

## ONTOLOGY: EXPLORING THE NATURE OF BEING FROM CLASSICAL PHILOSOPHY TO CONTEMPORARY THOUGHT

**Umarova Farida Saidikromovna**

Lecturer at the Department of Social Sciences,  
Tashkent State Medical University

**Xolmaxmatova Ruxshona Ilxomjonovna**

Student of Tashkent State Medical University

**Annotation:** Ontology, as one of the oldest and most profound branches of philosophy, investigates the nature, structure, and meaning of existence. It seeks to answer fundamental questions such as: what does it mean to be? what kinds of entities truly exist? how do consciousness and matter interact within the framework of reality? These questions have guided philosophical thought for more than two millennia, from the metaphysical insights of Plato and Aristotle to the existential interpretations of Heidegger, Sartre, and contemporary philosophers.

This paper examines ontology as both a historical and conceptual discipline, highlighting how the philosophical understanding of being has evolved alongside the development of science, culture, and human cognition. Ancient thinkers viewed being as a reflection of cosmic order and universal harmony. Medieval philosophy tied it to divine creation and theological explanation. In contrast, modern thought redefined being through human reason, experience, and existence itself, turning the inquiry inward toward the human condition.

The study also explores the interdisciplinary dimension of ontology, emphasizing its connections with physics, cognitive science, and artificial intelligence. The emergence of digital realities and virtual identities challenges classical metaphysical frameworks, requiring philosophy to rethink the boundaries of real existence. By combining historical-philosophical analysis with a modern interpretive approach, this research aims to demonstrate that ontology is not a static field but a living process of understanding the evolving essence of being.

Ultimately, the article concludes that ontology remains the foundation of all philosophical inquiry; it is through the study of being that humanity discovers not only what exists, but also the meaning, purpose, and direction of existence itself in a constantly transforming world.

**Keywords:** Ontology, being, existence, metaphysics, philosophy of being, consciousness, reality, essence, Aristotle, Plato, Heidegger, existentialism, digital reality, artificial intelligence, human cognition.

### Introduction

Ontology, derived from the Greek words *ontos* (being) and *logos* (study or discourse), represents one of the most fundamental areas of philosophical inquiry. It focuses on the nature of existence and the relationships among entities that constitute reality. Since ancient times, philosophers have attempted to understand what it means to “be,” and why something exists rather than nothing. These questions lie at the heart of human curiosity and have shaped metaphysical thought for centuries.

The origins of ontological inquiry trace back to ancient Greek philosophy, where Plato conceived of being as the eternal world of ideas, independent of the material world,



while Aristotle defined it through substance (ousia) and considered being as the first principle of knowledge. During the Middle Ages, ontology merged with theology, identifying God as the highest form of being. Later, Descartes and Kant redefined existence through human reason and consciousness, giving rise to the modern metaphysical framework.

In the 20th century, Martin Heidegger transformed ontology by introducing an existential dimension, emphasizing that the question of being must begin with human existence (Dasein). His philosophy redirected ontological study from abstract speculation to the concrete experience of life, time, and meaning.

Today, ontology remains a living discipline that bridges philosophy, science, and technology. With the advent of artificial intelligence, virtual reality, and quantum physics, the concept of being is undergoing new interpretations. Modern ontology seeks to explain not only what exists but also how existence is experienced and redefined in an ever-evolving world.

Thus, this study aims to analyze the philosophical development of ontology from its classical origins to its modern transformation, showing that the question of being continues to be the foundation of all human thought and understanding.

## Results and Discussion

The analysis of ontological thought reveals a clear evolution in the understanding of being across historical periods. In ancient philosophy, Plato emphasized the existence of an eternal realm of ideas, where true reality is immutable and perfect, while Aristotle grounded being in substance and essence, introducing systematic categorization of entities and their properties. These early frameworks provided the foundation for centuries of metaphysical inquiry.

During the medieval period, ontology was closely intertwined with theology. Philosophers such as Thomas Aquinas interpreted being in relation to God, viewing divine existence as the ultimate reality and source of all creation. Existence and essence were considered inseparable, and human understanding of being was mediated through religious doctrine. The modern era brought a shift toward human-centered interpretations. Descartes and Kant emphasized the role of reason and consciousness in defining existence. Ontology was increasingly linked to human perception, knowledge, and the rational organization of experience, moving away from purely metaphysical or theological explanations.

In the 20th century, Heidegger revolutionized ontology by introducing an existential perspective. His concept of Dasein highlighted that being cannot be abstracted from human existence; understanding reality requires analyzing the lived experience of individuals, their engagement with the world, and their temporal and social context. This approach marked a shift from static metaphysical concepts to dynamic, experience-based ontology. Contemporary ontology continues to expand its scope, intersecting with cognitive science, artificial intelligence, and quantum physics. The development of digital realities and virtual existence challenges classical notions of substance and presence, prompting new philosophical questions about what constitutes real being. Ontology now examines not only material existence but also informational, digital, and potential forms of being, reflecting the evolving nature of human understanding.

Overall, the study shows that ontology is a dynamic and evolving discipline, continuously adapting to cultural, scientific, and technological developments. The philosophical exploration of being remains central to understanding human existence, reality, and the universe, bridging historical perspectives with contemporary thought.



## Conclusion

Ontology, as the philosophy of being, remains a foundational and ever-evolving field within philosophy. From the ancient perspectives of Plato and Aristotle to the existential interpretations of Heidegger, the study of being has continuously adapted to reflect changes in human thought, culture, and scientific understanding.

This research demonstrates that the concept of being cannot be understood in isolation; it is deeply connected to human consciousness, experience, and the broader context of reality. Modern developments in technology, artificial intelligence, and digital environments further challenge traditional ontological frameworks, requiring philosophy to reconsider and expand its definitions of existence.

Ultimately, ontology serves as a bridge between metaphysical inquiry, scientific exploration, and human self-understanding. By examining the evolution of ontological thought, we recognize that the study of being is not only an academic pursuit but also a vital tool for comprehending the nature of reality and humanity's place within it.

## References:

1. Aristotle. *Metaphysics*. Translated by W. D. Ross. Oxford University Press, 1924.
2. Plato. *The Republic*. Translated by Benjamin Jowett. Cambridge University Press, 1941.
3. Descartes, R. *Meditations on First Philosophy*. Cambridge University Press, 1996.
4. Kant, I. *Critique of Pure Reason*. Translated by Paul Guyer and Allen W. Wood. Cambridge University Press, 1998.
5. Heidegger, M. *Being and Time*. Translated by John Macquarrie and Edward Robinson. Harper & Row, 1962.
6. Sartre, J.-P. *Being and Nothingness*. Washington Square Press, 1992.
7. Husserl, E. *Ideas: General Introduction to Pure Phenomenology*. Translated by W. R. Boyce Gibson. Routledge, 2012.
8. Loux, M. J. *Metaphysics: A Contemporary Introduction*. Routledge, 2006.

