



## THE PHILOSOPHICAL CONTENT OF TRUTH AND ITS FORMS

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Article history:	Abstract:
<b>Received:</b> September 28 <sup>th</sup> 2021 <b>Accepted:</b> October 30 <sup>th</sup> 2021 <b>Published:</b> November 30 <sup>th</sup> 2021	The article discusses the philosophical content of the concept of truth, the specific dialectical relationship of relative and absolute truth, and the scientific importance of knowing the truth.
<b>Keywords:</b> 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, different views have been put forward on the laws of nature and society, the achievements of science, the essence of the content of events and processes, their specific features. This in turn is a process in which the human mind is in a state of constant development and depends on the levels of its worldview. By understanding and reacting to the real state of events and phenomena in nature, the importance of the laws of society in determining social and spiritual stability can be determined by man himself and directed towards stability and, conversely, can destabilize the existing state of stability. Because man always strives to know and understand the truth, fighting between truth and error, truth and falsehood, right and wrong. In order to understand 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 belief that corresponds to and is based on truth, and truth is recognized as a philosophical concept that represents the correct, true reflection of reality in the human mind.

Another important point to keep in mind here is that no knowledge can be truth, but every truth arises as a product of certain knowledge and experience. For example, the myths of antiquity are truth, the rules of the holy books for religion are truth, the truth in philosophy is the thing that corresponds to objective reality, and the knowledge, which accurately reflects the real content, quality and properties of events and is tested in practice, the truth for science knowledge that is tested, reliable, and logically consistent. Every scientist perceives truth as the highest value of science and accepts the search for truth as one of the main tasks of scientific activity.

### THE MAIN PART.

From antiquity to the present day, truth has been one of the most interesting and fundamental problems of philosophy, and the views of thinkers on this subject have caused controversy, and new doctrines, views, and theories have emerged at the heart of these debates. Because the focus on the issue of truth and its importance in human life, society, the development of science has never been lost.

Stabilization of human life is, of course, achieved through a correct understanding and comprehension of the truth. "The truth is sometimes hard to find, and when it's found, it's easy to lose it," he said. If it is difficult to find, if it is found, if it is easily lost, will the human heart find peace and satisfaction in such a truth?"<sup>1</sup> said K. Popper.

Different views and attitudes have been expressed on this question in a given period. recognizing the place of philosophy in knowing the essence of truth, according to most thinkers and philosophers, philosophy is to know the truth, not any truth, but the source of all truths, the truth that belongs to the first foundation of all things, such truth is the basis of any truth, asserts that the order of things in existence is as it really is. For example, the ancient Greek philosophers Socrates and Plato argued that the truth could be revealed by exposing the contradictions in human thought<sup>2</sup>. "Man writes Farabi, "can attain truth or philosophy only through dialectical debate"<sup>3</sup> stressed. The idea that "truth is born of controversy" has been recognized as an important wisdom since ancient times and is often followed. The fact that the goal of knowledge is to determine the truth, the need to create the means to achieve it in different cognitive situations, suggests that scientific debate is a pressing problem for

<sup>1</sup> Алимасов.В. Фалсафа ёхуд фикрлаш санъати. – Т.: "Ношир" 2008, 164-6

<sup>2</sup> Аль-Фараби. Диалектика Историко-философские трактаты. Алма-Ата: Наука, 1985, – С.405.

<sup>3</sup> Аль-Фараби. Диалектика Историко-философские трактаты. Алма-Ата: Наука, 1985, – С.406.



all periods<sup>4</sup>. If we strive for the truth, we must resolutely expose our mistakes and errors through rational criticism and self-criticism.

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

At different times in the history of philosophy, attitudes and approaches to truth have varied, and if someone has linked truth to materialism, some doctrines have argued that it should be viewed with suspicion, that the absence of absolute truth is relative to all truths. Based on the diversity of opinions, the existence of different approaches, the knowledge of truth in philosophical sources is divided into the following forms.

Objective truth is such a content of our knowledge that it does not depend on one person or on all of humanity. That is, the essence of things and events in the universe exists independently of human consciousness and desires. Human perceptions form a reflection of the objective world beyond his consciousness. By acknowledging the existence of the objective world, the formation of its correct perception consists of objective reality. For example, the laws of nature and society are objective truths. Because these laws do not depend on man, they exist outside of him, man cannot repeal these laws, he cannot change them at will. The notion of objective reality cannot be equated with the notion of objective reality. Because objective reality is a correct reflection in our minds of the objective reality that exists outside our consciousness. Objective reality develops and is divided into forms of relative and absolute reality.

Relative truth is knowledge that represents the limitations of human knowledge, which is characterized by the fact that the image is not very suitable for the object, although it accurately reflects the being, that is, inaccuracies, conjectures, limited by certain historical

conditions of time and place. Relative truth develops and leads to absolute truth. In every relative truth there is an element, a particle of absolute truth, and the absolute and relative truths are in a dialectical relationship. The fact that human thought, by its very nature, has the ability to reveal absolute truth, implies that absolute truth consists of sets of relative truths. New discoveries in every field of science contribute to the absolute truth, and these discoveries can expand and develop with a relative limit. That is, in the development of practice and science, this truth becomes more and more perfect, the scientific knowledge (rules, concepts, and theories) that relatively accurately reflects the objective world, the more complete and inaccurate human knowledge is identified and deepened in the subsequent development.

Absolute truth is the complete reflection of the essence of an object or event in the human mind, the perfect knowledge of an object in such a way that it cannot be supplemented or clarified in the future. Due to the infinity of time and space, such knowledge is practically impossible to achieve. However, the real stage of development of science has shown that science develops because it is able to know the truth, which is understood as a unit of relative and absolute knowledge. In other words, objective truth is absolute truth in a complete and perfect view.

Recognition of relative truth is not denial of absolute truth. For our knowledge is not ready or rigid knowledge, but the knowledge of absolute truth is known by the knowledge of relative truths, by the knowledge of incomplete hypothetical truths.

Man is always approaching the end of his knowledge of nature, but he cannot reach the level of full knowledge of the laws and phenomena of the material world. The reason for this is that nature is infinite, it is in constant motion, evolving, changing. Human knowledge, on the other hand, can never completely cover the material world. Therefore, the approximation of human knowledge to absolute truth is relative. From this we must not conclude that all our knowledge is relative, that it has no objective content. Regardless of the relativity of any truth, elements of absolute truth are preserved in it. It is necessary not to contradict the absolute and relative truths, but to study them as an integral whole. Because knowing the dialectical relationship of absolute and relative truths is of great importance in the struggle against dogmatism, agnosticism, relativism.

<sup>4</sup> Турабова С. Илмий баҳс (дебат, дискуссия, полемика, диспут)нинг мантикий-эпистемик таҳлили. Монография. –Термиз. “Сурхон-Нашр” 2020. – 125 бет.



Dogmatism and relativism are doctrines that unilaterally decide the truth and its essence, trying to separate its absolute and relative aspects. Dogmatism denies the relative aspect of human knowledge in relation to concrete time, conditions, and possibilities of cognition, and is understood as the ultimate truth that does not change, develop, improve, or supplement every knowledge. On this basis, they completely deny the existence of relative aspects in human knowledge. Representatives of dogmatism emphasize that there is no need to supplement and develop the acquired knowledge. It is not always possible to apply any knowledge in practice without taking into account the specific conditions. Because dogmatists deny that concrete historical conditions and situations are ever-changing, they sometimes blindly memorize theoretical rules and believe that they can be easily applied in any situation.

Representatives of relativism, on the other hand, recognize only the relative aspects of human knowledge and deny the absolute truth altogether. In their view, relativity is inherent in all aspects of human knowledge, not just one. This doctrine also denies that there is a truth in it that accurately reflects a reality that does not depend on the human mind, by treating all our knowledge as relative.

The eternal truth is the accurate reflection of objective reality, things and events in the human mind without absolute change. The conclusions that emerge as a result of scientific knowledge in the eternal truth will not be refuted in the future development of scientific knowledge, but will be further clarified. Eternal truth is synonymous with absolute truth. Eternal truth is not subject to absolute change and criticism. On the contrary, he may encounter knowing and learning the eternal truth. For example, according to Islamic theologians and scholars, religious pillars are an eternal truth. That is, the undeniable truth in the process of the development of knowledge is the eternal truth<sup>5</sup>. In some cases, if the truth does not change over time, that is, does not depend on the conditions of time, it is also called eternal truth.

It is also a concrete and abstract form of reality, in which concrete reality is the reflection in the human mind of the fact that an object or event is always present in a specific place and condition. If we look at reality as a process and approach it from the point of view of its development, then abstract truth is contrasted with concrete reality. Abstract reality is an incomplete, undeveloped, one-sided reality, while

concrete reality, on the contrary, is a fully developed multi-faceted reality under certain conditions. Any truth includes both abstraction and concreteness as it develops in the process of knowing. Reality is abstract in relation to the next stage of its development and concrete in relation to the previous stage of development.

In conclusion, we can see how difficult and complex the process of understanding and achieving the truth is at different stages of historical development. Because no one has ever been able to create truth from nothing, on the contrary, the process of striving for truth involves the use of scientific research, scientific research, various methods, memory, will, imagination, intuition, and the full power of the mind. The study of nature and being on the basis of scientific and philosophical knowledge, the development of natural and scientific knowledge, the belief in the power of the mind, the focus on knowing the truth, the knowledge that truth is the basis of human knowledge, the pursuit of this goal are important for science and society is important.

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<sup>5</sup> Фалсафа комусий луғат. – Т., “Ўзбекистон Файласуфлари миллий жамияти” 2004, 6-б.