

BEING IS A FUNDAMENTAL CATEGORY OF PHILOSOPHY

Arislanbaeva Zoya Ernazarovna,

Associate Professor of "Social and Humanitarian Sciences",
State Institute of Arts and Culture of Uzbekistan

Abstract: *This article analyzes being as a fundamental category of philosophy. Forms of existence are considered. The views of thinkers have been critically discussed.*

Key words: *Being, existence, non-existence, philosophy, essence, form*

Being in its broadest sense is existence. The concept of being is the central philosophical concept. Being is the subject of ontology study. In a narrower one (Heidegger believes that the question of being, which, according to him, is the main philosophical question, was forgotten in the entire history of Western philosophy, starting with Plato. Being was interpreted incorrectly, since it did not have a purely "human" dimension. Already in Plato, the world of ideas in its objectivity is indifferent to man. "Only the elucidation of the essence of human existence reveals the essence of being" [1]) the meaning characteristic of M. Heidegger's fundamental ontology, the concept of "being" captures the aspect of the existence of beings, in contrast to its essence ... If the essence is determined by the question: "What is the being?", Then being by the question: "What does it mean that the being is?" The concept of being in the Russian philosophical language was introduced by Grigory Teplov in 1751 as a translation of the Latin term "ens" [2].

The concepts of being and non-being in their origin go back to the reasoning of the ancient Greek philosopher Parmenides. Parmenides for the first time draws attention to such an aspect of all beings as being. There is being and there is the existence of this being, which is called being. Nothingness, "nothing" (that which does not exist) does not exist. Thus, the first thesis of Parmenides sounds like this: "Being is, non-being - not at all." It

follows from this thesis that being is one, motionless, has no parts, is one, eternal, good, has not arisen, is not subject to destruction, because otherwise one would have to admit the existence of something other than being, that is, non-being, and this, according to Parmenides, unacceptable.

Parmenides also believes that "to think and to be are one and the same" and that "one and the same thought and what thought strives to" [3]. Since there is no non-being, this means that it is impossible to think of it. All that is conceivable is being.

In some aspects, the understanding of being by Democritus differs from his interpretation by Parmenides. Democritus already admitted the existence of nothingness, which he considered the void formed between the atoms. Being an adherent of the atomistic concept of the world order, Democritus recognized existence as consisting of solid indivisible stable atoms. Being for him is stable and does not depend on the subjective perceptions of a person. Thus, the characteristic features of atoms, such as stability, continuity in time, immutability, coincide in his teaching with the characteristics of being itself. The idea of being as a set of atoms is also characteristic of Leucippus, the predecessor and teacher of Democritus, who also imagined non-being as a void between atoms. In addition, Democritus emphasized that only atoms and emptiness are real reality, while the rest, which is subject to human sensory perception, does not exist in reality, for it is subjective. [4]

Aristotle's doctrine of being is presented in his *Metaphysics*. He, in particular, divided being into potential (possibility) and actual (reality).

In the philosophy of objective idealism, being is understood as a genuine and absolute timeless reality, as opposed to the present world of

becoming. From the point of view of idealism, this being is spirit, mind, God. Different types of idealism identify the object of knowledge with sensory perception, "muses", ideas - they interpret being as something ideal, dependent on consciousness, generated by it.

Dialectical materialism equates the concept of reality, being and nature [source not specified 3275 days]. Marxism also introduces the concept of social being as an opposition to social consciousness. Dialectical materialism as a whole does not deny that consciousness, thinking have being, but is of the opinion that the being of consciousness, thinking is generated and designated [to clarify] through the existence of matter, nature. In materialistic epistemology, being is opposed to consciousness as an objective reality that exists outside of consciousness. Dialectical materialism considers objectively real being (matter) to be independent of consciousness, feelings, experience; that being is an objective reality, and consciousness is a reflection of being. The question of what is primary - being or thinking, gained fame as one of the formulations of the Fundamental Question of Philosophy.

Since being can be understood as the only one (see Parmenides), the term "being" is often used to denote the world as a whole. The subject of ontology study. Opposite concepts are "nothingness" and "nothing". Essential philosophical problems are the relationship between being and thinking, the relationship between being and time, the relationship between being and non-being.

It is accepted [to clarify] to single out a number of different and at the same time interrelated basic forms of being [5]:

The existence of things (bodies), processes includes the existence of things, processes, states of nature; the being of nature as a whole and the being of the "second nature", that is, things and processes produced by man.

Human being - both in the world of things and specifically human being.

Being spiritual (ideal) is divided into individualized spiritual and objectified (non-individual) spiritual.

The being of the social is divided into individual being (the being of an individual in society and in the process of history) and the being of society.

The elaboration of the problem of the typology of forms of being is of great theoretical and practical importance. Since ontology is the basic section of philosophy, and the problem of being is its original problem, data on the typology of forms of being are of fundamental importance for all other sections of philosophy: in epistemology, they are necessary to develop the question of ways of cognizing qualitatively different types of reality; in axiology - to establish the value of various forms of being; in praxeology - to develop ways of transforming different types of life. Knowledge about the criteria for distinguishing the forms of being is also of methodological significance for the special sciences in developing the question of specific methods of detecting and identifying various types of reality.

In accordance with the tradition coming from Parmenides, being is considered by us as any reality, existence in all its forms. The category of being is the broadest philosophical category. In terms of its volume, it coincides with the concepts of reality and existence. In certain respects, these concepts can be regarded as synonyms, in other contexts, they can have semantic features.

The selection of forms of being, or types of reality, can be carried out on several grounds. Depending on the degree of development or formation of objects, two types of reality can be distinguished: existence in possibility and existence in reality. Possibility is not nothing; it has the status of existence. For example, grain is the ability of a plant. The noted types of reality can be referred to as a virtual, or potential, form of being and an actual form of being.

The origins of ideas about actual and virtual reality go back, apparently, to Aristotle. He

developed the doctrine of act and potency. Aristotle distinguishes these concepts with the help of biomorphic and technomorphic analogies (a seed is a person in potency, a block of marble is a sculpture in potency). The doctrine of act and potency served as a response to one aporia of the representatives of the Eleatic school (Parmenides and Zeno). According to this aporia, beings can arise either from beings or from non-beings, but both are impossible, since in the first case, the being already exists, and in the second, nothing can arise from nothing. Consequently, arising, or becoming, is generally impossible, and the sensible world must be attributed to appearance. The significance of Aristotle's doctrine of act and potency lies in the fact that with this doctrine he introduced the principle of development into ontology. With the division of the existing into potential and actual, the process of becoming becomes possible: the existing actually arises from the existing potentially under the influence of the existing actual [1].

The term "virtual" was used by Thomas Aquinas and Nikolai Kuzansky. The latter, in particular, wrote: "... I look at ... a walnut tree and try to see its beginning ... I see that the same tree ever stayed in its seed, not the way I look at it, but virtually ... Then I begin to examine the seed power of all trees of various types ... and in these seeds I also see the virtual presence of all conceivable trees ... if I want to see the absolute the strength of all forces ... then ... I will find incredible strength ... You, my God, are absolute strength and therefore the nature of all natures "[2]. So, according to Kuzansky, the essence of virtuality lies in the ability of some objects in a collapsed form to contain other objects and subsequently generate them under appropriate conditions, and God serves as the Absolute, which in a virtual form contains everything that exists.

The actual being of one object serves as the virtual being of another. At the same time, this actual being does not contain any types of virtual being, but quite definite ones corresponding to the nature of this actual being. For example, an egg is a

virtual bird, and a stone, for comparison, is not a virtual bird, it is virtual sand. Virtual reality represents a significant tendency for an object to change, arising on the basis of a certain pattern of its development. Thus, this type of reality embodies the evolutionary potential of actual being, presenting the future in the present.

Any actual being initially exists in the form of virtual being. The study of the process of turning virtual reality into an actual one is an important task of sciences. Any actual being contains many variants of virtual being, in connection with which the process of development is not unambiguous, but multivariate. The method of identifying virtual being is the extrapolation of stable trends in the development of an object into the future, that is, it is a type of forecasting. For example, knowing how a grain will develop under appropriate conditions, we conclude that at a certain time a plant will be formed from it. Distinguishing between actual and virtual being underlies the formation of ideals - ideas about what being should be. In relation to the interests of a person, virtual being is divided into two types - desirable and undesirable. Showing unwanted virtual life, that is, virtual wars, catastrophes, ecological disasters, etc., serves as a condition for them not to occur, that is, they would not become relevant.

Currently, informational reality, in particular the content of computer programs, is often called virtual reality, which is incorrect from an etymological point of view. Latin "virtualis" means "possible". If we bear in mind the form of being of information reality, then it should be recognized that information reality is not "possible", but "real", that is, it exists, for example, there is a drawing of a future machine or a computer game program. As for the content of information reality, it can be both possible and impossible. For example, a correct design of a machine can be materially realized, but the content of, say, a computer game, where aliens from the future or aliens appear, cannot. Apparently, at present, no fashionable scientific term creates so

many logical inconsistencies as the term "virtual". Some people understand the virtual as imaginary, some - as imaginary, some - as nothingness, some - as intangible. Sometimes the virtual is contrasted with the real. For example, EA Chichneva, discussing the problems of the Internet in her generally meaningful article, writes: "Just as it is impossible to transfer the right of the real world to the virtual world, so it is impossible to transfer the logic and freedom of the virtual world to the real world" [3]. What is called the virtual world here is actually the information world. The information world should be opposed to the objective world, not the real one. The unreal is the logical opposite of the real, and if something is opposed to the real, then it thereby refers to the unreal. But on the same page of her article, E. A. Chichneva talks about virtual reality, and not about unreality, as it should be with the correct logical comparison of the real and the unreal. The use of the term "virtual reality" as a synonym for "information reality" gives rise to another logical difficulty: calling computer reality virtual, some authors find it difficult to characterize what serves as its opposite. Sometimes this opposite is called the very strange term "really real". In order to avoid logical confusion, the term "virtual reality" should be abandoned to describe the processes of display and modeling and replaced by a simple and clear term "information reality". The term "virtual" should be used in its etymological sense as "possible" and opposite to "actual", as Thomas Aquinas and Nikolai Kuzansky did rightly.

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