of it, and then another half of this half. In short, the road will be divided into an infinite number of halves. Based on this approach, it is impossible not only to cross this path, but also to start moving. How to find the first "half of half" of the distance that must be covered first when crossing the road? It is difficult to theoretically describe this undoubted action, which, like empirical evidence, encompasses the whole of infinity.

While finiteness acts as the starting point of the end, the concept of *"unlimitedness"* is often accepted as the main property of infinity. The idea of infinity exists in human thought as an intuitive notion of the absence of boundaries in any object or process. Thus, infinity is represented as some unbounded process or sequence

Conclusions. Human experience is always limited; it cannot empirically determine infinity. To record infinity, it is necessary to include mental activity in the data of the sensory organs. Infinity exists through finite things. The human mind

determines precisely this connection and sequence, precisely this form of the totality of finite things, equal to infinity.

MOVEMENT AND DEVELOPMENT

General characteristics of changes. Another important feature of the world around us is the continuous changes that occur in the Universe and all its components.

The variability of nature was well known long before the emergence of philosophy, and with the emergence of philosophy, this range of issues became a separate subject of study, and over time, a special branch of philosophical knowledge - dialectics - arose on its basis. Its roots (as a holistic doctrine) go back to ancient Greek philosophy, in particular, to the works of Heraclitus, the author of famous phrases such as "Everything flows and changes," "One cannot fall into the same river twice." Since then, the categories of "movement" and "development" have been used to express various quantitative and qualitative changes in objective reality.

Ratio of motion and inactivity. In philosophy, motion is understood not only as the mechanical movement of various bodies in space, but also as any change in the state of natural processes and phenomena. The expanding Metagalaxy, the interacting elementary particles, the multiplying living cells engaged in metabolism, social processes, and so on, including thought processes, are all in motion.

If we want to understand any natural object or phenomenon in its natural state, we cannot bypass the concept of "movement." At first glance, from the point of view of ordinary consciousness, this is incorrect, since, observing the Alps or Egyptian pyramids, we see that they are in a state of eternal immobility. But this inactivity is relative. In general, the entire Universe is in a state of enormous circular motion, where our planet is a small particle revolving around the Sun, with it - around the center of our galaxy, and with it - around the center of the galactic system.

The structure of things in a state of immobility also undergoes a continuous process of change, since it consists of elementary particles in constant motion. External manifestations of this movement are changes in temperature, changes in chemical composition, etc. Atoms and molecules are also products of evolutionary processes in the Universe. They arose only after the Big Bang, which laid the groundwork for the existence of our Metagalaxy. Moreover, modern geography has

proven that continents move relative to each other. They move along the Earth's hot magma at a speed of several centimeters per year, like separated pieces of ice.

Thus, motion is eternal and indestructible, inseparable from matter and absolute. Immobility, however, is relative and transient. Action is absolute because it is of universal significance and (unlike inaction) does not depend on any external factor. From the point of view of rationality, it is eternal, since neither its beginning nor its end is visible in the world, and it is realized as the spontaneous movement of any being, underlying at least two forces - attraction and repulsion.

Concepts of motion in the history of philosophy. We encounter the beginnings of the dialectical understanding of motion already in the works of Heraclitus. Describing fire as the substance of all changes, he expressed in a simple figurative form the idea that the first material basis is always with him, at the same time, in a state of constant change. Heraclitus attempted to explain motion not quantitatively as a simple movement from place to place, but from the point of view of the interrelation of intermittent and continuous, stable and changing things and processes. Already in antiquity, Heraclitus, and later Epicurus, found the source of all movement in the contradiction of internal processes.

It was in this ancient period that the difficulties associated with understanding the process of motion in the logic of concepts with the help of logical arguments prompted the ancient philosopher and mathematician Zeno to formulate the famous aporias. *Aporia* - a situation, logical difficulty, problem that cannot be solved or is difficult to solve due to contradictions in discussions. Zeno's aporias, such as "Achilles and the Tortoise" and "The Flying Arrow," contrary to sensory perceptions, made one doubt that motion is an attribute of matter. According to the content of the aporia "Achilles and the Tortoise," the swift Achilles is supposed to chase the most incompetent runner in the animal kingdom, the tortoise. From this, Zeno draws the logical conclusion that Achilles will never catch up with a tortoise. In this aporia, Zeno reasoned as follows: "Let someone have to go from point A to point B. Can he reach point "B"? Zeno replies no to this question. Because a person traveling from point "A" to point "B" must first cover half of this distance. To reach

half of this distance, it is necessary to cover another half of this half-distance. To reach half the distance, it is necessary to cover half the remaining distance. In short, the distance will be divided into an infinite number of halves. It takes an infinite amount of time to traverse an infinite number of halves. No one can live indefinitely. Therefore, it will never reach point "A" to point "B." All this indicates the difficulty of a formal-logical description of the action process.

When some philosophers relied on the sense organs to refute Zeno's aporias, quite reasonable objections were found here as well. The ability of sensation to "see" motion was recognized by the representatives of ancient philosophy - the Eleatics, but it was noted that the mind desires and cannot "understand" it. Considering that the mind studies essence, and the senses study phenomena and things perceived by the eye, according to the logic of the Eleatics, motion does not exist precisely in essence. It is recognized that Zeno was able to show that motion cannot be described without contradiction. Consequently, motion is a contradiction. The special value of Zeno's aporias lies in the fact that they were able to show the contradictions existing in practice. Perhaps for this reason, in many ancient sources, Zeno is mentioned as the founder of dialectics. Zeno himself noted that he wrote his works to protect Parmenides' motto "Everything is one" from the opposite approach: "Everything is many." Zeno liked to say that the birth of many of his works was caused by his passion for argument.

All philosophers deeply understood the importance of studying motion. Aristotle believed that ignorance of motion leads to ignorance of causes and noted that there are as many types of motion and change as there are types of being. In his opinion, "For quantity, there is increase and decrease, for quality - change, for space - movement, for essence - creation and destruction." It is necessary to distinguish between such types of motion as emergence, disappearance, change, increase, decrease, and movement. But Aristotle, developing the concept of inanimate, passive matter, ultimately came to the conclusion that a certain first mover - a pure form as the basis of any activity - is the source of motion. Consequently, motion is not an attribute of matter, but its mode, individual property, and sign; it is given only

by means of the first impulse. Perhaps for this reason, during the subsequent long period of the development of philosophical thought, motion was not considered as an attribute of matter, but as a separate and additional property of it.

According to the medieval Eastern thinker Al-Farabi, the origin of motion and rest, if it does not lead to anything or will, can be called nature. The movement is determined by time. Movement is not limited by beginning and end. According to Ibn Sina, the existence of movement stems from the inner essence of possibility and exists in tranquility. Action is a change that occurs in objects, events[1].

Renaissance thinkers put forward the idea that any being - from the universe to the smallest particle - is driven by its inherent spirit. They were based on panpsychism - the doctrine of the deification of the entire universe.

Modern mechanics has shown the complete groundlessness of this approach. From the point of view of mechanics, to set an object in motion, it must be subjected to some external force. The rapid development of mechanics in the XVII-XVIII centuries, its achievements in explaining some non-mechanical phenomena (for example, thermal phenomena, even physiological phenomena), led to the fact that motion began to be considered in a narrower sense as mechanical motion, i.e., simple movement in space. In general, the imperfection of metaphysical approaches was associated with the identification of action in the literal sense of the word with its special type - movement; viewing action not as an attribute, but as a mode; belief in the necessity of the first impulse.

The imperfection of such approaches has been recognized by many thinkers. For example, the English philosopher John Toland (1670-1722), criticizing religion, considers motion an attribute of matter. He said: "I consider motion to be an important property of matter. In other words, motion is inherent and inseparable from the nature of matter, just as impermeability and extension are inherent and inseparable from the nature of matter. Consequently, motion should be included in the definition of matter as a component of it." J.Toland did not connect all forms of

[1] Қаранг Ибн Сино//Фалсафа қомусий луғат. –Т.: Шарқ. 2005,-Б140

motion to mechanics, but understood it as general internal activity. The French philosopher Denis Diderot (1713-1784) also tried to prove the attributiveness of motion. According to him, "absolute immobility is an abstract concept that does not exist in nature," "movement is a real property of matter, such as length, depth, and width." D. Diderot tried to reject mechanism, that is, the linking of motion only to movement in space. He believed that nature is in eternal motion and development. According to him, being perishes in one form and arises in another, and the activity of matter can be explained by the idea of self-movement.

The idea of self-movement is determined by the internal contradictions, as well as the diversity of matter. Matter is composed of countless qualitatively different elements. Their collision and interaction contribute to the understanding of eternal movement, change, and development.

The French materialists, focusing on the inner source of motion, tried to find the most meaningful definition of the concept of "movement." P. Holbach, illuminating the mechanism of motion, proposed distinguishing two types. The first is the "movement of masses, consisting of the movement of bodies from place to place"; we can directly observe such a movement. For example, we can see a stone falling, a ball rolling, a hand moving, or changing its position. The second is "internal and hidden motion, depending on the energies inherent in a given body, i.e., on the essence, the harmony, influence, and counteraction of the invisible molecules of the matter from which this body is made." He defined motion as "the force by which a given body changes its position or attempts to change it."

Movement types. In science, two main types of movement of objects and phenomena of objective reality are distinguished: progress and regression. One of them is related to the movement of matter, energy, information in space, and is characterized by the fact that moving things do not change their essential properties, that is, do not lose their quality. These are quantitative changes, spatial displacements, or displacements. Examples of this can be a walking person, the movement of a searchlight beam against the background of a dark sky, and even a mental transition from one object to another. In the latter case, we are talking about

the movement of thought in a certain direction (for example, correct or incorrect from the point of view of formal logic).

However, this type of movement does not encompass all the diversity of changes occurring in the world. In most cases, they are accompanied by a restructuring of the internal structure of things, which leads to a change in the qualities of the original thing and its transformation into something completely different.

This type of movement, characterized by irreversibility and a certain direction, is called development. In this case, an increase in the complexity of the structure of an object or phenomenon, an increase in the degree of their organization, can occur, which is usually characterized as progress.

If the movement proceeds in the opposite direction - *from more perfect and developed forms to less developed forms, from complex to simple, then it has become customary to talk about regression.* However, it should be noted that absolutizing the indicated features of progress and regression is inappropriate. For example, the increasing complexity of the management apparatus and the growth of bureaucracy do not always mean progress; the creation of relatively simpler and at the same time more efficient and reliable machines, tools, and mechanisms has nothing to do with regression and more often indicates the opposite.

Development. Examples of development in inanimate nature include evolutionary processes occurring in the stars; in living nature - the growth of various organisms; in society - the growth of science, technology, industrial production, changes in social relations, etc. The concept of "development" can be applied not only to the material, but also to the ideal world, in particular, to human thought, for example, when it comes to the development of consciousness in general or a particular thought, idea, theory. The development of thought means its "maturation," that is, its complication, improvement, acquisition of a more specific meaning, etc. However, it should be noted that, unlike the objective world of things and phenomena, scale indicators cannot be applied to the movement and development of subjective constructions (thinking, ideas, theories). At the same time, at the level of

ideal things and phenomena, development processes occur in the same time as in the world of material things.

The concept of "movement" in modern philosophy. In the "broad" sense, it is interpreted as an idea of any change in general. Understanding movement as a change in general warns that it is incorrect to attribute the entire diversity of types of movement to a specific type and points to the general characteristic of forms of movement and their ability to transform into each other. "Changes in general" refers to all objectively existing changes, various processes, regardless of our opinions about them.

Spontaneous motion is a characteristic of either nature as a whole or its highly organized component - a living organism and society. It is inappropriate to say that a state of spontaneous motion, self-development, is characteristic of a single thing or object belonging to solidified matter. Because nature, which includes this object as a certain element, is a self-developing holistic system.

Self-movement acts as a category expressing the processes of change and development of something under the influence of factors inherent in it (immanently). The concept of "self-movement" acts as the ultimate cause of its activity when matter, as the substantial basis of all existence, undergoes the process of movement and change. Activity as a form of spontaneous motion should not be understood as an external force introduced from the outside. In this regard, the question "How can this happen?" is a rather difficult problem for poorly developed, non-dialectical thinking. According to the tradition of Heraclitus, who expressed the process of formation in the famous ancient definition "panta rei" - "everything flows," as well as the mature methodology of the German philosopher F. Hegel, the source of self-movement is contradiction. In this case, conflict is understood as an interaction that requires, implies, and at the same time negates the opposite tendencies and aspects of things, phenomena, and processes.

Self-movement is considered the oldest idea of natural science and philosophy. Its emergence is connected with attempts to explain the cause of the movement of being, to determine the source of the processes of change throughout

the world based on the recognition of constant general change that occurs spontaneously. In ancient philosophy, detailed discussions were made about the inherent in all bodies, determining the natural motion that occurs without external interference. It was believed that at the heart of the world lies some aspiration, some real, but supernatural force, inextricably linked with matter, which gives impetus to its spontaneous movement. At the same time, it should be noted that the idea of self-movement was not unanimously accepted by all philosophers. Parmenides' famous thesis: "Being exists, non-being does not exist" meant the recognition of the absoluteness of stability, immutability, and definiteness. In other words, it recognizes a world in which there is no place for the idea of self-movement as a transformation into another state. The thesis of the Neoplatonist Proclus, described later, served as its alternative. Proclus proposed distinguishing between motion, self-motion, and immotion. He said: "Everything that exists is either motionless or in motion." If a thing is in motion, then it is in motion either by itself or by another thing. If it is in motion by itself, it is in motion by itself; if it is in motion by something else, it is in motion differently. Consequently, everything is either motionless, or in motion by itself, or in some other motion."

Thus, the idea of self-movement operates together with several alternative approaches in the field of concepts of understanding the world. The thesis about the continuous motion of the entire universe is the "partner-opponents" of the idea of self-movement. In contrast to development as a "unity of opposites," the approach to development "as a decrease and increase, as a repetition" became the second alternative. The first alternative is called metaphysical, the second - dialectical, and it is absolutized. In the philosophy of the former Soviet period, such an absolutization was explained as follows: "In the first concept of motion, motion itself, its driving force, source, and cause remain hidden. In the second concept, the main focus is precisely on knowing the source of motion from "self." The first concept is lifeless, empty, superficial. The second is vital. Only the second concept allows us to understand the spontaneous movement of "whole being," to comprehend the essence of "jumps," "breakdown of evolution," "conversion into contradiction,"

"destruction of the old and emergence of the new." In fact, these views should be understood as approaches obtained in the development of philosophical thought.

The recognition of the universality, universality, and attributiveness of action raises another question. How can the process of action be encompassed, how can it be expressed and described in the logic of concepts? The main problem in the theoretical reflection of movement through concepts remains the expression of the continuity of the movement process. The history of cognition shows how difficult it is to express an action in general terms in a way that does not stop or vulgarize it. To say that a body is in one place and then moves to another place is to simply record the position of the body. When it moves, it is no longer in the first place, but has not yet reached the second place; if the body is in one of these two places, then it is in a stationary state. To say that a body is between two places is to say nothing, since in this case it will be in another place; therefore, in this case, the aforementioned difficulty arises.

"Movement means being in this place and at the same time not being in it; this is the continuity of space and time, it is it that gives rise to movement." The continuity of movement demonstrates its universality, while continuity shows its specific aspect. The universality of motion reflects its essence, therefore, to understand and define motion, to comprehend its essence, it is necessary to understand the continuity of motion.

The definition of motion as "being in a certain place and not being in it at the same time," which at first glance seems unusual and at the same time there is an attempt to reflect its continuity, was uniquely expressed by the founder of modern dialectics, F. Hegel: "A certain thing moves not because it is "now here," but because it is another "now there," since it is the same "now" here and not here, it exists and does not exist "here." The difficulties associated with the search for the definition of motion once again confirm how difficult it is to express motion in the logic of concepts without lifelessness and vulgarity.

Classical metaphysicians understand motion as the presence of a body in one place at one time and in another at another. The incorrectness of such approaches

lies in the fact that they describe not the action itself, but its result; they do not indicate the possibility of action and do not possess such an opportunity; they describe action as a set of states of immobility, their connection, the contradiction of action is hidden, overlooked, obscured, or forgotten.

Proponents of dialectics unanimously recognize the contradictory nature of motion. In this case, some dialecticians see the main contradiction in the emergence and disappearance, while others see it in the contradiction of space and time, that is, in the "change of place," which reflects the spatial aspect, and in the "change of state," which describes the indicators of time. Some dialectics, however, note its continuity-discontinuity as the main contradiction of motion. Sometimes the processes of stability and variability are indicated as the main contradiction of action. However, it is important to understand that the recognition of the absoluteness of motion, change, completely excludes the state of absolute immobility as the eternal immutability of objects or processes, but inevitably implies the state of relative immobility, which is not an external contradiction of motion, but an expression of its internal contradictory essence. Absolute immobility, eternal balance, and tranquility are absent. Any immobility and equilibrium are relative, since they are specific states of motion. When proving the contradiction, i.e., assuming that a certain body is in a state of absolute immobility, it must be admitted that this body in this case interacts with nothing, no internal or external changes occur in it, it does not manifest itself in any way, and, consequently, such a body does not exist in practice. This means absolutizing the state of zero ("0)." Dialectics, however, does not recognize zero. In all material objects, manifested as stable bodies, the movement of particles, atoms, and molecules inevitably occurs. Each object interacts with the surrounding environment, and this interaction includes a certain type of action. Any body stationary relative to the Earth moves along with it around the Sun, along with the Sun, relative to other stars of the Galaxy. The Galaxy also moves and changes relative to other star systems.

Immobility should be understood as a state of relative equilibrium not outside of motion, but within it itself. Relative immobility not only excludes motion, but, on

the contrary, is its specific state.

The opposition of inactivity and action was previously expressed in the sharp opposition of "things" and "processes." With the development of knowledge in the field of the microworld, this metaphysical opposition has lost its meaning. If a micro-object is taken as an object, then the unity of this object and process is clearly visible. The corpuscular and wave properties of a micro-object confirm that they act simultaneously as both a thing and a process. Therefore, the concept of "event" has become a fundamental concept in the theory of relativity.

Relative immobility, understood as a state of temporary stability and equilibrium, is inherent in any specific state of matter. It reflects the quality of matter. Due to relative peace, the boundaries of things exist, the world manifests itself as a diversity of qualitative and quantitative changes. The motion of matter is absolute because it does not depend on anything from the outside. In this sense, the statement "There is nothing in the world except eternally moving matter" is appropriate and justified.

Forms of movement. Depending on the principles observed in the classification of forms of movement, a different number of such forms is distinguished. For example, in the 19th century, based on different levels of matter organization, five main forms of matter movement were recorded: *mechanical, physical, chemical, biological, and* social movement.

These forms of motion are inextricably linked, in which each subsequent motion arises from the preceding motion, is based on it, but, nevertheless, is not connected with the lower form. Attempts to link complex forms of motion to simpler forms, which in the history of philosophy are called "mechanism," "reductionism" (from Lat. reductio - postponement), exist in the biologization concepts of the simplification of social forms of motion to the level of biological forms.

From the point of view of modern concepts of the origin and development of the world, the indicated forms do not reflect the entire diversity of existing and assumed methods of action. In particular, the processes of transformation of elementary particles and other changes at the micro- and macro-world levels,

unknown in the 19th century, are now raising the question of the relationship between the mechanical, physical, and chemical forms of the motion of matter. Here, the mechanical form is no longer considered the basis of all physical processes. Now the elementary particles of biological motion are not protein molecules, as was previously assumed, but DNA and RNA, discovered in the 20th century. Some scientists, based on modern concepts of processes occurring in the Earth's crust and underground, distinguish the geological form of motion.

At the end of the 19th century, when the classification of the forms of motion of matter was being developed, a Comte-like approach to the classification of sciences was formed in scientific circles. The founder of positivism, O. Comte, was convinced that the subject of each science is a separate form of the movement of matter, and the objects of different sciences differ sharply from each other (mechanics, physics, chemistry, biology, sociology, etc.). This correspondence was called the principle of coordination of sciences. At the same time, attention was paid to how the objects studied by different sciences are connected with each other and transition into each other. The idea arose to reflect the process of progressive development of moving matter, ascending from low to high, from simple to complex. The approach implying the connection and transition of mechanics to physics, physics to chemistry, chemistry to biology and social sciences (mechanics physics chemistry biology social sciences) is called the principle of subordination. Indeed, wherever we look, we cannot find any form of motion completely independent of other forms of motion; everywhere there are only processes of transformation of one form of motion into another. Matter exists in a continuous-discontinuous process of interaction and transformation of forms of motion.

At that time, the concept of "energy," applied to the field of inorganics (mechanical, physical, chemical), was firmly established in science. However, over time, it became clear that there could be no clear boundary between living and non-living nature. The transitional form and the vivid contradiction - the virus - were vivid proof of this. Upon entering the organic environment, it begins to behave like a living organism. However, in an inorganic environment, the virus does not

manifest itself this way. It can be said that in the 19th century, scientists predicted the transition of one form of motion of matter into another, since until this time only transitions between mechanical and thermal forms were studied. Soon, the hypothesis that great discoveries occur precisely at the intersection of sciences, in adjacent fields, also attracted attention. Some philosophers have studied one of such borderline areas connecting nature and society, proposing the labor theory of anthroposociogenesis. At one time, Darwin, based on a comparative anatomical study of humans and apes, came to the conclusion about pure animal human ancestry. Others assessed the role of social factors, in particular, the special role of labor in the process of anthroposociogenesis - the formation of man and human society. On this basis, the following principles for classifying the forms of motion of matter have been developed:

- each form of motion of matter must be associated with a specific material carrier;

- the forms of motion of matter are qualitatively different and not interconnected;

- under the appropriate conditions, they transform into each other;

- The forms of motion of matter differ in their degree of complexity; the higher form is understood as a synthesis of lower forms. In this case, it is important not to allow both the departure of higher forms from lower ones and the mechanical attachment of higher forms to lower ones;

- in each type of material system, primary, higher, secondary, and lower forms should be distinguished;

- The classification of forms of motion of matter is the basis of the classification of sciences.

Classification of the forms of motion of matter: the mechanical form of the motion of matter as the simplest form, taking any other form;

- heat, light, electrical force studied by physics;

- chemical processes;

- encompasses organic life. They are considered the main forms in nature.

Above them are the socio-historical process, the social form of the movement of matter, as well as thought processes.

The given classification of the main forms of motion of matter was created in the eighties of the 19th century, when science was only beginning to determine the deep connections of the development of nature. At that time, much remained unknown, much needed to be clarified.

During the Soviet era, attempts were made to introduce serious clarifications to the classification that the motion of matter consists of five forms. For example, B. Kedrov proposed six forms of the motion of matter: subatomic-physical motion, chemical motion, molecular-physical motion, geological motion, biological motion, and social motion.

From the point of view of modern methodology, the simple linear arrangement of the forms of motion of matter is incorrect. At each stage, it should be divided into two branches - primary and secondary. The first - the main - indicates the emergence of forms that will bring the development process of the industry beyond the scope of this qualitative stage in the future. The second branch indicates the possibilities for the development of the existing form of motion. For example, chemical compounds begin to decompose into organic and inorganic compounds. In this divergence (division into two), the first organic form, as a possible form, leads the process of development to a new form of the movement of matter - the biological form, while the second form, which is an impossible branch, characterizes the earth on which we live, its shell and surface. At the level of the biological form of the movement of matter, the development of plants from low to high can be considered an impossible branch, since this process of development does not lead to exceeding the boundaries of its nature. The development of animals continues until the appearance of a qualitatively new object - humans. This indicates the emergence of a qualitatively different form of the movement of matter. In each form of motion of matter, it is advisable to distinguish between macro and micro levels, as well as to understand general and specific patterns.

Applying the current trends in the development of science to the future, one

can more confidently predict that humanity will discover new forms of being and ways of movement different from those mentioned above. At the same time, it should be noted that any schematization, differentiation of certain forms, types, and methods of action is not always complete and reflects only the achieved level of cognition of reality. Such schemes should not be absolutized. After all, they serve certain goals of cognition. Consequently, they can and should be constantly developed, refined, and improved.

There is another approach, according to which all the diversity of the world can be reduced to three forms of the movement of matter: basic, specific, and complex. The main forms include physical, chemical, biological, and social forms. They are the most widespread forms of the movement of matter. Some authors doubt the existence of a single physical form of the motion of matter. However, one cannot agree with this opinion. All physical objects have two most common physical properties - mass and energy. The world of physical things is characterized by a comprehensive law of conservation of universal energy.

Accepting the assumption **of the** existence **of a geological form of motion of matter** , this form of matter acts as an initial synthesis, including mechanical, physical, and chemical interactions. This is reflected in the ancient category of "chaos." This category is interpreted not only as evidence of disorder and disorder, but also as a principle of spontaneous formation. In this case, the nature preceding the emergence of the organic world consists not of the progressive development of mechanical, physical, and chemical processes, but of their general, undifferentiated interaction. At the same time, it should be noted that geological and geographical factors created the historical conditions for the emergence of life on Earth.

Studies that earthquakes occur as a result of large displacements, fractures, or collapses in the Earth's solid shell and the rapid spread of impact energy are evidence of the existence of geological forms of matter movement. According to Swedish scientists, the Earth's crust consists of blocks of continuously moving plates. They overlap, creating natural anomalies similar to tsunamis and earthquakes. For example, Switzerland is located at the junction of two plates - the African and

European. The African Plate is shifting at a speed of 6-11 mm/year, becoming the "cause" of Switzerland's territorial losses. The ancient Urals are also approaching Western Europe at a speed of 3-5 cm per year.

Ancient scientists explained the movement of the Earth's crust by surface water and underground thermal activity. There are also theories that the movement of cosmic matter occurred under the influence of cosmic factors, including the fact that in the distant past, after the formation of the Earth, its surface was shaken by the impact of giant asteroids, and the rise of water up to 1.5 km distorted the relief.

Sometimes the concept of "geological form of motion of matter" is applied to other planets. Such an assumption demonstrated the universality of motion, but this contradicted the term "geo," which specifically indicates the planet Earth and implies the presence of necessary components: water, oxygen, and a moderate temperature regime. The fact that this set of components is not found on other planets allows us to interpret it as proof of this idea.

Private forms of the motion of matter are included in the main forms . For example, physical matter includes space, fields, elementary particles, nuclei, atoms, molecules, macrobodies, stars, galaxies, and the metagalaxy.

The complex forms of the motion of matter include astronomical (metagalaxy - galaxy - stars - planets), geological (consisting of physical and chemical forms of the motion of matter under the conditions of a planetary body), geographical (including physical, chemical, biological, and social forms of the motion of matter within the lithosphere, hydrosphere, and atmosphere). One of the important features of complex forms of the motion of matter is that, ultimately, the lower form of matter - physical matter - dominates them; geological processes are characterized by physical forces, namely, gravity, pressure, and heat. Geographical laws are determined by physical and chemical conditions and the interrelationships of the Earth's upper layers.

Conclusions. Modern scientists are talking about technical, cybernetic, and informational forms of the motion of matter. These issues are controversial in many ways. However, it is undeniable that a deeper study of objective reality leads not

only to the refinement and improvement of existing classifications but also to the emergence of ideas and theories about new forms of the motion of matter. After all, each form serves to realize one of the possibilities of the universal development process of the whole world.

SPACE AND TIME

Space and time as fundamental forms of being. When discussing the content of the world around us, the general property of being, we cannot ignore the concepts of space and time. After all, any object, thing, phenomenon always comes alongside other objects and phenomena of existence, has the property of scope. They also change their internal and external states relative to each other, and this occurs with different speed, rhythm, pace, and duration in different cases. The set of these indicators, considered individually as unique, gives us an idea of time. Space and time in their diversity act as forms of infinite being.

Space and Time in the History of Philosophy. People thought about the essence of space and time in the early stages of their development, and most thinkers of the past tried to determine their nature. This was primarily connected with the development of human practice and cognition. After all, they expanded and improved, requiring a clearer and deeper understanding of these categories. In particular, geometry, which had already separated from philosophy in antiquity as a science of large-scale shapes and methods of their measurement, became one of the first exact sciences. Time is also given special attention from the point of view of astronomical observations and considerations about the eternity of the Universe and the swiftness of human life. Subsequently, interest in the categories of "space" and "time" never waned. Numerous issues related to them have arisen. One of the most important of them is as follows: are space and time independent entities, or are they connected only to something? In this regard, two important and completely different directions formed in the history of philosophy can be distinguished - substantial and relational.

substantial direction, space and time are considered as independent entities independent of matter and consciousness. The founders of the substantial concept, Democritus (on the problem of space) and Plato (in their approaches to time), interpreted space and time as independent entities, independent of both matter and each other. Democritus put forward the approach that the moving space of atoms actually exists. In his opinion, without a vacuum, atoms are deprived of the

possibility of movement. Democritus and Epicurus envisioned space as a place composed of atoms and equated it with emptiness. It was believed that space is absolute, homogeneous, and motionless, while time flows uniformly. According to the teachings of Democritus, Epicurus, and Lucretius Carus, space is objective, uniform, and infinite. It is the place where atoms are located. Time can be equated with eternity - it consists of pure continuity, moving steadily from the past to the future. Time is the place where events take place. These ideas of the ancient Greek philosophers, dividing matter, motion, space, and time into independent substances, were later developed in Newtonian classical mechanics. In the 18th-19th centuries, the substantial concept - the concept of absolute space and time - dominated philosophy and natural science. This was essentially a metaphysical concept, since it did not take into account the interconnectedness of moving matter, space, and time. According to this concept, there could be pure space or time outside of matter, completely unrelated to material processes. Nevertheless, these representations of space and time were not devoid of a certain empirical basis. In the realm of ordinary experience and low speeds, in the macro-world (which is the main environment in which humans live), there is no direct connection between space, time, and moving objects. An object can move away from a certain place, but as a result, space does not change or disappear. Time is understood in the same way, it does not depend on objects. Therefore, such approaches have been preserved, especially in conditions where natural science has not yet approached the study of the microworld.

However, F. Hegel, a man of dialectical thinking, categorically rejected such approaches. He noted that space cannot be independent, and about time he said:..."not everything arises and does not occur in time, but time itself is this formation, emergence, and occurrence." In these objections, F. Hegel was right. In general, Hegel's objective idealism did not pay attention to space and time, since he tried to create an absolute system of knowledge, which, beyond time, is eternal, possessing a "pure logical" character.

The second - **relational** (Lat. relativus - relative) **direction** is associated with the understanding of space and time not as independent entities, but as separate

relations between objects and processes of the real world. Answering the question "What is time?," Aristotle reasoned that both in motion and in time there is always a certain "before" and a different "after." It is through action that we distinguish different, incompatible "now." Time is the sequence of this "present," their alternation, counting, calculation, "the number of movements connected to the previous and subsequent." For Aristotle, space is limited to the realm of fixed stars, behind which lies the eternal, motionless, divine sky, which lies beyond space and time and sets everything in motion.

From this point of view, space and time do not exist outside the framework of the indicated relations. A prominent representative of this direction is G. Leibniz (1646-1716).

These two tendencies in the interpretation of space and time, that is, the interpretation of space and time as independent, objective, and non-material foundations of being or as an integral part of moving matter, subsequently developed. The first substantial concept, with some modifications, operated for more than twenty centuries. Newton's idea of space as a stationary, continuous, and uniform three-dimensional place where matter is located was essentially the same as Democritus's ideas about space. According to Newton's concept, space is absolute and has infinite scale. Therefore, it can contain all matter and is not dependent on various processes. According to this concept, time is also absolute and is an equal periodicity that occurs independently of various changes. Everything appears and disappears in it. In short, Newton understood space and time as separate from each other and independent of matter and motion.

Another important question that most philosophers face in one way or another in the history of philosophy: are space and time indicators of being, that is, are they objective or arise from the properties of our consciousness and are they subjective by nature? In this regard, one can speak of the materialistic and idealistic content of these categories.

An approach to the problem of space and time from the point of view of objective idealism can also be observed in medieval philosophy. Here, only God is

thought to be beyond space and time. Saint Augustine (354-430) made a significant contribution to the formation of this point of view. Idealistic views are associated with the denial of the objectivity of space and time and the recognition of their dependence on various forms of consciousness. For example, representatives of subjective idealism (Berkeley, Hume, Max, and others) approach space and time as forms of individual consciousness. In particular, for D. Hume (1711-1776), they exist only in perception. I. Kant (1724-1804) also considers space and time as subjective, but understands them as a priori, that is, as forms of sensory observation given to a person before experience. I. Kant interprets space and time as a form of human feeling - a form of observation. According to him, it is the subject, striving to know the world, who creates the form of the given world in a certain space and time.

The materialistic approach, in its clearly expressed form, is characterized by the fact that it considers space and time to exist outside and independently of consciousness, that is, it notes the objective nature of their existence. This approach is based mainly on the ideas put forward by such prominent representatives of natural science as I. Newton (1643-1727) and A. Einstein (1879-1955).

Natural scientific evidence, rejecting metaphysical approaches to the nature of space and time, began to take shape at the end of the 19th century with the emergence of electromagnetic theory in physics. Its development forced philosophers to abandon the notion of emptiness. Initially, it was replaced by the idea of "ether." Ether everywhere served as a form of complete, but absolute and independent space. Later, even these ideas were abandoned.

But substantial and relational concepts, like the concepts of space and time within the framework of Hegel's objective idealism, did not doubt the objective existence of space and time. For the entire subjective-idealistic direction in philosophy, space and time are a way of placing representations, consequently, they have a psychological source of their origin. From Berkeley to Max, there was a body of evidence supporting the approach that space and time are forms of an ordered series of sensations. According to the English philosopher Pearson, space and time

do not actually exist, they are only a subjective way of perceiving things. Space is the order or category of perceiving things, while time is the category of perceiving events. A.A. Bogdanov believes that space and time are the product of human thought, which organizes and harmonizes them.

The metaphysical substantial concept, which notes space and time as completely independent attributes, completely lost its significance in the development of science in the 19th-20th centuries. Lobachevsky suggested that space and time possess properties not described by Euclidean geometry. This assumption negates the concept of absolute space, since space should be described only geometrically. In the special theory of relativity, the main ideas of which were formulated by A. Einstein in 1905, it was established that the geometric properties of space and time depend on the distribution of gravitational masses in them. In his opinion, near heavy objects, the geometric properties of space and time begin to diverge from the principles of Euclidean geometry, and the speed of time decreases. A. Einstein (1916), with his general theory of relativity, dealt a crushing blow not only to the substantial concept of space and time, but also to the subjectivist a priori interpretations of the essence of space and time. He showed that the properties of space and time depend on the movement and interaction of material systems. Explaining the essence of his theory, A. Einstein noted: "Previously, it was believed that space and time would remain if some miracle occurred and all material things suddenly disappeared. According to the theory of relativity, in this case, space and time disappear along with things."

From the point of view of modern natural science and philosophical conclusions, objective reality consists of the organic connection of the interaction of space, time, motion, and the types of matter and space. Modern scholars prefer to speak of a single and objective space-time continuum. Space and time are understood as interconnected forms of the existence of material bodies. Space is a form of the existence of matter, expressing such properties as scope, composition, and its interactions. Time is a form of the existence of matter, characterizing the duration of the existence of all objects and subsequent changes in state.

Since all bodies in the world are bounded in space by exactly three directions, and even the flatest of all shapes has length, width, and height, the three-dimensionality of our space is empirically manifest everywhere. In our space, we know three perpendiculars, geometrically representing its dimensions. However, a body does not move in space, or more precisely, at its macro level, but always moves in time. In this sense, the distance that separates events in the order of their sequence can be called time. This distance is traveled in the direction from the past to the future; if we imagine this direction in space, it acts as the fourth criterion (measure) of the space-time continuum. From this it follows that four numbers are necessary to determine a certain event that has occurred in the world. Time not only creates the order of time, but also determines the unified order of space and time and expresses the causal structure of the Universe.

From the perspective of space and time relativity. Modern philosophical views on space and time are inextricably linked with the latest achievements in the field of natural and exact sciences, confirming the validity of materialistic and relational views on their nature. In particular, according to Einstein's theory of relativity, space and time do not exist either on their own or separately from each other, but are so inextricably linked with matter that they ultimately have no independence and act as attributes of a single, multifaceted whole. Forming a single continuum of space and time, they also depend on the speed of motion of material bodies: as the relative speed of an object increases, its scale indicators decrease, and its time slows down its flow. Einstein's theory, along with the progressive ideas of Riemann, Lobachevsky, Gauss, and Poincaré, also substantiated the organic connection of space and time with gravity.

Thus, in the theory of relativity, space, time, and motion are considered as attributes, basic forms of the existence of matter, and, being inextricably linked with it, cannot exist independently, like matter. The world in constant motion is inevitably considered to exist only in space and time.

Multi-dimensionality of space. Modern scientific concepts, which develop the theory of relativity and take a holistic approach to strong, weak, electromagnetic,

and gravitational interactions, interpret the three-dimensionality of space and the one-dimensionality of time (their flow from the past to the future) as one of the possible cases of the existence of material bodies and put forward the idea of the multidimensionality of space and time, assuming that along with our Metagalaxy, other worlds also exist. It is assumed that in other worlds space and time can have completely different structures, scales, and forms.

Spatial and temporal indicators have their own characteristics not only at the level of the micro-, macro-, and megadunyo, but also at the level of living nature and social existence.

With the emergence of life on Earth, a separate, biological dimension of space and time arises, as if inanimate nature is located within the framework of space and time. In this regard, the problem of symmetry in animate and inanimate nature has attracted the attention of scientists studying life. The phenomena of symmetry and asymmetry of living organisms were studied by L. Pasteur, I. Kant, V.I. Vernadsky, and others. They discovered that asymmetry, not characteristic of inanimate nature, manifests itself at the molecular level in groups of atoms in the form of "left" and "left" wings, and at the level of organisms - in their structure and dynamics.

The commonality of space and time implies their existence, encompassing all structures of the universe. In this regard, it is necessary to note the forms of manifestation of space and time not only in the macro-, micro-, and megadunyo, but also in living and social matter. Biological time, psychological time, social space, and time are specifically analyzed. The objectivity of space and time means that they can perceive themselves and, of course, can perceive themselves.

Triple space. The three-dimensionality of space has not yet been definitively proven scientifically and theoretically. *The infinity and inexhaustibility of space and time, the three-dimensionality of space, the unidirectionality of time, the irreversibility of time should be considered as the main properties of space and time.* Objects that we see in a macroscopic experiment have three-dimensional scaling - three-dimensional dimensionality. Any point in space is given by the number three. However, the three-dimensionality of space remains a practical puzzle

for philosophers. For them, these attempts at justification are perceived as an empirical postulate that does not yield results. Describing the three-dimensionality of space, Aristotle attempted to substantiate it using the ideas of the Pythagoreans. He noted that three measures are the most perfect and complete, and it is the number 3 that has such a property.

Scholastics, relying on the ideas of Pythagoras and Aristotle, explained three-dimensionality from the point of view of the perfection of the world. In this case, the line of length is connected to the width and a surface is formed, then the height is connected and the body is born. It is impossible to clearly imagine the transition to other measurements. Three-dimensionality testifies to the perfection of the world.

Galileo criticized this approach to the substantiation of three-dimensionality. One of the heroes of Galileo Galilei's dialogues, expressing the author's opinion in practice, says: "I see no grounds to admit that the number 3 is perfect and can indicate the perfection of all three-dimensional things."

In the period before the critical stage of his work, the German philosopher I. Kant tried to explain the three-dimensionality of space by the peculiarities of the forces of nature. He tried to understand the three-dimensionality of space as a physical proof. But later I. Kant came to the conclusion about the a priori nature of space and time and characterized it as forms of sensory observation.

Thus, the three-dimensionality of space is an empirical postulate, which does not mean that the conclusion about it is based on our intuition, stemming from the pursuit of convenience, expediency, economy of thinking, aesthetic inclinations, or faith in the perfection of the world. The three-dimensionality of space is determined by material interactions.

The space in which we live is three-dimensional. This does not mean that there can be no other space, but there can be no atoms, no molecules, no solar system in another space. If space were not three-dimensional, all existing physical laws would be violated; things could appear and disappear without any cause (their causes would be in other dimensions); atoms could not exist, because electrons would immediately fall on nuclei. The whole world would have to be different.

Thus, in our world, any event is determined by four numbers: three coordinates of space, which record the place of the event, and its time indicator. Thus, the universal property of objects of the material world is their belonging to the structure of space and time in the form of "31."

Metric properties of space and time. *Metric properties include quantitative indicators of space and time, such as scope and duration.* Scopicity implies the presence of space and location. Place is a boundary of space and a unit of a certain volume it encompasses. Location - the coordination of one place with respect to other places. Place and location determine the structure of space. Thus, when we talk about the structure of space, we must describe its place and location.

The main metric indicators of duration and moment time are . Moment - another indivisible atom of duration, a quantum of duration. The duration itself is understood here as a set of moments bounded by a certain limit. The initial and final moments of the existence of a given object act as such a boundary. Continuity is the duration and preservation of an object's existence. Continuity can be characterized by the simultaneous occurrence of events - synchrony or sequence - diachrony.

Topological properties of space and time. *Topological properties include quality indicators, continuity, dependence, time order, direction, and dimensionality of space and time*. Topological properties of space are also the homogeneity and isotropy of space (the identical occurrence of processes under the same conditions). Topological properties of time - unidirectionality, certain dimensionality, irreversibility. All these indicators constitute a number of problems that philosophers still deal with and need scientific and theoretical justification from a philosophical point of view.

Timing and direction. The question of the objective nature of the formation or passage of time is a hotly debated problem from ancient times to the present day. When we talk about the order and direction of time, we usually mean its transition from the past through the present to the future. Time manifests itself as a one-way, asymmetric, and irreversible process.

Two sets of the concept of "time" were used to organize the events of existence

in time: the psychological description of time is more suitable for expressing the quality and content of the concept "past - present - future." For quantitative analysis of time, the concepts "before - at the same time - after" are used. For example: 4 minutes before, 5 minutes after, etc. However, according to the structure of our language, it is impossible to construct sentences like 4 hours "past" and 5 minutes "future." These two aspects of understanding time were clearly described by J. MacTaggart in 1908. He introduced into scientific circulation the concept of two sets of the concept of "time."

Separating two sets of concepts allows us to define certain problems. On the one hand, time is understood as a mobile or temporary path, a stream, and an expression of transitivity. Events existing in the past, present, and future are continuously changing in relation to a given state of time. Events of the past retreat further into the past, and events of the future approach. This process of time formation is often expressed by such phrases and analogies as "river of time," "stream of time." At the same time, continuously changing events occur in a constant order.

Dynamic and static concepts of space and time. In the history of philosophy, dynamic and static concepts of understanding the order and direction of time have been formed. The approach associated with Heraclitus' thesis "panta rei" (everything flows, everything changes) formed the basis of the dynamic concept of time.

The dynamic concept recognizes the objective existence of time processes, including the flow of time, that is, the existence of real physical differences between past, present, and future events. At the same time, from the point of view of this concept, only events of the present have real existence. The past exists in memories, and it is unknown whether future events will actually occur. Only events that are possible in the present can become real on the basis of past causes. Then they too will leave a certain mark in their time and become the past.

The static concept rejects the second concept of understanding the order and direction of time - the division of time into past, present, and future, without denying

the existence of objective temporal processes. In it, the "before - after" time ratio is recognized as objective. According to the supporters of this concept, B. Russell and T. Gold, if observation is neglected, anything can happen in the world. In Western philosophical literature, this concept is called the "Concept of the Frozen World."

But it is difficult to agree with the basic thesis of the static concept that the movement and flow of time depends on the subject - the observer. Many processes exist and occur independently of the observer. The biggest problem is how to understand the present time. According to the static concept, if at any moment in the present time all past states of the universe are embodied, and future states exist in a hidden form, then how can one speak of the emergence of a new state? Here, an approach is put forward that there is supposedly complete symmetry between past and future events, whereas the actual sequence of events actually occurs asymmetrically.

The German philosopher and logician Hans Reichenbach, trying to answer the question "What is time?," developed the following definitions:

Time moves from the past to the future;

2. "Now" is the present time, which separates the past from the future;

3. The past will never go back;

4. We cannot change the past, but we are capable of changing the future;

5. We can have a historical "narration" of the past, but we cannot have the opportunity to narrate the future;

6. The past is known, the future is unknown.

It's hard to disagree with these definitions; they embody the simple logic of common sense. However, in the complex of problems related to time, there are unresolved problems, and the diversity of types of time ratios is one such problem. Types of time ratios include: internal and external time of the system; time of human existence; cultural-historical time of the period; astronomical time; physical time; biological time, etc.

From the theory of relativity, it is known that when the speed of motion of bodies increases and it approaches the speed of light, the mass increases, and the

time process slows down compared to the state of immobility. A decrease in time rhythms also occurs under the influence of very strong gravitational fields. In living organisms, biorhythms of various functional systems also operate, depending on the alternation of day and night, seasons, and cycles of solar activity. It is assumed that biological clocks based on periodic rhythms exist in any organism, even in plants. The founder of cybernetics, Norbert Wiener, put forward the hypothesis that the sense of time in a person is associated with the rhythms of his brain, in particular, with the "alpha" rhythm, which characterizes brain activity. Sometimes the sense of time is associated with exchange processes. In old age, due to a decrease in the level of metabolic activity, the movement of the mechanism of internal life also slows down.

Society as a whole organism also has its own temporal relations and rhythms of development. Depending on social changes, the development of production and science, they can either accelerate or slow down, sometimes even referring to a state of stagnation of certain social processes.

Now the question of "Does social time exist" is not debatable. The problem lies in what priorities and constants exist in its content. Social time is divided into individual time and generation time. It depends on the changing information capacity of human society. In philosophical literature, one can also encounter ideas related to the inclusion of spatial properties in temporal processes, that is, the length of social time as a sequence of stages of life cycles, the breadth as a quantitative diversity of types of activity, the depth as the degree of activity of the individual in the types of activity in which he participates. The connection between space and time is vividly manifested in the concept of "local time," which is different everywhere.

All this once again confirms the interconnectedness of the processes of space, time, and matter. From a theoretical point of view, this further increases the significance of the development of relational and dynamic concepts of space-time relations, demonstrating the need for research in this area.

Social space. An even more complex landscape of space-time relationships is observed in social structures. It is appropriate to talk about a social space, which is

determined by a person's attitude to the world, historically connected with the peculiarities of human activity and practice. It acquires a special human meaning and occupies a place simultaneously at the biosphere, planetary and cosmic levels, and at the same time differs from them in the form of infrastructure created by man, developed territories, used waters and cosmic oceans, and cosmic spaces that have collectively become human habitats. In this case, large-scale structures do not arise spontaneously, chaotically, but are a product of the objective processes of the evolution of society and reflect the life and culture of certain peoples, the level of their economic and social development, the spirit of a certain time. All this is reflected in the corresponding architecture, transformed landscape, etc., which ultimately constitutes "secondary nature."

Social time also has its own characteristics, and unlike biological and planetary-cosmic time, it flows unevenly. Social time, which began at the initial stage of humanity's formation, in subsequent periods proceeded almost unchanged, and with the appearance of the first signs of scientific and technological progress, from the 17th-18th centuries, it began to acquire a faster pace. The scientific and technological revolution of the 20th century encompassed a wide social space and gave a special character to the development of socio-economic processes, accelerating the movement of time to an unprecedented degree. The Earth has become "shrunken" and narrow for humanity, and the transition from one end to the other is now measured in hours (except for the speed and time of flights to the Moon, Mars, Venus, and other celestial bodies), which was impossible even to imagine in the 20th century.

By distinguishing the temporal indicators of the existence of individual people, social communities, individual communities, nations, states, and ultimately, all of humanity in social time, one can also speak of the complexity of the structure of social time. The lifespan and rate of each of them are different and have their own characteristics. In essence, although different countries and peoples collectively represent all of humanity, in practice they live in different historical periods: some in the past, some in the present, and some in the future. This was particularly noted

by the renowned American futurologist E. Toffler. According to him, "70% of the Earth's population lives in the past (different past), 25% - in the present, 3% - in the future, and the rest are marginals who are outside any time"[1].

Conclusions. By generalizing philosophical views on space and time and enriching the content of these categories with modern scientific knowledge about the world, we note the main temporal properties of space and time from the perspective of the above. In particular, space is an order of existence characterized by scope, homogeneity, and multidimensionality, while time is an order and sequence of events characterized by duration, irreversibility, and isotropy, i.e., the equality of all possible directions.

One of the important properties of space and time is the eternity of time and the infinity of space. Space and time have no end in any direction - neither ahead, nor behind, nor below, nor above, nor to the right, nor to the left. The infinity of space stems from the infinite interconnection of material objects and systems. The literary nature of time means that the existence and development of the material world has neither beginning nor end.

CONSCIOUSNESS IS A PROPERTY OF MATTER, THE HIGHEST FORM OF REFLECTION OF REALITY.

Consciousness is the highest form of mental activity. It is a phenomenon unique to humans. The question of consciousness and its essence is one of the oldest problems. Initially, attempts were made to explain consciousness within the framework of religious and mythological views. The religious interpretation of consciousness is based on its interpretation as a divine phenomenon, a miracle created by God. In many religions, human consciousness is characterized as a form of manifestation of the great divine intellect. Although the roots of such views are very ancient, they still have many supporters. Whoever acknowledges the creation of the universe and humanity also believes that consciousness is the power of the Creator.

The second direction in explaining the essence of consciousness is understanding consciousness as a reflection of the material world in the human brain, interpreting it in connection with the activity of the human body. At the same time, within the framework of such approaches, which received the name of the materialistic direction, cases of distortion of the essence of consciousness also appeared. According to the so-called vulgar materialism, the brain produces consciousness, just as the liver produces bile. This approach leads to the conclusion that consciousness is not an ideal, but a material phenomenon. However, bile can be seen, but consciousness cannot be seen or touched.

In fact, the history of consciousness is connected with the history of the formation of man as a human being. Since man is both a biological and a social being, then consciousness is also a product of biological and social development. Consciousness consists of a person's thoughts and feelings, sensations, imaginations, will, and views. Self-awareness, memory, will, and speech are the main aspects of consciousness.

Modern science recognizes that consciousness is the result of a long evolution of matter. Matter, nature, has always existed, and man is a product of the relatively recent development of the material world. It took several million years for the

development of matter and the emergence of thinking humans. Consciousness is a product of the development of nature, a property of matter, a product not of all matter, but of highly organized matter, that is, the human brain. But the brain alone is not enough for the existence of consciousness. Consciousness is closely connected with the natural and social environment surrounding a person and can function under its influence.

In modern times, electronic machines have been created that can carry out complex creative processes, but they cannot replace consciousness, because consciousness is an extremely complex objective existence.

Unconsciousness (psychology) - mental processes and states that occur without the participation of consciousness. Consciousness is often manifested in bodily movements, memory, and imagination. It occurs in response impressions created by real, but imperceptible stimuli, in actions that originally appeared consciously and became automated as a result of repetition, and in other situations. For example, a person returns home immersed in their thoughts and never strays from the path. If he senses danger, he takes a defensive action, even without understanding the cause and nature of the danger. The state of consciousness includes such pathological phenomena as delirium, hallucinations arising in the patient's psyche, mental activity during sleep, hypnosis, lunaticism, etc. 3. Freud interprets consciousness purely irrationalistly. In his opinion, there is an irreconcilable contradiction between consciousness and unconsciousness. All human behavior is determined by this contradiction. Man does not dare to understand and perceive the unconscious; it is the abode of eternal inclinations in man.

Consciousness is a conscious reality. Consciousness means understanding, feeling, and thinking. Therefore, consciousness is closely related to the knowledge acquired in the process of cognizing reality. Consciousness is a property of highly organized matter, that is, the human brain. As an example, it is appropriate to cite the achievements of modern science, in particular the teachings of I. P. Pavlov and other physiologists on the activity of the higher nervous system.

Consciousness is the highest form of reflection of reality. Reflection refers to the changes caused by the agent in the subject. Forms of reflection: mechanical, physical, chemical, and biological reflections. Biological reflection is the reflection of external influences by living organisms. Types of biological reflection: excitation, excitation, sensation, etc. As the organism improves, as the nerve fibers become more complex, the forms of reflection also change.

After the emergence of man and the formation of reflection through his brain, the elements of consciousness began to emerge. They are human feelings and thoughts. A new stage in the development of reflection is sensation, perception, and imagination. It should not be forgotten that they are also forms of reflection, but they cannot be consciousness alone. In addition, thinking is also a form of reflection. This form of reflection also cannot be consciousness; they are merely higher forms of reflection. When feelings and thinking merge, the highest form of reflection - consciousness - emerges.

Here it is appropriate to point out the shortcomings of Hylosism. Hylozoism (hylo-matter, matter, zo-life), the doctrine that all matter is life, all substances think.

GLOSSARY

1.	Philosophy-	Derived from the Greek words phili - I love, sophia - wisdom, meaning I love wisdom, it is one of the ancient sciences in human history.
2.	The main issue of philosophy	Philosophy is the doctrine of the most general principles of being, cognition, and the relationship between man and the world.
3.	Natural philosophy	Explanation and explanation of natural phenomena, the relationship of nature to man and man to nature.
4.	Worldview-	A person's relationship with the world, their place in the world, their essence, life direction, and self-awareness.
5.	Philosophical worldview-	One of the forms of worldview. It is a system of philosophical knowledge that expresses a person's attitude towards the world, man, society, and others.
6.	Ontology -	Philosophical doctrine of being, a branch of philosophy that studies the fundamental principles of being.
7.	Being-	A philosophical category expressing the world and all kinds of existence.
8.	The existence of nature-	The manifestation of the entire universe, a philosophical concept denoting existence in various forms. In this case, it is necessary to distinguish the existence of nature as a whole from the existence of its individual things, processes, states. It exists before human consciousness, completely independent of it.
9.	Social reality-	A philosophical concept expressing the interconnectedness and interaction of the material and spiritual aspects of society's life, which is constantly changing and developing.

10. Spiritual being — Since being consists of the material (natural) and spiritual worlds, the material world has an objective classification, and the spiritual world has a subjective classification. Two types of individualized and objectified spiritual existence are encompassed in words, sounds, natural and artificial languages. The material carrier of spirituality is material objects and processes. For example, books, projects, drawing samples, painting colors, decorative items, marble and bronze in sculptural works, etc.

11. Human existence- — The unique characteristic of human existence is characterized by three important dimensions: 1. An individual is a thing (body) that thinks and feels. 2. Intelligent essence, belonging to Homo sapiens. 3. Being a socio-historical being.

12. Person - — Individual, an individual embodying a socio-moral essence

13. Ambition — (in Arabic - to love to become famous) to chase after fame and glory, emphasizing one's virtues, to make the pursuit of high positions the meaning of life.

14. Universe - — A comprehensive understanding of the world surrounding a person, in a certain sense, an expression of reality.

15. Mind - — One of the central categories in philosophy is reason, thinking. Highly organized matter is a product of the human brain.

16. Unconscious - — The absence of the possibility of voluntary control and assessment of the result of the actions performed by the subject.

17.	Social consciousness -	A philosophical category that determines the level of potential and political potential of society. There are such forms as morality, religion, art, science, law, and politics.
18.	National consciousness-	The existence of a nation is a factor related to its historical development and prospects. It ensures the formation, development, and eternity of the nation.
19.	Spirit -	A philosophical concept expressing a spiritual, intangible beginning.
20.	National self-awareness	Understanding that each nation (ethnic group) is a real subject, the owner of certain material and spiritual wealth, belonging to a single language, customs, traditions, values and state, the commonality of interests and needs.
21.	Spirituality -	The system of values formed and developed in the course of human interaction, their life experience.
22.	Availability-	In philosophy, the concept of being is synonymous and, unlike the inner essence of existing things, which is usually reflected with the help of thought, is a concept that is achieved on the basis of experience, expressing their external aspects.
23.	Objective reality	The material world, independent of human consciousness, outside of it.
24.	Object -	Something that opposes the subject in their cognitive and practical activity.
25.	Subject -	A source of activity related to practical activity and knowledge, aimed at understanding the object.
26.	Matter-	A philosophical concept expressing the general characteristics of material things, phenomena, and

processes in existence.

27. Micro, macro, meg worlds- The universe manifests itself as these three worlds. It has a material nature. The afterlife is eternal and not material. The material world, conditionally starting with molecules, can include large bodies in the macro-world, and particles smaller than molecules in the micro-world.

28. Space & Time - General Forms of the Existence of the Universe. Since space and time are an integral part of the world, they are considered fundamental concepts of philosophy. If space expresses the scale of things, the order of their mutual arrangement, discontinuity and continuity, then time expresses the sequence of events, the duration of processes.

29. Action - The way of life of all beings. To exist means, first of all, to move and change.

30. Social action - A concept expressing a specific form of action, any changes and interactions in social being.

31. Standard - A philosophical concept expressing the interdependence of the qualitative and quantitative aspects of an object, ensuring the necessary harmony between content and form, possibility and reality.

32. Reflection - Changes caused by the agent in the subject.

33. Base - An idea used in science, life, any debate and discussion to prove an idea or reach a conclusion.

34. Substance - Basis, meaning concrete basis, defines the main basis, the conditions for the emergence and disappearance of certain things and phenomena.

35. Ethics - One of the forms of social consciousness. A historically established set of stable, specific norms and

rules that regulate people's behavior, conduct, social and personal interactions, as well as their relationships with society.

36. Amoralism - Negation of moral norms in human relationships, a frivolous attitude towards generally accepted behavioral criteria.

37. Creed - (Arabic - belief) divine requirements that must be fulfilled and believed in without doubt or discussion.

38. Mind - The ability to know all things and phenomena exactly as they are in a person's spiritual and mental activity, the ability to create abstract thoughts and concepts.

39. Thinking - The rational stage of cognition, which determines the general, essential properties of objects and phenomena, reflecting the internal, necessary connections, i.e., regular connections between them.

40. Know - The process of reflecting the universe in human consciousness.

41. Knowledge - A socio-historical result of reality, verified and logically confirmed in practice, achieved in the process of cognition; a reflection of this reality in the human mind, expressed through representations, concepts, judgments, and theories.

42. Duty - One of the fundamental categories of morality. Requirements imposed by the state, society, and family on the individual. Understanding a person's moral responsibility, obligation, and that their fulfillment is an inner spiritual necessity

43. Soul - In the history of philosophy, an intangible

substance, a concept synonymous with spirit.

44. Theory of violence- One of the political doctrines that explains the work of maintaining or forcibly changing society: a theory based on certain views, thoughts, and considerations about the emergence and functioning of the state.

45. Philosophy of Independence- A system of ideological and theoretical views aimed at ensuring independent development. It arises against the ideology and practice of despotism, due to the need to strive for freedom.

46. Philosophy of Economics Research, analysis, and interpretation of economics from a philosophical perspective.

47. National philosophy- A concept that embodies the feelings, goals, aspirations, worldview, spiritual and moral state, and experiences of a nation.

48. Value - A philosophical, sociological, and axiological concept used to demonstrate the universal, socio-moral, and cultural-spiritual significance of certain phenomena in reality.

49. Axiology - Value Studies, the science of values.

50. Reality - All things and phenomena that can be manifested through knowledge and that have occurred at a certain time.

51. Geographic environment- A complex of natural elements directly and indirectly necessary for human life, a natural space in which social relations take place.

52. Gnoseology - The theory of knowledge is a separate branch of philosophy that discusses the general laws and methods of cognition.

REFERENCES USED

1. Axmedova M.A. Falsafa.-T.:2005.
2. Туленов Ж., Ғафуров З. Фалсафа. Олий ўқув юртлари талабалари учун Т.: Ўқитувчи, 1997.
3. Хаитов Ш. Муроса ва Ўзбекистон фалсафаси тарихига кириш. -Т.: Фалсафа ва ҳуқуқ, 2010.
4. Фалсафа қомуси, М., I960 й. 1 том.
5. "Фалсафа луғати". Тошкент, “Ўзбекистон”, 1976.
6. “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, Т., 2 – жилд.
7. Jumaboev Y. O‘zbekiston falsafa va axloqiy fikrlar taraqqiyoti tarixidan. -T.: O‘qituvchi, 1997.
8. Гольбах. Всемирная энциклопедия. -М.: Современный литератор, 2001.
9. Гумилев Л. Этногенез и биосфера Земли. -М.: Современные тетради, 2002.
10. Лейбниц. Всемирная энциклопедия. -М.: Современный литератор, 2001.
11. Гегель Г. Всемирная энциклопедия. –М.: Современный литератор, 2001.
12. Аристотель. Органон. –М.: 1990.
13. Чумаков А.Н. Буччило Е. Философия. -М.: Современный литератор, 2007.
14. Рейхенбах Г. Всемирная энциклопедия. –М.: Современный литератор, 2001.
15. Вестник Российского университета дружбы народов. Серия «Философия». 2006. №1(11).
16. Эйнштейн А. Физика в жизни моего поколения . -М.: 1963.
17. Inson huquqlari: O‘quv qo‘llanmasi. -T.: O‘zbekiston, 1997.
18. Komil inson haqida to‘rt risola. -T.: 1997.

19. Ma’naviyat yulduzlari. -T.: A.Qodiriy nashriyoti, 1999.

20. Mo‘minov I.M. O‘zbekiston ijtimoiy-falsafiy tafakkur tarixi¬dan. -T.: Fan, 1994.

21. Osnovi filosofii: Uchebnoe posobie dlya studentov. -T.: O‘zbekiston, 1998.

22. Akramov 3. M., Rafikov A.A. Proshloe, nastoyaщee i budushhee Aralьskogo morya, -T., 1990;

23. Nig‘matov A.N. O‘zbekistan Respublikasining ekologik huquqi, -T., 2004;

24. Rafikov A.A., Geoekologik muammolar, -T., 1997;

25. To‘xtaev L., Hamidov A., Ekologiya asoslari va tabiatni muhofaza qilish, -T., 1994;

26. G‘ul o m o v P.N. Inson va tabiat, -T., 1990.

27. Karimov I. Falsafa fanidan va’z (lektsiya) matnlari. -T. “Yangi asr avlodi”. 2004

28. Falsafa asoslari. Darslik. -T.: O‘zbekiston, 2005.

29. Saifnazarov I. O‘zbekiston istiqloli va yangi falsafiy ta’limot. -T.: Yangi asr avlodi, 2003.

30. Falsafa qomusiy lug‘at «O‘zbekiston faylasuflari milliy jamiyati nashriyoti». -T.: SHarq, 2004.

31. Jahon falsafasi tarixidan lavhalar. -T.: 2004.

32. G‘arb falsafasi. -T.: 2005.

33. “Falsafa” fani bo‘yicha ta’lim texnologiyasi: Uslubiy qo‘llanma/ “Iqtisoiy ta’limdagi o‘qitish texnologiyasi” seriyasidan.-T.:TDIU, 2006.

34. “Falsafa” fani bo‘yicha o‘quv-uslubiy majmua (bakalavriat bosqichi talabalari uchun): O‘quv-uslubiy qo‘llanma.-T.: TDIU, 2006.

35. Falsafa (ma’ruzalar matni).FDU, 2009.

36. Fayzullaev O.Falsafa va fanlar metodologiyasi.-T.: Falsafa va huquq instituti nashriyoti, 2006.

37. SHermuhamedova N. Falsafa va fan metodologiyasi.-T.: O‘zMU.

38. Turaev B. O. Vaqt muammolari. -T., 1986;

39. Turaev B. O., Prostranstvo. Vremya. Razvitie. -T., 1992.)

40. Avesto. Tarixiy-adabiy yodgorlik. -T., 2001;

41. Ibn Sina, Izbrannыe filosofs¬kie proizvedeniya. -M., 1980;

42. Fayzullaev A. F., Printsip ustoychivosti i izmenchi¬vosti v prirode. -T., 2000.).

43. Xaitov SH. Murosa va O‘zbekiston falsafasi tarixiga kirish. -T.: Falsafa va huquq , 2010.