



THE PHILOSOPHICAL CONTENT OF TRUTH AND ITS PRINCIPAL FORMS

Panjiyev Suhrob

Senior Lecturer, Department of Social Sciences, Termez University of Economics and Service, Doctor of Philosophy (PhD)

Email: panjiyev87@mail.ru

Annotation. The article discusses the scientific and philosophical content of the concept of truth, the problem of truth in the history of philosophy, the main forms of truth and their dialectical relationship.

Keywords: truth, knowledge, practice, relative truth, absolute truth, object, objective, false, true, dialectic, relativism

Introduction.

From the formation of philosophical thinking in man to the present day, various ideas have been put forward about the laws of nature and society, scientific achievements, the content and essence of events and processes, and their specific characteristics. This, in turn, is a process that depends on the constant development of human thinking and the level of worldview. By understanding and responding to the real state of events and phenomena in nature, man himself determines the importance of the laws of society in determining socio-moral stability and can direct it towards stability, and, conversely, can also disrupt the existing state of stability. Because man is always struggling between truth and error, true and false, right and wrong, and strives to know and comprehend the truth. In order to comprehend the truth, to know the real state of a certain event and phenomenon, a person must have formed certain knowledge. Knowledge is recognized as a true and grounded belief, and truth is recognized as a philosophical concept that expresses the correct, truthful reflection of reality in the human mind.

At this point, one more important thing should not be forgotten, that not all knowledge can be true, but any truth arises as a product of specific knowledge and experience. For example: for ancient times, myths are truth, for religion, laws written in holy books are truth, in philosophy, truth is understood as something that corresponds to objective reality and knowledge that correctly reflects the content, qualities and characteristics of phenomena in real conditions and tested in practice. Any scientist perceives the truth as the highest value of science and accepts the search for truth as one of the main tasks of scientific activity.

Main part.

From ancient times to the present day, truth has been one of the most interesting and fundamental problems of philosophy, and the views of thinkers on this issue have caused debates and disputes, and it is precisely in these debates and disputes that new teachings, views, and theories have emerged. Because attention to the issue of truth and its importance in human life, society, and the development of science have never been lost.

Stabilizing human life is, of course, achieved through a correct understanding and comprehension of truth. "Truth is sometimes difficult to find, and when found, it is easy to lose it. If it is difficult to search for it, and difficult to find it, and when found, it is easy to lose it, can the human heart find peace and satisfaction in such truth?"[1] K. Popper said. At this point,



a natural question arises. How can one achieve a good truth? Different opinions and attitudes have been expressed on this question within a certain period. According to many thinkers and philosophers, recognizing the special role of philosophy in knowing the essence of truth, philosophy is the knowledge of truth, not just any truth, but the source of all truths, the first basis of existence for all things, which is the basis of all truths, and which is the order of things in existence. For example, the ancient Greek philosophers Socrates and Plato said that through debate and discussion, one can expose the contradictions in human thought and achieve truth. [2] "A person," writes Al-Farabi, "can only achieve truth or philosophy through dialectical debate" [3] He emphasized that the idea that "truth is born in debate" has been recognized as an important wisdom since ancient times and has been widely practiced. The fact that the goal of knowledge is to determine the truth and the need to create means of achieving it in various situations of knowledge indicates that scientific debate is a pressing problem for all times. [4] If we strive for truth, we must firmly expose our mistakes and delusions through rational criticism and self-criticism.

Philosophy uses knowledge (scientific and non-scientific) to get to the bottom of truths that are important for all people. That is, philosophy studies the world in relation to man, determines the system of principles, approaches, values, and ideals that guide human activity, and determines his relationship to the world and himself. Truth, on the other hand, does not limit or narrow the above-mentioned powers and abilities of man, but rather relies on principles and values that expand and develop them. Therefore, a person with philosophical thinking has the courage to look at life directly and has knowledge about the place and role of man in the world, and the ability to understand and comprehend the truth of life.

Attitudes and approaches to truth have varied in different periods of the history of philosophy, and some have associated truth with materiality, while others have promoted doctrines such as the need to view it with suspicion, the absence of absolute truth, and the relative nature of all truths. Based on the diversity of opinions and the existence of different approaches, knowledge of truth in philosophical sources is divided into the following forms.

Objective truth is the content of our knowledge that does not depend on one person or on all of humanity. That is, it is the existence of the essence of things and phenomena in the world independent of human consciousness and desires. Human sensations form a reflection of the objective world outside of his consciousness. The formation of its correct reflection by recognizing the existence of the objective world is objective truth. For example, the laws of nature and society are objective truth. Because these laws exist outside of man, independent of him, and man cannot cancel these laws, change them at will. The concept of objective truth cannot be equated with the concept of objective reality. Because objective truth is the correct reflection in our consciousness of an objective reality that exists outside our consciousness. Objective truth develops and is divided into relative and absolute truth.

Relative truth is knowledge that reflects the limitations of human knowledge, and although it reflects existence in a mostly correct way, the image is not very consistent with the object, that is, it is incomplete, approximate, limited by certain historical conditions of time and place. Relative truth develops and approaches absolute truth. In each relative truth there is an element, a particle of absolute truth, and absolute and relative truths are in a dialectical relationship. It is assumed that human thinking, by its nature, has the ability to discover absolute truth, and absolute truth is formed from a set of relative truths. In every field of science, new discoveries contribute to absolute truth, and this discovery can expand and

develop, having a relative limit. That is, in practice and the development of science, this truth is increasingly improved, becoming a complete and accurate, approximately correct reflection of the objective world.

In conclusion, we can note that in different periods of historical development, we see how difficult and complex the process of understanding and achieving truth is. Because no one has ever been able to create truth from scratch, on the contrary, the process of striving for truth involves the use of scientific research, scholarly research, various methods, memory, will, imagination, intuition, and all the power of reason. Studying nature and existence on the basis of scientific and philosophical knowledge, developing natural and scientific knowledge, believing in the power of reason, focusing on knowing the truth, recognizing truth as the basis of human knowledge, understanding that it is the meaning of life, and striving for this goal are of great importance for the development of science and society.

LIST OF REFERENCES USED

1. Алимасов.В. Фалсафа ёхуд фикрлаш санъати. – Т.: “Ношир” 2008, 164-6
2. Аль-Фараби. Диалектика Историко-философские трактаты. Алма-Ата: Наука, 1985, – С.405.
3. Аль-Фараби. Диалектика Историко-философские трактаты. Алма-Ата: Наука, 1985, – С.406.
4. Турובהва С. Илмий баҳс (дебат, дискуссия, полемика, диспут)нинг мантикий-эпистемик таҳлили. Монография. –Термиз. “Сурхон-Нашр” 2020. – 125 бет.
5. Фалсафа қомусий луғат. –Т., “Ўзбекистон Файласуфлари миллий жамияти” 2004, 6-б
6. Panjiyev, S. (2019). CONCEPTS OF TRUTH OF THE NEW TIME. Scientific Bulletin of Namangan State University, 1(7), 170-173.
7. Suhrob, P. (2022). GLOBALIZATION PROCESS AND NATIONAL-SPIRITUAL FACTORS. Galaxy International Interdisciplinary Research Journal, 10(12), 636-638.
8. Suhrob, P. (2022). THE NOOSPHERE STAGE AND THE INCREASING RESPONSIBILITY OF MANKIND IN THE PERSPECTIVE OF THE PLANET EARTH. American Journal of Research in Humanities and Social Sciences, 6, 55-58.
9. Панжиев, С. (2022). ҚАДРИЯТЛАРНИНГ ШАХС МАЪНАВИЙ ҚИЁФАСИНИ ЮКСАЛТИРИШДАГИ ЎЗИГА ХОС ЖИҲАТЛАРИ. Oriental renaissance: Innovative, educational, natural and social sciences, 2(11), 863-866.
10. Suhrob, P. (2021). The philosophical content of truth and its forms. World Bulletin of Social Sciences, 4(11), 176-178.
11. Suhrob, P. (2024). Importance Of Globalization Process in Social Life. Czech Journal of Multidisciplinary Innovations, 29, 21-23.
12. Панжиев, С. (2024). ЁШ АВЛОД ҚАЛБИДА МИЛЛИЙ ҒУРУР ВА ИФТИХОР ТУЙҒУЛАРИНИ ШАКЛЛАНТИРИШДА НАВОИЙ МАЪНАВИЙ МЕРОСИНИНГ РОЛИ. Oriental renaissance: Innovative, educational, natural and social sciences, 4(5), 482-487.
13. Panjiyev, S. (2023). APPROACH TO THE QUESTION OF TRUTH IN THE HISTORY OF PHILOSOPHY.



14. Panjiyev, S. (2022). YUKSAK MA'NAVIYAT HAQIQAT MEZONI. Oriental renaissance: Innovative, educational, natural and social sciences, 2(12), 1156-1159.
15. Panjiyev, S. (2022). The relevance of the philosophical comprehension of truth. Asian Journal of Multidimensional Research, 11(12), 195-197.
16. Babamuratov, E., Ulmashon, D., & Zhurabek, Z. (2023). METHODS OF IDEOLOGICAL WORK FOR YOUTH WITH IDEOLOGICAL DEPRESSION. World Bulletin of Social Sciences, 27, 136-143.
17. Allamuratov, S. A., & Dzhuraeva, U. C. (2021). Irrigation and reclamation works in the surkhan oasis.