



PHILOSOPHICAL ANALYSIS OF THE RELATIONSHIP BETWEEN TRUTH AND KNOWLEDGE

Panjiyev Suhrob

Associate Professor, Termez University of Economics and Service,

Doctor of Philosophy (PhD) in Philosophy

E-mail: panjiyev87@mail.ru

Abstract

This article presents a philosophical and epistemological analysis of the relationship between truth and knowledge. It explores how truth is understood within different philosophical traditions and how it relates to the process of acquiring, justifying, and validating knowledge. The study examines classical and modern approaches to epistemology, including correspondence, coherence, and pragmatic theories of truth. It also analyzes the role of human cognition, perception, and reasoning in shaping what is accepted as knowledge. The article emphasizes that truth and knowledge are deeply interconnected, yet not identical concepts, and their relationship remains central to philosophical inquiry. The discussion highlights the importance of critical thinking and rational justification in distinguishing true knowledge from belief or opinion.

Keywords: Truth, knowledge, epistemology, philosophy, cognition, justification, belief, perception, rationality, correspondence theory, coherence theory, pragmatism, scientific knowledge, reality, understanding, philosophical analysis.

Introduction

Scholars provide different definitions of truth as a theoretical form of knowledge. Truth is knowledge about reality that has been verified in accordance with an object through our cognition. The concept of truth originates from Ancient Greece. The famous Greek philosopher Aristotle defined truth as follows: "Truth is the correspondence of mind, thought, and substance, knowledge and reality with reality itself." In other words, in terms of knowledge, for an object to be recognized as true, its truthfulness must be proven.

One of the main goals of philosophy is to study truth, to recognize it, and to establish certainty about it. "The ideal of science is to uncover the mystery of what exists, to



reveal the truth of everything, and on this basis to determine what naturally or necessarily follows from it.”

LITERATURE REVIEW AND METHODOLOGY

Throughout its historical development, philosophy has gone through various interpretations of the concept of truth. The first is associated with the classical conception. According to this view, truth is understood as the correspondence of human knowledge to objective reality in a specific situation. Plato and Aristotle were the first ancient Greek thinkers who laid the classical foundations of the concept of truth and provided clear and reliable explanations of it. During the classical period, scholars associated truth with the actual state of human knowledge and objective reality. According to the classical theory of truth, the content of knowledge about an object corresponds to the object itself. In his work *Metaphysics*, Aristotle defined truth as the reflection of objective things and phenomena of the surrounding world in the human mind[1].

Dialectical materialism is the foundation of the most widespread modern philosophical and scientific understanding of truth. It was the first to develop a scientific theory of knowledge that is invaluable for understanding the process of recognizing objective truth. According to this view, truth is primarily recognized as objective reality, consisting of phenomena independent of human consciousness. Secondly, truth is a subjective concept related to reality. Thirdly, the result of cognition is considered truth. Thus, truth is always known through the relationship between subject and object. Fourthly, truth is a continuous and infinite process. It is a socio-historical process based on the interaction between subject and object, constantly developing, changing, and being enriched. This ongoing process is expressed through relative and absolute truth. As a result, all attained truths are considered relative truths, while absolute truth is their culmination.

Truth is one and objective. In terms of content, truth is objective, while in form it is subjective. Objective truth refers to content that is independent of the subject, that is, of humanity. This truth is not immediately understood; it is gradually recognized through hypotheses and explanations. The role of the subject is significant, as it is the only entity that recognizes and presents this truth. Therefore, people seek effective ways of understanding truth, which enhances the activity of human consciousness. Thus, we can fully state that understanding truth is a task of philosophy[2].



DISCUSSION AND RESULTS

In philosophy, the recognition of individual truths as a whole is called absolute truth, while truth that only approximately corresponds to it is called relative truth. In other words, relative and absolute truth are not separate and distant concepts; rather, they complement each other as a unified system.

Absolute and relative truth are categories reflecting the process of cognitive development. These concepts define the relationship between phenomena recognized in the past, those recognized in the future, and truths that will change within our knowledge over time. The continuous nature of knowledge can be illustrated by the fact that technological and industrial innovations achieved by humanity are the result of ongoing global development. Over time, the process of understanding existence by humanity will undoubtedly continue without interruption. Thus, truth is a relative category that changes, develops, and is enriched through progress[3].

Relative truth is a truth that is close to reality and corresponds to it to a significant extent, but is not complete. As mentioned above, relative truth is also a component of absolute truth recognition. Both represent the whole and the part simultaneously. In short, absolute truth is the culmination of relative truth. Although the meaning of relative truth is limited, its developmental potential has no boundaries, as it accumulates elements of absolute essence, selects and adapts details of a changing world to life.

In Ancient Greek philosophy, absolute truth was understood as a stable, unchanging, natural, and self-formed concept of being. According to religious thinkers, absolute truth is a concept possessing a certain power and spirit. Absolute truth is complete and precise knowledge of reality. Strictly speaking, absolute truth is unchanging knowledge of objective existence corresponding to reality.

In modern philosophy, there are various interpretations of truth, but three main concepts have developed: the coherence theory, pragmatism, and conventionalism.

The main idea of the coherence (or correspondence) theory is: “Truth is the correspondence of knowledge to reality.” The term “coherence” (Latin *cohaerentia* – connection, continuity) implies that for objective reality to be recognized as real, it must correspond to reality[4].

The main idea of pragmatism is: “Truth is verified through experience.” The term pragmatism (Greek *pragma* – action, experience) suggests that experience is the primary source and means of knowledge. The most important scientific tool leading



people to truth is experience, because experience has value precisely as experience, and everything else must be proven through it.

- According to the concept of conventionalism, truth is the agreement of knowledge with itself. The term conventionalism (Lat. *conventio* – agreement, contract, arrangement) refers to the idea that truth has a contractual nature. One of the main proponents of this view, R. Carnap, stated that the content of truth is conventional in nature. In general, scientific knowledge represents a strict organizational system, characterized by consistency, clarity, and coherence.

The specific direction of scientific knowledge is the attainment of truth. Truth is not a static system; it is an eternal topic that never becomes outdated. The essence of the concept of truth is a continuous process of recognition, development, and discovery over time. Therefore, every person should search for truth and enrich their knowledge in order to determine their place in the world. This idea is also supported by the words of the great philosopher Al-Farabi, who emphasized that a person's success depends on themselves[5].

Usually, truth is defined as the correspondence of knowledge to its object. Truth is adequate information about an object obtained through sensory or intellectual cognition, or through data classified in terms of reliability. Thus, truth exists as a subjective reality within the sphere of information and values. The value of knowledge is determined by its truthfulness. Truth is not a property of the object of cognition, but a property of knowledge itself.

Truth is defined as an adequate reflection of the object of cognition by the subject, and whether it depends on consciousness or not, it represents reality as it is. Truth is an adequate reflection of reality in its dynamic development. However, humanity rarely reaches truth directly; it is often achieved through errors and contradictions. Error is the content of consciousness that does not correspond to reality but is accepted as truth. Error also has an objective basis in reality. It arises due to incomplete information, the complexity of problems, and the relative freedom of choosing cognitive paths. However, error must be distinguished from falsehood as a moral-psychological phenomenon[6].

Falsehood is the deliberate distortion of reality with the aim of deceiving others. It involves inventing non-existent things or intentionally hiding the true state of affairs. Logical mistakes can also be a source of falsehood. Scientific cognition, by its nature, involves clashes of ideas and beliefs and is not free from errors. Mistakes often occur



in observation, measurement, calculation, reasoning, and evaluation processes. This is especially complex in social sciences such as history, where the availability and reliability of sources and political influence play an important role.

Truth is historical. The idea of a complete and unchanging truth is merely an illusion. Any object of cognition is infinite, constantly changing, and interconnected with the surrounding world through countless relations. Each stage of cognition is limited by the level of development of society and science. Therefore, scientific knowledge is relative in nature. Truth and error are not identical, yet they are inseparably linked; they presuppose each other and transform into one another[3].

If truth is the process of adequately reflecting reality, then error is a distorted reflection that contradicts truth. At the same time, they are also different. Identity includes difference, and difference includes identity. Error is a form of cognition that is detached from the object and does not correspond to it. The problem of error has long been a subject of philosophical thought, beginning in ancient philosophy, where it was considered a contradiction between reason and universal laws. In the Middle Ages, religious thinkers interpreted error as a distortion of divine truth caused by evil intentions.

Modern philosophers such as Bacon, Descartes, and Spinoza interpreted error as the influence of consciousness and will on distorted perception. According to them, human will is free and broader than reason, and this interaction gives rise to error. French materialists such as La Mettrie, Diderot, Holbach, and Helvétius saw the source of error in personal, group, or political interests[2].

Hobbes, Locke, and Hume associated error with mistakes in judgment, while Kant explained it as the result of the interaction between subjective and objective factors. Fichte emphasized the opposition between the free “I” and the conditioned “I.” Hegel, on the other hand, rejected the metaphysical opposition between truth and error, arguing that error is an internal contradiction of truth itself. According to him, error is a “truth in an untrue form” and plays a necessary role in the dialectical development of knowledge.

CONCLUSION

Thus, truth in epistemology is the adequate reflection of reality in human consciousness. Although truth is one, it contains objective, absolute, and relative aspects. Objective truth reflects the existence of reality independent of human



consciousness, while subjective truth exists in the form of human knowledge and perception. In this sense, truth does not exist outside cognition; only our knowledge about reality can be considered true.

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