

The Significance of the Style of Thinking in Scientific Knowledge

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Annotation: This article reveals the significance of the way of thinking in the process of perception and knowledge of the world, together with the philosophical and methodological aspects, in scientific knowledge. Also, in the evolution of thinking, specific aspects of the dialectics of language and consciousness are distinguished.

Key words: scientific knowledge, empiricism, positivism, intellectual activity, forms of thinking, everyday experience, skepticism, reason, personality and society, perception, language, hellenism.

Introduction: This is the problem of the interaction of society with the individual, his perspective, freedom, levels of knowledge, mental and physical, cultural, spiritual and moral all-round development. The development of the intellectual potential of a person, his other abilities, the improvement of a person as a whole does not occur only on the basis of the subjective desires and aspirations of a person. Material, socio-political and cultural conditions are necessary for the true development of the human personality. Before embarking on a philosophical analysis of the factors and social mechanisms of the development of a person's intellectual potential, consideration of the essence, genesis of the personality, the process of its formation will help to fully understand the problem and draw the necessary scientific conclusions.

A person with intellectual potential represents the level of intellect, perception, intellect, talent, giftedness and spiritual and moral maturity. The human soul requires complete knowledge of the world from the intellect. Intelligence, natural curiosity, craving for knowledge bring more and more new knowledge to a person. Since the mental state of a person is stronger than the intellectual state, the intellect remains in a difficult situation. Self-satisfaction means being in the process of constant learning and updating knowledge about the world; The satisfaction of the mind is the justification of existing knowledge in any way. [1].

Through perception, understanding, creative imagination and thinking, the whole being deeply comprehends the objective necessity in social life, and seeks to know the ways of applying it to life in a way of life.

Intellectual potential develops on the basis of culture, spirituality and educational maturity of each nation. The development of intellectual potential as a social reality requires continuity, continuity and history. Along with other cultural, spiritual and moral values, it is formed in the process of the historical development of human society. [2].

Material and Methods. When scientific concepts are discussed, it is usually emphasized that they are very different from the concepts that we use in everyday life. Undoubtedly, these differences are very serious, but if we trace the history of the development of special sciences, it becomes clear that their genetic source is everyday experience and natural language. Scientists with a relatively broad philosophical view did not deny such a connection. At this point, the views of A. Einstein are interesting: "All science is nothing but the improvement of everyday thinking." [3].

The epistemological tasks of the laws of the development of society encourage us to study certain phenomena, to identify in them both general, repetitive aspects, and individual partial elements.

Results. In ancient Indian philosophical traditions there are ideas about eternal life. Such ideas can be found in European thought, for example, in the teachings of Plato and Empedocles. In this concept of the universe, life is seen as consisting of eternally repeating cycles. The world is developing from the "golden" age to the

"iron". In Hindu philosophy, life is divided into four periods: the Satya period (lasting 1,728,000 years), the Treta period (lasting 1,296,000 years), the Dvapara period (864,000 years) and the Kali period (lasting 432,000 years). The last period is the period of the decline of the human spirit. A thousand cycles equals 43,200,000,000 years, which is equal to one day of Brahma. At night, the universe dies, and this alternation of night and day goes on endlessly. This is one of the oldest ideas about time and human existence in the world. It is well known that the total age of the Earth is approximately 5 billion years, which is equal to one day of the life of Brahma. Perhaps, instead of ideas about the one-way movement of time, today the reality of the Indians' ideas about the eternal return and the eternal rotation of time more accurately reflects the reality.

But such a view interests us from a philosophical point of view. The eternal return and repetition of the same processes reminds us of the imperfection and incompleteness of some very important work. As a result of the eternal return, we again and again find ourselves in the same situation, and our task is to somehow resolve it. In our opinion, this action is nothing but a state of mental tension. The real life of a person begins with independent thinking and an attempt to reflect the world in his mind. But for various reasons, we put off this process, and usually strive to live on the basis of our past achievements, and not our own actions. "The biggest problem is," writes M. Mamardashvili, "when we stand in front of thinking, we resolutely try to look away from the subject on which thinking is focused, and we pay for it with our suffering." [4].

From this point of view, human suffering on earth acquires a certain significance. Their source is our refusal to think for ourselves and begin to write our own independent history. In order to preserve human freedom, philosophy proclaims the independence of reason in relation to the world. Consciousness is not identical to the physical body, it has a completely different substantial character than the intellect and the body. This philosophical tradition denies that our knowledge is a priori. They are the result of our past and present experiences, which are systematized and stored in the heart or soul. "Consciousness is pure. He has no images, he does not illuminate external reality with the light of his knowledge. The mind can only reflect what belongs to itself. [5].

One of the distinguishing features of ancient Indian philosophy is that it has a negative attitude towards the individual "I". In particular, in the teachings of the yoga school, the goal of human life is to achieve absolute freedom from earthly desires and liberation from one's own "I", and this is considered a condition for achieving nirvana. The practice of yoga consists of various methods and exercises aimed at purifying the body and mind and thereby achieving spiritual enlightenment. In the teachings of yoga, the problem of consciousness is considered from the point of view of cleaning it from various external influences and affects. To achieve this, the yogi meditator engages in concentration, called samadhi, and observation, called sanyamu, thereby freeing his mind from the influence of various tendencies.

In general, the philosophy of yoga is aimed at the transition to a "pure" state of consciousness and getting rid of various inclinations and desires through intellectual and physical actions. From a philosophical point of view, the teaching of yoga is a guide to the direct actions of a person in the formation of his consciousness, and this determines its value today. But at the same time, there is a dangerous side to this practice, and sometimes a person who does not have sufficient preparation may not be able to clear himself and change his mind. We are aware of the consequences of such attempts. At the very least, a person may find himself in a situation where he cannot comply with generally accepted standards of morality. In general, we can say that the process of spiritual education can be successful only if it is carried out on the basis of certain rules. The culture of work exists not only in the subject-practical sphere, but also in the intellectual sphere. It is especially important to follow it in the second case, because then the person is working on something very subtle and not yet fully understood.

Modern science has made some progress in the study of man and nature and has discovered that the truths it has learned were already known to many people, they were simply expressed in a different language. The same can be said about modern reflections on the philosophy of mind. An example of some of the views of modern researchers on the human mind can be seen in Buddhism. The Buddha rejects the idea of an immortal soul that can pass from one state to another. But while denying the soul as a substance, the Buddha does not deny that the various states of consciousness that make up human life are inextricably linked. The birth of a person is not the transition of the soul from one body to another, but the birth of a future life by an existing life. In modern language in Buddhism, consciousness is understood as a specific

relationship between subject and object. Consciousness is considered not as a substance, but as a kind of continuous flow, a process. In Buddhism, the human psyche is understood as a stream of elementary particles. At the same time, a person is a dynamic psychophysical entity. The unit of individual flow in a person's spiritual life is called "dharma". In Buddhism, dharma refers to the eternal and unchanging elements of the life process that underlies all existence. This can be called a kind of flow of psychophysical energy. In dharma, the physical and mental aspects always exist in each other, but one of these aspects can also be in a state of sleep. Consciousness is a stream of states that may be invisible to an ordinary person, but a person armed with alternative meditation techniques can distinguish them. According to the Buddhist tradition, the human mind has the ability to achieve a strong concentration of thought, as a result of which energy waves and the life force and energy of the object that comes into contact with this stream of consciousness can be created. rose. Representatives of philosophical schools of Buddhism believed in the unlimited possibilities of the human mind and its creative potential. From a practical point of view, Buddhism emphasizes the need to realize one's own potential and abilities. Within the framework of this teaching, it is believed that the state of consciousness determines a person's attitude to the world, his worldview and behavior. For this reason, Buddhism emphasizes the enhancement of human intelligence through education and training. Among the main ways of shaping human consciousness are reprimands, conversations and lectures. Today's research into the nature of consciousness is returning to the Buddhist concept of consciousness as a flow. According to this idea, consciousness is compared to some kind of process. It is understood as a dynamic and changing process. To know the mind, which is in constant change, requires a special approach to it. This characteristic of the human mind has been known to philosophers since ancient times.

Discussion. The ideas of ancient philosophers about the human mind had a great influence on the further development of the theme of consciousness in philosophy. With the advent of Christian teaching, the theme of consciousness does not escape the attention of sympathizers, but there is a slight change in its nature. From the point of view of the problem under study, important ideas were expressed by the ancient Roman physician and philosopher Claudius Galen, who was trying to restore the image of the ancient scientist. Galen draws on a rich source of natural science to explain the nature of consciousness. Galen gives the concept of "pneuma", located in different parts of the body, as a carrier of individual consciousness. Galen, who thought in the traditions of ancient philosophy, divides the soul into rational, motivated and volitional types. According to Galen, the rational soul resides in the brain, followed by the spiritual pneuma (breath), which circulates through the body through the nervous system. In this sense, for Galen, the rational soul or mind functions like the human brain.

In the Hellenistic era, special attention was paid to moral issues. They were considered as mechanisms for regulating interpersonal relations. But the existence of morality is impossible without the observance of laws and norms of behavior. On the other hand, considering philosophy as the art of observation leading to a happy life, the philosophers of this period paid special attention to the conscious attitude towards the world. The Stoics sought to define some universal laws of the universe that everyone, including humans, must follow. They believed that this law, or Logos, should be at the center of the universe. The Stoics Zeno, Chrysippus, and later Marcus Aurelius and Lucius Anna Seneca emphasized the importance of mental ataraxia, that is, peace of mind, in achieving personal happiness. Noticing the utopian views on the ideal state of those who came before them, the Stoics looked for support in human life. But even in this case, the Stoics could not give an adequate solution to this problem. The Stoics tried to distance themselves from good and evil, to be indifferent to everything, but the essence of man, for example, according to the existentialists, is just that. Human nature is connected to everything. In their opinion, knowledge of things is more important than sympathy and participation in their affairs. Sceptics, led by Pyrrho, reject any possibility of knowledge. But this denial also has a positive side. Scepticism, doubt is a prelude to any knowledge, and it is undoubtedly important to keep it in the mind of a person. In this respect, of course, the sceptics are right. But they made doubt absolute, and the idea was carried to the point of absurdity. It can be said that, to some extent, skepticism is characteristic of the way of thinking of most philosophers involved in the philosophy of mind today. In trying to make the meaning of the study of consciousness as clear as possible, they often doubt that it is even possible to understand it. Without

belittling the relevance of the topic of consciousness, it is important to approach the problem somewhat optimistically, to reflect the human mind and essence in a more alternative way.

Conclusion. Thinking is an ideal concept. This means that it exists as an activity, material goods become a form of social and human activity in this activity. That is, the results of material activity are translated into another form with the help of various symbols and language. It is in this form that the products of human thought are transmitted from person to person. As mentioned above, a person thinks only if he exists in harmony with the socio-cultural community that creates his material and spiritual life and uses the forms of thinking created by previous generations. But the assimilation of these objective forms of thinking occurs in the form of active objectification. At the same time, the forms of objective thinking, which are considered as components of the objective-material world, are fixed as subjects, transformed into forms of individual intellectual activity. According to Ilenkov, "... the image of an object of the external world as an ideal in the mind of a person becomes this object for a person, and the fact that he works with this object without changing the real object in the outside world corresponds to the level of his ideal object in the mind of a person. defines what can be done. [6].

Acknowledgement. An active approach was applied in the philosophy of dialectical materialism to the study of the phenomenon of scientific knowledge. It is said that subject-practical activity is "a peculiar relation of man to the world". [7]. However, in applying the activity approach, philosophers usually lost sight of the specific forms of activity that can be derived from general categories. For this reason, this approach began to be supplemented by a sociocultural approach, and as a result, it was subjected to sharp philosophical criticism.

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