

VARIETY OF PHILOSOPHICAL PROBLEMS

**Salimov Bakhridin Lutfullaevich.**

*Associate Professor of TDTr.U.*

**Primnazarov Bobonazar G'olibjon o'g'li.**

*Student of TDTr.U.*

**Abstract:** *In the article, laws are considered a subject of philosophy, a subject of controversy. First of all, philosophy studies the most common aspects of the relationship between mind and nature, thinking and existence, society and man, and philosophy is a science that examines the general relationship of mind to natural processes and phenomena, taking into account the development of the world, and the ways in which they are influenced. studied.*

**Key words:** *Universe, physicality and spirituality, existence, action, law, development.*

Is the world transitory or eternal? Did it have a beginning? When will it end? What is existence in the world? What in existence, who moves? What is the unity of the world? What does its system consist of? Are there other universes? What are the laws of the development of the universe? Is life necessary to live in it? What is the purpose of living? What and who depends on the emergence of a person and the development of consciousness? What is evolution and revolution? Does consciousness have an effect on nature and society? What is belief, faith? In the existence that surrounds us, there is materiality and spirituality, physicality and spirituality, objectivity and subjectivity, which are different from each other, but integrally connected. That is why philosophy serves to give a complete picture of the universe. What are the processes in life? What moves in it, materiality or spirituality? Whether it is a physical body or a psyche, an object or a subject, nature or consciousness, on the one hand, and on the other hand, whether human thinking can know the universe, can think about the laws of its development, and as a result of thinking can create an objective existence. can change it and turn it in the right direction. It is important in practice to solve the issues of what people have been interested in since time immemorial.

The subject of investigation of some of these processes are exact sciences. At the same time, they are also philosophical problems. The activity of existence is not determined by subjective desires. Activities of things and events are determined by general and private laws. From this point of view, nature and social life are also studied by the laws of separate private sciences. There are general connections between these things and events, which are studied by the most general philosophical laws.

For this reason, these laws are considered the subject of philosophy. First of all, philosophy studies the most general aspects of the relationship between consciousness

and nature, thinking and existence, society and man. Behind solving this problem, philosophy thinks about the doctrine of matter and answers questions about what is the nature of matter, how consciousness appeared, what is the form and structure of consciousness, its relative character and activity. Taking into account the development of the world, philosophy examines the general attitude of the mind to the natural processes and phenomena, based on the forms of their influence. The subject of philosophy also includes the process of knowing the world. Therefore, the subject of philosophy is the general laws of nature, the development of society and the development of human thinking.

In philosophy, there are the unity and struggle of opposites, the transition from quantitative changes to qualitative changes, the laws of negation and negation, which are important stages in the study of objects and phenomena. Relationships between things and events are explained through philosophical categories. These categories are essence and event, cause and effect, possibility and reality, necessity and chance, content and form as a whole and others.

General and private laws exist objectively in the world, and they are in contact with each other. That is why it is difficult to study the general laws of the world without studying concrete sciences.

On the other hand, it is impossible to know the laws of special sciences without having an understanding of general laws.

So, the subject of philosophy includes the problems of social existence and social consciousness, production forces and relations, basic and superstructure, mass of the people, classes, personality, geniuses, necessity and freedom. Recently, he has taken important steps in re-analyzing and giving conclusions in fields such as philosophy, logic, aesthetics, and ethics.

The problems of philosophy are constantly updated. Because old, traditional issues give rise to new aspects. These aspects require special research.

In philosophy, different ideas about nationality and universality are revealed. Philosophy, in its essence, covers these issues as the object of its discussion. Marxian-Leninist philosophy unilaterally resolved nationalism and universalism. Because, in this doctrine, the point of view of classism was greatly exaggerated.

In this regard, when thinking about national philosophy, the interests of each nation should be considered. Philosophical thoughts themselves originate from this nationality, or rather, from the activities of nations that are considered to be nations. That is, from singularity to universality, it exposes problems and helps to solve them. Therefore, the science of philosophy draws general conclusions based on the activities of each nation. In this regard, it can be said that the Uzbek national philosophy also exists, which includes its own characteristics. Uzbek philosophy, like other nations, was formed, developed and developed on the basis of long historical sources. True, the connection of the science of philosophy with the name of nations is rarely mentioned in philosophy. Because there is

no doubt that such an approach, our ancestors who lived in the territory of Uzbekistan in the times before Christ, sought to know the secrets of existence and the universe, human psyche and theology, knowledge and truth, society and the animal world. After all, these areas are the result of ancient philosophical thinking. This thinking was very independent like the thinking of other countries and nations, even if it belonged to a separate country, a separate nation. But it is connected with the activities of other nations. Experiences and opinions were exchanged. Each nation has restored its values, customs, and nationalism, and later, with the passage of time, generations began to analyze them and created the philosophy of their own nation. Uzbek philosophy is no exception.

It should be noted that one of the factors that influenced the formation of Uzbek philosophy is that the Uzbek people lived more settled among the peoples of Central Asia. Uzbek ancestors have been engaged in crafts, trade, and cattle breeding since time immemorial. This way of life itself has become a necessity to analyze the activities of nature, society, and human thinking. Guidelines for solving the necessary problems in the activity were sought. In particular, it is known that the history of Uzbek statehood goes back a long time. Evidently, the establishment of statehood, its expression, and understanding of its essence were also the reasons for the emergence of philosophical thoughts. The destruction of the primitive system and the emergence of a system with a higher development compared to it led to a further refinement of concepts and ideas about existence.

If attention is paid to the history of the ancestors of the Uzbek people, the historical monuments, narratives and works, fairy tales, and legends in it express the colorful lifestyles. The details of events in them indicate the development of times. The gradual development has turned people's activities not in one direction, but in different directions. As a result, conflicting opinions appeared, which were about existence and expressed existence in different ways. It is reflected in legendary religious views. Philosophical views appeared as a result.

#### REFERENCES:

1. Salimov, B.L. (2021). The philosophical role of dialectical categories in human life. *Oriental Renaissance: Innovative, educational, natural and social sciences*. 1(6), p. 406-410.
2. Salimov, B.L. (2023). Negative consequences of science and technology development. *International Conference Law, Economics and Tourism sciences in the modern world*. 5(1), p. 5-10.
3. Salimov, B.L., Tursunov, Sh.R., Haydarov M.N. (2023). Synergetic approach in the analysis of social relations. *Oriental renaissance: Innovative, educational, natural and social sciences*. 3(3), p. 1001-1007.

4. Бахриддин Лутфуллаевич Салимов. (2022) САНОАТ, ФАН-ТЕХНИКА ТАРАҚИЁТИНИНГ ТАБИАТ, ЖАМИЯТ ВА ИНСОНИЯТ ҲАЁТИ БИЛАН ДИАЛЕКТИК АЛОҚАДОРЛИГИ. Academic Research in Educational Sciences. Volume 3, Issue 11, 351-358.

5. Бахриддин Лутфуллаевич Салимов. (2022) ЖАМИЯТНИНГ ШАКЛЛАНИШИ ВА ТАКОМИЛЛАШУВИДА БОШҚАРУВ ВА ТАРБИЯ САНЪАТИНИНГ ЎРНИ. Academic Research in Educational Sciences. Volume 3, Issue 11, 359-365.

6. Salimov Vaxriddin Lutfullaevich. Ижтимоий муносабатларнинг шаклланиши ва барқарорлигини белгиловчи муҳим тамойиллар. Oriental Renaissance: Innovative, educational, natural and social sciences. 3(3), March, 2023.

7. Salimov Vaxriddin Lutfullaevich. Бирдамлик ва ҳамжихатлик – ижтимоий муносабатларнинг келажакдир. Oriental Renaissance: Innovative, educational, natural and social sciences. 3(3), March, 2023.

8. Salimov, B.L., Sharipov, Q.E. (2023). The role of social and moral values in the countrys development. Innovative Technologies in Construction Scientific Journal. 1(1), p. 229-235.