
**THE SIGNIFICANCE OF HISTORICAL THOUGHT IN THE STUDY OF
SOCIO-PHILOSOPHICAL HERITAGE**

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Abstract

The article examines in detail the question of the inseparable connection between historical thinking and the socio-philosophical heritage, the place and role of thinking in the development of mankind, its significance, essence.

Keywords: historical consciousness, social and philosophical heritage, historical and philosophical heritage, epistemology, worldview, transformation, historical progress.

Introduction

Historical thought is the sum of knowledge about the past. Knowledge, gnoseological research, the study of the existing social experience, observation, is a prerequisite for the formation of historical thinking in philosophical observation. Therefore, historical thought is not only written sources, ideas about manuscripts and monuments, it is also a skill to be able to look for, find and analyze retrospective informations, creative search and potential in philosophical observation. Contemplation does not reproduce, record, as it is, the information according to its essence and internal nature, it interprets the informations in accordance with its gnoseological, social or political goals, in a different way, and goho interprets them in one way, completely changing them. It is for this reason that historical reality is initially known and popularized by individuals with historical thinking-historians, people of Science and education, creators inclined to independent philosophical observation. "The ethics of historians," writes the famous philosopher historian L.P.Karsavin, - indicates the state of history... the historian is keen to know the essence of historical reality when he sweats over sources" [3]. Therefore, the formation of historical thinking depends primarily on the historical, objective disclosure of the creators of the truth, which is inclined to historians, people of Science and enlightenment, independent philosophical observation.

If we look at the history of socio-philosophical thought, the scientific legacy left by Eastern and Western thinkers testifies to the fact that the process of spiritual renewal has a significant impact on the development of society. Therefore, the great philosophers, thinkers, scholars and just heads of state, in order to bring the nation out of its limitations and develop it, focused primarily on the factor of spiritual renewal, the commitment of society to universal values, patriotism to strive for excellence, the struggle for justice, honest work, teamwork, loyalty to family, respect for friends, to instill in them a sense of national pride and duty. Historical thinking is the product of conscious, experienced and educated inner "stimulus-tools". In essence, "thinking is the supreme form of the perception of the objective universe, an active process that

manifests itself in the form of concepts, theories, reflection of important connections and connections of things and phenomena, creation of new theories, ideas, prediction of future processes" [1]. Well, thinking is the concepts, theoretical views, ideas of a person that relate to his subjective activity. And historical thinking is the sum of concepts, views, ideas formed under the influence of retrospective informations. Historical thought is not a random phenomenon, it goes into shape in the process of relationships, social relationships that go on between generations, and these connections, even the process of formation of historical thought, as if the relationship did not stop, do not stop until the end of a person's Life [2].

"Consciousness begins, above all, with the study of the past, with the need to know history, "writes N.Jo' raev, indeed, every self-aware, self-aware person seeks to find out what kind of family he was born into, who his ancestors were, what his ancestors dealt with and how they lived. Lives proud of their qualities and heritage" [4, 19]. Historical thinking is a guarantee of self-realization. A person with a certain knowledge, worldview, independent approaches to events and phenomena seeks to find his place in being, in the social environment, side by side.

In general, the social problem of ancient Eastern and Western philosophy is dominated by the subject of morality. The wise sayings and phrases of that time still make people think today. Islam has also been one of the important sources for the emergence and development of political thought in Central Asia.

In the 9th century, special Islamic sciences were formed. In addition to philosophy, mathematics, physics, and a number of other sciences that passed from the Greeks, Islamic sciences such as kalam, hadith, and jurisprudence emerged. Islam has played an important role in the East not only as a religion, but also in the formation of a unified culture and spirituality. It also had a positive impact on the development of culture, science, art, ethics and politics.

Imam Bukhari, Imam Termezi, Nizamulmulk, who made the region famous in the field of religious sciences during this period, and in the field of secular sciences, Farabi, Beruni, Ibn Sino, and in the field of Sufism the views of Ahmad Yassavi, Ahmad Yugnaki, Yusuf Khas Hajib, Najmiddin Kubro, Bahauddin Naqshband and other great scholars and thinkers on the unique role of the phenomenon of enlightenment and culture in the development of society contributed to the development of scientific and philosophical thought throughout the world.

Historical thinking, like all scientific research, is formed through a critical approach, debate, debate, colorful approaches. It is not easy to understand the colorful concepts of socio-philosophical heritage, to distinguish from them a close to historical reality, to give them a scientific assessment. Goho has been engaged in scientific activities for a lifetime, as if a person fully aware of views in scientific fields can also get lost, retreat from istorism or be given to subjectivism. Even so that such a negative situation does not occur, the historian cannot be limited to the study of some period, event or fact, he is obliged to move from istorism to a philosophical approach. Historical reality, K.In the

phrase Yaspers, existential perception encourages "the realization that we live within a holistic history that has not yet been completed"[5].

The existential perception of unfinished holistic history, on the other hand, is the object of socio-philosophical research that takes a broad look at historical existence. Such an approach assumes priority over local historical reality, giving in to certain dates and facts, national or territorial approaches, looking at the problem from the point of view of "a common subject in some time and space" [6]. L. this subject.P.Karsavin understands God, as a divine power, but he does not deny the idea of treating historical being as a holistic object, but clarifies it. Well, from these thoughts and approaches, historical thinking is, on the one hand, a subjective phenomenon that is formed under the influence of colorful concepts, views, becomes rich and transformational, and on the other hand, it has the character of a "common subject" capable of a holistic perception of historical being. This "common subject" gina is able to fully understand the historical being and in turn elevate historical thought to the level of socio-philosophical heritage. "Only historical thought, elevated to the level of socio-philosophical heritage, perceives historical existence in its entirety, in its integrity" [4, 16-17], historical thought, which has not been elevated to this level, remains at the forefront of historiography, source studies, archeology or ethnographic research.

There are specific aspects to the perception of historical and philosophical heritage as a worldview, thinking. For example, about spiritual and moral issues, our ancestors, guided by a philosophical observation, sought to understand, reveal their place, significance in the development of Man and society. "From time immemorial to our time," he wrote. Aliqulov, -the rules and concepts of morality have changed and acquired different content. Moral teachings, thought, and ideas have been subjected to various contradictions and obstacles and have evolved dialectically" [7, 3]. If during the "Avesto "period" struggle between good and evil", " noble word, noble thought and noble deed "were the subject of philosophical observations, the Turkic Scrolls" fight against external enemies", courage, diligence, contemplation of humanity, perfect man in the Eastern Renaissance (IX-XV centuries) [7,5]. "To thoroughly analyze the historical progress of the directions on the socio-political thought of Central Asia - writes S.K.Karimov, -not only does it consist in modernizing the main religious-mystical dogmas, but it testifies to the fact that it has become rich and developed with new-new progressive socio-political visions and concepts and directions as part of universal progress" [8]. Hence the academic M.M.Khairullaev argues that it is important to objectively study philosophical-moral views in Central Asia and Khurosan, historical-philosophical heritage as a component of universal values, a specific worldview, thinking [9]. The scientist believes that the historical and philosophical heritage of the peoples of our country has enriched the pro-human race, while each historical stage has left its mark on it, it does not give the impression of viewing this philosophical-historical heritage as a whole, holistic phenomenon. The correct understanding of historical-philosophical heritage, historical consciousness is also formed on the basis of this approach.

In historical consciousness, two, dialectically related directions mudom participates. The first is a decision, will, idealized goal or ideal, which is directed towards the past, its perception, the search for support from it, which is obliged to be resolved when the issue of life-matter is transverse, when conflicts in Real existence increase. The contradictions that arise in Real existence are encouraged by historical experience, past traditions and heritage, to seek justification. In the case of this, the mind seeks to study retrospective experience, from which it seeks to find the necessary information or ideal, an example for itself [10]. The latter creates a model of the future by comprehending the problems of the mind now, that moment as a whole. It contains the Real " I ": consciousness comes to represent the desires, desires, attitudes of this " I " to history. In the first there is no Real " I ", in which retrospective information and experience are perceived through the second " I " or " I ", the subject is forced to perceive and research them as they are, so that he or she objectively evaluates historical reality [11]. In the second, " I " is a Real participant, subject, direct Angler of historical existence. K.Yaspers correctly argued that "both objective history, in which " I " is studied through other " men ", and the subjective present, in which " men " are left behind, are bab-equally important to historical consciousness. One of them acquires vitality through the other; they in a special way deprive history of authenticity, either turning it into an endless quest of different content, or causing it to be forgotten" [12]. The philosopher writes that these two directions can be connected through a rational method. An important aspect for us is that without "i "the past, between history and" I " the present, today there is a dialectical connection, continuity, the existence of overlap, this connection, continuity defines and directs historical memory, historical thought and historical consciousness. And the attitude towards inheritance is their gift. However, it should be remembered that the " I " exist now, today assimilates heritage in accordance with its vital purpose and forms historical memory, historical thinking and historical consciousness in accordance with its strategic tasks. That is why the " I " exist now, today the danger of urinating, one-sided understanding, even distorted interpretation of the historical being remains. Only intellectual debate, scientific criticism, controversy, hearing different approaches, and supporting hurficrism help to objectively assess heritage [13, 29].

Conclusion

An analysis of the views of the above philosophers shows that the main purpose of the concepts in the field of culture and enlightenment in society was to increase the prosperity of man and society, to strengthen confidence in the future. To achieve these goals, it is necessary not only to develop the field of objective conditions (culture, education, health), but also to take into account the values and interests of people, to enrich their spiritual world, to form a sense of self-awareness. This requires reconciling the ideals of each nation, defined by its mentality, historical traditions and customs, with the values of universal cultural values, humanity and peace. The concepts put forward by the great philosophers Zoroaster, Confucius, Socrates, Plato, Aristotle, Farabi, Avicenna, Nizamulmulk, John Locke, David Hume, Voltaire, Jean-Jacques

Rousseau and Montesquieu are aimed at this goal. Lack of a critical approach, objective assessment reduces interest in inheritance, negatively affects the formation of historical thinking, only. But a critical approach, R.Rakhmonov and F.Fayziev wrote that "opposition to condemnation, discrimination and falsification of the past should not lead to idealization either. Such a case also indicates a homogeneity in the growth of national consciousness. The idealization of history, national culture and national characteristics is the second side of homogeneity on the path to the search for scientific truth... some intellectuals can be seen in some cases allowing exaggerations in the coverage of historical events, in the assessment of the activities and heritage of individuals, in the assessment of national and religious traditions, paintings, customs.

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