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## THE PHILOSOPHICAL ESSENCE OF THE LAWS OF DIALECTIC DEVELOPMENT

**Ergashev Ozodbek Shavkatovich**

Doctor of Philosophy (PhD) in Philosophical Sciences

Andijan State Technical Institute

Department of Languages and Humanities

**Abstract.** This article analyzes the fundamental laws of dialectics - the unity and struggle of opposites, the transition of quantitative changes to qualitative ones, and the philosophical essence of the laws of negation of negation. The forms of manifestation of these laws in the development of nature, society, and thought are scientifically illuminated. Through dialectical laws, the internal sources and laws of the processes of movement, change, and development in existence are revealed. The research results demonstrate that the laws of dialectics serve as a vital methodological foundation for the deep understanding and philosophical analysis of all processes in the universe.

**Key words:** dialectics, development, contradiction, quantity, quality, negation, opposition, laws of development, philosophical analysis, methodology.

### Introduction

All things and phenomena in the universe exist in a process of constant movement, change, and development. Any change in nature, society, and human thinking occurs under the influence of certain internal and external factors. These processes do not occur randomly or randomly, but on the basis of specific laws. In this regard, understanding the internal mechanism of movement and development in existence is one of the important tasks of philosophy.

Dialectics is a philosophical doctrine that studies these general laws of development. Dialectics analyzes processes in nature, society, and thought from the perspective of interdependence, movement, and continuous development. He considers existence not in a static and immutable state, but in a process of constant renewal, conflict, and progress.

According to the dialectical approach, the source of any development is internal contradictions and conflicts. At a certain stage, quantitative changes in objects and phenomena pass into a qualitatively new state, while old forms are negated, and a new stage of development arises. Therefore, dialectics occupies a special place in philosophy as an important methodological basis that reveals the most general laws of the development of the universe.

### Body

The first and most important law of dialectics is the law of the unity and struggle of opposites. According to this law, every thing, event, and process contains contradictory but inextricably linked aspects. These internal contradictions are the primary source of any movement, change, or development.



From a dialectical point of view, development stems not only from external influences but also from the internal contradictions of things and phenomena.

Every thing embodies opposite properties in its essence. For example, contradictions such as good-evil, hot-cold, life-death, old-new manifest in various forms of existence. These contradictions are simultaneously interdependent and mutually exclusive. The struggle between them creates movement and progress.

In nature, this law is manifested through the change of seasons, physical and chemical processes, and in society in the form of economic, political, and social contradictions. In human thinking, the opposition between old views and new ideas gives impetus to intellectual development. The resolution of contradictions leads to the negation of the old state and the emergence of a new qualitative stage.

In this sense, the law of the unity and struggle of opposites, as the central law of dialectics, explains the internal mechanism of all developmental processes in existence. He scientifically and philosophically substantiates that the source of development is embodied in contradictions.

The second important law of dialectics is the law of the transition of quantitative changes into qualitative ones. According to this law, any development process initially proceeds in the form of gradual quantitative changes. However, when these changes reach a certain norm or limit, a fundamental qualitative change occurs. Consequently, in the process of development, quantity and quality are inextricably linked, and quantitative accumulation leads to the formation of a new qualitative state.

Quantity describes the measurable properties of things and events, such as quantity, volume, degree, or intensity. An adjective, on the other hand, refers to the inner essence of a thing, its main characteristic, and the properties that distinguish it from others. According to dialectics, quantitative changes may not affect the quality of a thing up to a certain limit, but at the point where the norm is violated, a qualitatively new state emerges.

For example, a gradual increase in water temperature is a quantitative change. However, when the temperature reaches 100°C, water transitions into a vapor state, i.e., a qualitatively new state of matter arises. This is a classic example of the transformation of a quantitative change into a qualitative one. Similarly, this law manifests itself in biological evolution, chemical reactions, and physical processes in nature.

This law is also of great importance in the life of society. Gradually accumulating changes in the economic, political, or social spheres can lead to major social shifts, reforms, or revolutionary changes upon reaching a certain stage. In this sense, the law of the transition of quantitative changes to qualitative



ones is an important dialectical law that explains the internal mechanism of development.

The third important law of dialectics is the law of the negation of negation. This law expresses the progression of the development process based on continuity and consistency. According to the dialectical point of view, in the process of any development, the old form, state or system is replaced by a new form. However, this replacement does not mean absolute destruction; on the contrary, the positive and vital aspects of the old are preserved at a new stage and manifest in a more improved form.

Negation means the removal of an old state and the emergence of a new one. But dialectical negation is not a simple refusal, but a process of renewal that serves development. The negation of negation means that at the next stage of development, the new state is also negated, and an even more perfect qualitative stage is formed. Thus, development proceeds not in a straight line, but in a spiral form moving upward.

This law is clearly manifested in nature, society, and thought. For example, the rejection of a seed results in a seedling, which then develops into a tree and produces a new seed. Although it seems that the original form is lost in this process, its main essence is preserved in the new stage. In the development of society, new systems replace old social relations, but the positive achievements of the previous stage are reflected in subsequent development.

In this sense, the law of negation of negation explains the nature of continuity, continuity, and the transition to a higher stage of development. It is an important dialectical law that reveals the connection between the old and the new in the process of development.

### **Conclusion**

Dialectical laws are an important philosophical foundation that explains the most general laws of the development of nature, society, and thought. The laws of the unity and struggle of opposites, the transition of quantitative changes into qualitative ones, and the negation of negation reveal the internal sources and mechanisms of the processes of movement, change, and development in existence. Through these laws, it is understood that any thing and phenomenon exists not statically, but in a state of constant development and renewal.

The dialectical approach allows for a deep analysis of physical, chemical, and biological processes in nature, economic, political, and cultural changes in society, as well as the intellectual development of human thinking. In particular, the realization of any development through internal contradictions, the transition of quantitative changes to a qualitatively new state at a certain stage, and the continuity of development demonstrate the universality of dialectical laws.



Understanding them allows a person to scientifically analyze complex processes, correctly evaluate cause-and-effect relationships, and anticipate development trends. In this sense, dialectical laws are not only the theoretical basis of philosophical cognition but also play an important methodological role in modern science, social analysis, and practical activity.

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