

STUDY OF THE STAGES OF DEVELOPMENT OF THE CONCEPT OF PHILOSOPHY

Akhrorova Sevara

Professor of Tashkent State Technical University

ABSTRACT

philosophical thought begins with a person's self-realization, develops on the basis of a generalization of his knowledge of the universe. Since the universe, the object of human knowledge, is infinite, the possibility of answering these questions is also infinite. The fact that individuals learn about being and their own attitudes towards it, their visions and views, which they have gone to generate consciously and unconsciously based on their own life experiences, are processed in their brains, forming a different worldview of their own.

KEYWORDS: *thinking, philosophy, spirituality, progress, being, man, Knowledge, Universe, essence, concept, mind, society.*

Introduction

In the early days of the spiritual development of society, philosophy included all the knowledge of man about the universe. Later, philosophy has a broader meaning and forms and develops as an independent science. He expresses in himself the most general knowledge of Nature, Society and the essence of man, defines the methodological foundations of the attitude of man to being, studies the most common problems of the development of Nature, Society and thinking, and forms a philosophical worldview. People have come from ancient times, trying to answer such questions as what is the world of being, what is nature, how they are structured, what lies on the basis of being, what is man himself, how he looks at the world, etc.

Philosophical thinking begins with a person's self-realization, develops on the basis of a generalization of his knowledge of the universe. Since the universe, the object of human knowledge, is infinite, the possibility of answering these questions is also infinite. The fact that individuals learn about being and their own attitudes towards it, their visions and views, which they have gone to generate consciously and unconsciously based on their own life experiences, are processed in their brains, forming a different worldview of their own.

As a person comes to the world, as he lives, grows up, he acquires certain visions, concepts about his life, about his daily affairs, about his own joys and worries, happiness and misfortunes in life, about the birth, living, passing through the universe of himself and those around him, and about the change, development of things and phenomena, about the emergence of something. These visions and concepts represent how he understands being, the world in which he lives, how he realizes his place in the world. These are the simple mind-level views of man about the world. This is, first of all, a system of generalizations formed on the basis of their conclusions, knowledge, which arose as a result of a person's necessary understanding, understanding, knowledge and assessment of himself and the world.

<https://cejsr.academicjournal.io>

The worldview is also a certain set of skills, knowledge, skills that represent a person's relationship to himself and the being that surrounds him, as well as his practical and theoretical mastery of the world.

The term "philosophy" and the body of knowledge it expresses had arisen in Ancient Greece and Rome as the result of the great ascension that took place in the 7th-3rd centuries BC. The expression of theoretical thought, which was just taking shape at that time, philosophical thought had become the embodiment of a holistic and holistic understanding of the universe. In ancient Greece, the term "philosophy" was originally used by The Great alloma Pythagoras, well known to all of us through the study of mathematics. In contrast to European culture, it was introduced through the works of the great Greek philosopher Plato.

The word philosopher, as we said above, was first used by the great mathematician and thinker Pythagoras. The meaning of this concept was explained by him in the example of the Olympic Games: a group of people who come to the convention to compete, try strength, that is, to show themselves and their self, a second group – to trade, to increase their wealth, and a third aims to receive spiritual food from the game, to know and determine the truth. Those belonging to this third group were, according to Pythagorean interpretation, philosophers. This, at first glance, is simple and looks like a departure example. But its meaning is extremely thoughtful. Because so is the life of a person. "The world is like a theater, everyone who comes to it goes on stage and leaves the world playing his role, " it is not for nothing said. Someone comes to this world without even a head about his secrets, spends his life eating-drinking, with household worries. Another-indulges in the scourge of lust and indulges in property. And the third one learns the wisdom of the universe, spends his life on good and noble deeds, leads a life that will be a lesson for others.

In the Ancient East and Greece, those who had deep knowledge and great life experience in all respects, who sought to enrich human spirituality and know the truth, were called philosophers. Only Fozil and perfect people were involved in philosophy. In fact, when it was called the study of philosophy in those times, it was envisaged to master the foundations of science. It was this fact that the Greek thinker Heraclitus (who lived around 520-460 BC), referring to his disciples, said, "My Friend, You are still young, if you say that you do not end your life, wrapped up philosophy." Another great Greek philosopher, Epicurus (C.470-399 BC), expressed this fact as follows: "hitting yourself on the ground, drowning is nothing more than ignorance, and standing above yourself is a philosopher". Leo Tolstoy singled out the three qualities of wise men, writing: "they, first of all, follow their advice to others; Secondly, they never go against reality; thirdly, they patiently endure the defects of those around them." Just as in the East, our wise grandfathers, such as Confucius and Monius, Khwarazmian and Farabi, Imam Bukhari and Imam Termiziy, Beruniy and ibn Sina, Naqshband and Navoi, were elevated to the level of philosophers by generalizing their life observations and experiences, learning from human mistakes and shortcomings, mastering the knowledge and experiences accumulated by bashariy.

The science of philosophy is a national, at the same time universal value. This value is a science that has been improved, developed, deepened, complicated, learned and increasingly humanized from the day a person identifies himself as a person. Freedom of thought is taking shape in the citizens of our country. The creation taking place in our country is a phenomenon inextricably linked with thinking. The more the process of democratization of the life of the country expands and deepens, the more the demand for the philosophical talent of our citizens increases. Therefore, the science of philosophy is a vital need for young people, both middle-aged and older, as if they were in the air with Bab-fold water. This science knows no limits by its nature. Without knowing the nature of the

<https://cejsr.academicjournal.io>

acquisition of knowledge, which does not know the limits, constitutes an activity directed towards knowledge, towards perfection. In this regard, to find a deep decision on the cherished values and traditions in the life of society, in particular, to educate a harmonious person who lives with a sense of love and loyalty to his motherland and people, to educate young people who are physically healthy, spiritually and mentally developed, independent-minded, faithful to the motherland, with a, the role of philosophy in deepening democratic reforms and increasing their social activity in the process of developing civil society is incomparable.

Sources and literature

1. “O‘zbekiston Respublikasini yanada rivojlantirish bo‘yicha Harakatlar strategiyasi to‘g‘risida”gi O‘zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi PF-4947-sonli Farmoni.
2. Mirziyoyev Sh.M. Buyuk kelajagimizni mard va olijanob xalqimiz bilan birga quramiz. – Toshkent: “O‘zbekiston” NMIU, 2017. – 488 b.
3. Abdulla Sher, Husanov B, Umarov E. Estetika. T. O‘ZMU, 2008. 178 b.
4. Umarov E. Estetika. T. O‘ZMU, 2004. 172 b.
5. Хрестоматия по зарубежной философии конца XIX-начала XX столетия. – М., 1995.
6. Гуссерль. Философия как строгая наука // Хрестоматия по зарубежной философии конца XIX - начала XX столетия. – М., 1995.
7. Лосев А. В. Античная философия истории. – М., 1977.