



## Laws as a form of scientific knowledge

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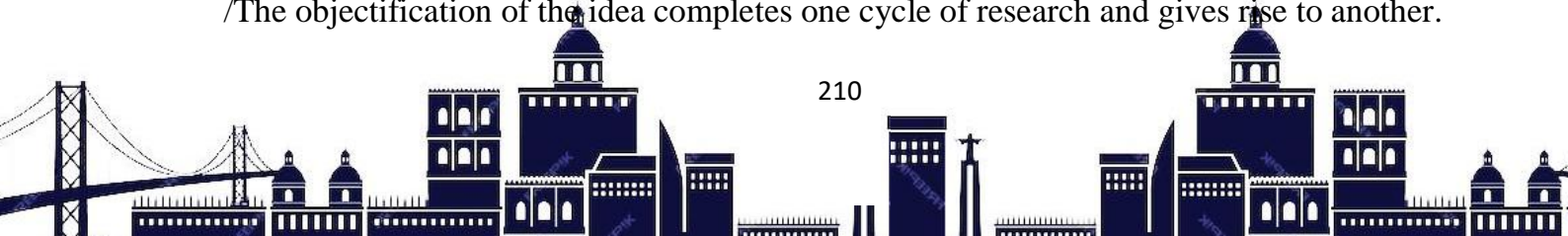
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**Abstract:** *Another form of scientific knowledge is law. Law is a category of dialectics that expresses necessary, important, stable recurring relationships between things and phenomena. We have already fully considered information about law when analyzing the topic of the main categories of dialectics. Here we will consider law as a form of scientific knowledge. In the process of scientific knowledge, law is the expression of real relationships of objects of an objective nature, as well as their real perception, the ability to know the processes occurring in nature, society and thought, and to influence its direction in the development of knowledge to a greater or lesser extent.*

**Keywords:** *knowledge, law, scientific research, practice, dialectical logic.*

The law expresses the essence of things and phenomena in general. Their discovery and application to a certain extent affects the advancement of science and social development. It helps to predict the future. Practice proves the correctness of laws. Certain laws are discovered in every sphere of social life. Old laws give way to new laws. The material world is infinite, the phenomena, objects, and the connections between them are complex. It is through knowledge of these complex multifaceted connections that new laws are discovered. For example, the development of modern physics leads to knowledge of the laws of the microworld. Like theory, law is not rigid. Therefore, like the theory of law, it is a relatively complete system of knowledge. This system changes in the process of development. With the emergence of new facts and theoretical knowledge, their representative laws must also arise. New laws arise on the basis of old laws, in a conflicting situation. As shown above, knowledge arises and develops on the basis of the historical and practical activity of man and serves him. That is why knowledge is realized and systematized on the basis of certain forms of knowledge. Having reached a complete, objective, clear high level, knowledge gives rise to a new idea, an idea. Therefore, the role of the idea in the emergence of new knowledge is great. /People realize the idea not with material means, but with the help of the spiritual forces of man. Man is determined to change the world with his activity.

The determination of man is based on the knowledge that gives thought. /And faith is of great importance in the realization of the idea. /Ideas must materialize themselves in order to enrich the human world. This has two sides: 1). The social side; 2) the epistemological (cognitive) side. /The idea is embodied in reality, its truth is determined. /The objectification of the idea completes one cycle of research and gives rise to another.



The briefly considered forms of scientific knowledge - the development of dialectical thinking on a philosophical basis - imply the need to view the methods and forms of scientific knowledge in direct connection with the process of perception of reality in the human mind. This process is a dialectical process and is resolved on the basis of the laws of philosophy. The methods and forms of scientific knowledge are also dialectically related and require understanding it on a scientific basis.

As is known, logic is engaged in the study of forms of scientific knowledge. Philosophy reveals the significance and essence of the most general laws of the development of the objective world, becomes a science about truth. Philosophy, being the methodology of the theory of knowledge, appears on the stage as dialectical logic. Dialectical logic considers forms of thought not only in terms of their structure, but also in terms of their interconnectedness, movement.

In the current era of scientific and technical processes, when the social development of society is accelerating, the development of science is especially necessary.

The most valuable ideas about the laws of social processes were expressed by the Italian scientist Vico and the German philosopher Hegel. According to Vico, the history of society differs from the history of nature in that the first is created by us, and the second without our participation. He tried to substantiate the principled possibilities of knowing social phenomena. Vico sees in history a broad, general and permanent order of the civil world, determined by the necessary mutual agreements of humanity itself. However, proclaiming the rational progress of history, Vico makes the history of mankind consist of a constant, uniform mechanical repetition. Society, like an individual person, goes through three stages: childhood, youth and maturity. The period of "childhood" corresponds to the age of the gods (the absence of a state, the absolute rule of the caste of priests), and the period of maturity is the "age of man" (a republican democracy or a competent monarchy with democratic freedoms). After passing through these three stages, the development of society returns to its starting point and is obliged to continue its evolution along the same circle.

According to Hegel, history is dominated by a divine, absolute reason, which forces each nation and each individual to achieve the ultimate goal, ensuring an irrevocable identity for each era, and at the same time making it a necessary stage in the general development of humanity. Hegel did not seek the driving forces of social development in history itself: on the contrary, he brought these forces into the field of history from the outside, from philosophical ideology.

Both Vico and Hegel developed the scientific foundations of social knowledge. They analyzed the laws of social development from an idealistic position.

Marxist doctrine also helped to create a scientific theory of social knowledge that revealed the laws of development of social phenomena. In their opinion, material life, the mode of production, and life in general are the cause of the social, political and spiritual processes. All social relations and state relations that have arisen, all religious and legal



systems, all theoretical views can be understood only when they are derived from the material conditions of life in each corresponding period.

In the teachings of Marxism, this or that society is characterized not by what it produces, but by how it produces, by what method of production it is based on. The development and exchange of the method of production of material wealth has a natural historical character. That is, it takes place according to its own internal laws, and its change constitutes the main problem of social knowledge.

The object of social knowledge is society, and its subject is man, his activity and culture. Human society develops on the basis of its own special laws that differ from the laws of nature. Human life, unlike animal life, is governed by social laws, the specific features of which are primarily related to labor activity, the production and reproduction of their material life.

The history of society is nothing more than the activity of man in achieving his goal. The history of society is a product of the interaction of conscious beings, people.

People are not only actors, but also authors of the historical drama. They do not use only ready-made things given by nature as means of consumption, but also produce the necessary means to satisfy their material and spiritual needs with the help of tools of labor. On the basis and in the process of labor activity, human thought and language, the spiritual world, and its culture arise and develop.

The production of material wealth consists of the interaction of the subject and the object, as a result of which both the subject and the object change. In the process of the interaction of the subject and the object, their transition to each other occurs, the subject becomes objectified, the object becomes subjectified. In the process of objectification, a certain amount of subjective energy is separated from the subject, and a certain part of the individual's individuality is separated and embedded in the product. Thus, in the process of labor, a person transforms a certain part of the subject into an objectively existing object.

The subjectification of the object is manifested in the fact that in the process of production, the object acquires the properties of the subject. A person changes the form of a thing in accordance with his desires. He gives it properties that correspond to his needs. All this indicates that society consists of a subject and an object that make up the organic unity of society.

Society, which is different from nature, is not only an object of knowledge, but also its subject. It is also connected with the fact that a person separates himself from the world around him, for example, from the animal world, and embarks on the path of transforming reality into a subject. Only in labor does the "formation of man" occur.

Firstly, while the laws of nature manifest themselves in the form of the interaction of objects and phenomena in the world of impotent, elemental forces, the laws of social development manifest themselves through the activities of people with consciousness.

Secondly, among the laws of society, which differ from the long-acting laws of nature, there are also those that have the property of acting in a shorter time. Another characteristic feature of social processes is their high speed of development compared to biological populations and all phenomena of the organic world. In nature, the emergence of new laws with changing conditions usually occurs over long periods of time, millions or billions of years. In social life, the situation is different, and these conditions change relatively quickly.

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