

**BASIC ASPECTS OF THE PROBLEMS OF EXISTENCE IN
PHILOSOPHY AND SCIENCE**

Abstract: this article reveals the main aspects of the problems of existence in philosophy and science. A comparative analysis of approaches to the question of existence in the history of philosophy. The philosophical problem of being arose as the need to find a starting point in the process of knowing and mastering the world. In this category, a person's belief in the existence of the world around him and the person himself with his consciousness is recorded. The statement of being is the initial prerequisite for further reasoning about the world.

Key words: Philosophy, science, being, types of being, absence, existence, reality

Being is a concept, similar, of the same order with such concepts as “existence”, “reality”. At the same time, being is an integral characteristic of the world, affirming its integrity through its existence. According to the mode of existence, being is divided into two worlds, two modes of existence or two realities: the world of physical states, or the material, natural world, and the world of mental states, the world of consciousness, the inner world of man. Both of these worlds - the world of consciousness and the world of nature - can be characterized by the concept of being, but the ways of their existence are different. The physical, natural world exists objectively, independently of the will and consciousness of people.

The psychic world, the world of human consciousness, exists subjectively, since it depends on the will and desire of people, individual individuals. The combination of forms of being allows us to single out several more of their varieties. This approach allows us to talk about the specificity of being of the

person himself, because he belongs to two worlds: to the natural, corporeal world as its organic part and at the same time to the world of consciousness. Human being is the dialectical unity of the object-objective and the subjective. The existence of things created by man, mediated by the human spirit, consciousness is also distinguished by its originality. The spiritual world of man, the subjective and objective spirit, is also characterized by a twofold existence. In addition to the above, there are also levels of being; it is existence in possibility and existence in reality. Possibility is not non-being, it has the status of existence, being.

Possibility is potential being, reality is actual being. Consideration of being is the subject of a special section of philosophy - the doctrine of being, ontology. For the first time, the doctrine of being is isolated in the philosophy of the Eleatics, opposing being to non-being and proving the impossibility of the latter, since it cannot be thought. The Eleats were the first to put forward the thesis of the identity of being and thinking. In the subsequent history of philosophical thought, several different approaches to the understanding of being were formed.

In fact, all the differences in philosophical views relate primarily to the differences in the interpretation of their relationship and interaction, and first of all this difference consists in the question of which of the forms of being is the main, initial one.

Thus, materialism considers natural being to be the main form, and the rest as derivatives. Subjective idealism considers subjective being to be the main form; objective idealism is an objective spirit. Within these currents, there are differences in the understanding of the original forms of being. Depending on what is laid in the foundation of the world, to which sphere of being primacy is attributed, all philosophers are divided into materialists and idealists.

Materialism (from Lat. Materialis - material) is a philosophical worldview, according to which matter (objective reality) is ontologically the primary

principle (cause, condition, limitation), and the ideal (concepts, will, spirit, etc.) is secondary (result , consequence). Materialism recognizes the existence of a single substance - matter; all entities are formed by matter, and phenomena (including consciousness) are processes of interaction of material entities.

Objective idealism is an aggregate definition of philosophical schools implying the existence of an extra-material modality, independent of the will and mind of the subject.

+ Objective idealism denies the existence of the world in the form of the totality of the results of the cognitive activity of the senses and judgments a priori. At the same time, it recognizes their existence, but also supplements them with an objectively conditioned element of human existence. As the fundamental principle of the world in objective individualism is usually considered a universal super-individual spiritual principle ("idea", "world mind", etc.).

As a rule, objective idealism underlies many religious teachings (Judaism, Christianity, Buddhism), the philosophy of ancient philosophers (Pythagoras, Plato).

Subjective idealism is a group of trends in philosophy, whose representatives deny the existence of a reality independent of the will and consciousness of the subject. Philosophers of these directions either believe that the world in which the subject lives and acts is a set of sensations, experiences, moods, actions of this subject, or, at least, they believe that this set is an integral part of the world. The radical form of subjective idealism is solipsism, in which only the thinking subject is recognized as real, and everything else is declared to exist only in his consciousness.

The founder of subjective idealism in Western philosophy is George Berkeley. Other representatives of the classical form of subjective idealism are Fichte, Hume, similar ideas were also developed by Kant. Among the philosophical currents of the 20th century, various schools of positivism

(Machism, operationalism, logical empiricism, linguistic philosophy, etc.), pragmatism, philosophy of life (Nietzsche, Spengler, Bergson) and existentialism that grew out of it (Sartre, Heidegger, Jaspers, etc.).

Ontology studies the higher, inaccessible to the senses, only the supposed beginnings of everything that exists. Ontology acts as a system of speculative universal definitions of being and beings. The problem of being is closely associated with scientific and life (existential) experience, with the boundaries and possibilities of cognizing reality.

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Being is a concept, similar, of the same order with such concepts as "existence", "reality", "reality". At the same time, being is an integral characteristic of the world, affirming its integrity through its existence. According to the mode of existence, being is divided into two worlds, two modes of existence or two realities: the world of physical states, or the material, natural world, and the world of mental states, the world of consciousness, the inner world of man. Both of these worlds - the world of consciousness and the world of nature - can be characterized by the concept of being, but the ways of their existence are different.

Spirit (from Lat. Spiritus - "breath, breath, smell"). In a broad sense, ideal consciousness as the highest form of mental activity, however, we can say that the essence of this concept is broader.

Representatives of various currents of philosophy distinguish the subjective spirit (subject, personality, individual), the absolutization of which leads to subjective idealism, and the objective spirit (consciousness divorced

from man and mystified as an independent force), the recognition of the primacy of which leads to objective idealism.

Ancient philosophers viewed spirit as a theoretical activity (for example, for Aristotle, the highest forms of spirit activity are thinking about thinking, enjoying theory). However, the spirit was also understood as a superintelligent principle, cognizable directly, intuitively (Plotinus). This point of view is outwardly close to religious ideology, according to which the spirit is God, a supernatural entity, only an object of faith. German classical philosophy emphasizes the activity of the spirit, considering it as an activity of self-awareness.

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