

DEFINITIVE CHARACTER OF PHILOSOPHICAL CONCEPTS IN THE SYSTEM OF HISTORICAL METHODOLOGY

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ABSTRACT:

In the article, the character and features of defining philosophical concepts in the system of historical methodology are studied. Also, methodological knowledge, the use of scientific cognitive methods, the problem of understanding, and the content of logical systems are scientifically analyzed.

KEYWORDS: Methodological basis, methodological function, methodological knowledge, colorful understanding of history, geographical deterministic understanding of history, biological deterministic understanding, technological understanding, dealetic thinking.

INTRODUCTION:

The methodological foundations of general history and other historical sciences are performed, first, by the science of philosophy. The reason for this is that any natural and social phenomenon takes place in the system of general alliances of being. Therefore, the philosophical doctrines of general relations lead the coordination-methodological function for the historical sciences as well as the worldview position, give logic to the researcher, secondly, social philosophy for historical sciences, thirdly, historical philosophy is the methodological basis. Because social philosophy studies the history of the individual, that is, the general laws and driving forces of the existence and development of society. The essence of the events studied by the historical sciences and their series are these laws and the driving forces. The philosophy of history studies how

its laws and driving forces are manifested in a unique way from each stage of human history. The theory of history, on the other hand, serves to shed light on the logic of every historical event as the content of the historical sciences. If philosophy, social philosophy, and the philosophy of history form the philosophical methodological foundations of the historical sciences and participate as a direct scientific reflection in the view of the historian, the theory of history as a non-philosophical methodology applies directly to the historical sciences both in the form of scientific reflection and research. The philosophical and non-philosophical methodological levels of the science of history complement each other, the lower parts being subordinated to the upper parts. The basis of this unity is philosophical understanding. The use of historical sources as well as historical sources, sociological sources and other sciences, the use of general and special forms and methods of scientific knowledge also occur only around these concepts. In the historical sciences, the social philosophical understanding of social reality comes first. Although the science of philosophy is broader and superior in scope than social philosophy, it transforms into a social philosophical understanding in the system of the science of history. These rules of science apply in a transformed state in the science of history. An example of how we can say that the social-philosophical understanding comes first in the historical sciences is that the state of the USSR, which existed until 1991, was the result of a materialist understanding of history. The ideas of classes and class-view theory, revolution, the dictatorship of the proletariat,

socialism and communism were derived on the basis of a materialist understanding of history. So, we can conclude from these facts that methodological knowledge depends on philosophical understanding of history, from concepts to the use of scientific methods of knowledge.

"Without the participation of understanding, it is impossible to continue the interaction, coordination of actions, implementation and interaction of perceived behavior, said Professor N. Shermammedova (doctor of Philosophy, on the essence and nature of understanding. sociology, history). There is a science of hermeneutics that deals specifically with the problem of comprehension. A distinctive feature of understanding is that a person clearly perceives the intricate connections and connections of what he is analyzing and the events. Information that has been previously mechanically assimilated, even if its meaning is not understood, can be brought into a logical order, the same logical system, due to the understanding of causal relationships".

Religious mythological concepts, religious concepts, philosophical concepts, including their branches - ideas that promote materialist and idealistic concepts, provide a logical sequence of works. The main task in the science of history is to reconstruct the events of the past. Researcher T.M. Larina says that "theoretical reconstruction of the past is aimed at reconsidering concrete processes in concrete, local space and time. ... an important role in historical restoration belongs to the laws of history. Theoretical and empirical reconstruction will take place with the help of the law". Researcher N. Shermammedova, as noted above, of course, this scientific process does not happen without understanding. "History and its understanding, comprehension, comprehension,

comprehension and interpretation of it," said researchers D.A.Alimova and Z.A.Ilkhomov, "History and the science of history, and attitudes to it, have been different over time".

From the point of view of general philosophy, whether it is the history of nature or the history of society, they correspond to different concepts from the ancient period of human history - religious-mythological understanding in slavery, religious understanding in the Middle Ages and the New Age.

"Such diverse ways of understanding history should not be opposed to each other," said the researcher K. Nazarov. On the basis of this diversity, it represents the desire to draw conclusions that accurately reflect the historical reality in a variety of ways and methods for the overall historical development of the whole process of cognition". If we consider the history of personality itself as an object of social philosophical understanding, as the researcher S.E. Krapivensky points out, we see that religious and idealistic understanding of society and its history gave rise to geographical deterministic understanding, materialist understanding of history, biological deterministic understanding, technological concepts.

"Mankind's past is infinitely diverse," says researcher M.T.Lapteva. In religious understanding, God is the creator who creates the basis for the existence and development of society. Idealistic concepts are in the form of objective idealism and subjective idealism, and in an objective idealistic understanding, society and its history are nothing more than the manifestation of an objective spirit-idea. In terms of subjective idealistic understanding, great individuals are the creators of human history. The existence of a society on geographical determinism and its basis is determined by geographical conditions.

Contrary to this view, modern science considers geographical conditions as the basis of human history. According to psychological understanding, society and its history occur on the basis of mental changes. In biological determinism, biological connections are at the heart of human history. In the technological approach to human history, the development of society is explained only in terms of the improvement of the tools of labor. In the materialist understanding of history, the existence and development of human history is explained on the basis of the production of material goods and its methods - the primitive method, the method of slavery, the feudal method, the capitalist method and the communist method.

"... understanding, - in the opinion of the researcher SI Tyagunov, ... has become an important philosophical and methodological problem from the problems of humanitarian cognition, the solution of which is to know the real practical and spiritual life of people, its socio-cultural and historical identity allows us to clarify our perceptions of the dialectic".

Understanding is a characteristic of the human mind. Consciousness is unique to man, it is related to language, it allows to set a specific goal on the basis of generalization of reality and perception of information, to be able to anticipate practical actions, to sketch and predict its consequences, to organize human activity in an orderly, purposeful way. highly organized matter is the highest function of the human brain.

Consciousness consists of two levels and is the central part of the human psyche. The first level of consciousness is in live observation and the second level is abstract thinking. Understanding is the bullet root of abstract thinking. So, if the mind is to perceive reality, knowing is the creative nature of that perception. The point of knowing the history of

personality, including cognition, begins with understanding the reality. There are both everyday and theoretical levels of understanding. Consciousness, knowing, understanding is a spiritual-cultural phenomenon. Because they are also the result of processing. Therefore, interests have a strong influence on human consciousness, knowledge and understanding. The need and the benefit that arises on this basis is the ability of a person to find his place in the family, including social relations. Researcher F.Abdurahmanov wrote about interest: "Interest is a necessary social phenomenon, which is determined by political, social, economic, cultural (spiritual -...) processes and reflects the internal need for the development of society".

Therefore, we agree with the above views of the researcher K. Nazarov. This means that philosophical concepts, including concepts, will change and be supplemented. Since understanding is the arrow root of thinking, what style of thinking is is still a contentious issue. It is known that in the former USSR the socialist style of thinking prevailed. In particular, fiction had to be carried out within the framework of socialist realism. The science of history was also subordinated to the socialist style of thinking, the communist ideology. Therefore, from the first years of independence, the First President I.A.Karimov said, "It was necessary to create a new type and style of thinking, free from the ideological beliefs (ie, the socialist ideology - ...), showing the diversity of forms and ways of transition to a qualitatively new state of enlightenment in each country and the world". "The way of thinking," said academician J. Tulenov, "is the direction of behavior and practical action on the basis of empirical knowledge, scientific ideas, theories, worldviews and methodological principles in accordance with the nature of

production and the whole set of social relations that serve the interests of a particular class, social group. Objects and phenomena in reality for the purpose of production is a means of reflecting and understanding in the human mind the laws of their development. In other words, a way of thinking is a set of everyday knowledge, scientific ideas and theories that determine the direction of the cognitive process”.

At the same time, it is obvious that in any style of thinking, the instrumental consideration of reality plays a key role. It has been pointed out in the scientific literature that it is wrong to equate the method of thinking with either a particular set of knowledge or with certain methods, but rather that it is a logical sequence based on certain principles that form the axis of the thought process. It is known that the forms of thinking - a certain understanding of the content of concepts, judgments and conclusions. The style of thinking is also deeper than the understanding of reality, and it is the essence of the understanding. Take, for example, the dialectical way of thinking. Methods of thinking, such as eclectic, metaphysical, sophistic, are an alternative to it. Let us now turn our attention to the evolution of the dialectical way of thinking, the first stage of which begins with Heraclitus and is a simple situational dialectical understanding of reality. The second stage of the method of dialectical thinking is the idealistic dealtic understanding of reality, founded by the German scientist G.W. Hegel. It was within this understanding that the most general and important laws of reality were discovered by him. The third stage of the method of dialectical thinking was the dialectical materialist understanding of reality by K. Marx and F. Engels. The manifestation of this understanding in the knowledge of social phenomena is a materialist understanding of

history, and it is known from history what negative consequences the "nationalization" of this understanding had in the Soviet era. On the basis of a materialist understanding of history, dialectical and historical materialism was developed in Marxist-Leninist political economy and scientific communism, and from the October 1917 coup on the territory of the former USSR and later in other former socialist countries introduced a totalitarian method. To date, the dominance of the socialist mode of production has been maintained in five countries - China, North Korea, Vietnam, Laos and Cuba.

Socialism was abolished in other former socialist countries. The former USSR "lived" only 74 years. Through the materialist understanding of history, we want to say that the concepts, especially and general concepts - philosophical concepts - are of a defining nature both in the life of man and society, and in the system of knowledge of methodological and applied nature. As long as the central point of each person's "worldview" is formed by certain religious, scientific and other similar concepts, this situation will also have a guiding force in his activities. Understanding and understanding is the basis of explanation, and based on this and the above, the researcher D.A.Alimova says: "Because history and its understanding, its comprehension, its comprehension, its comprehension and its interpretation have been carried out in different periods on the basis of different points of view and approaches, the science of history and history and attitudes to it have been different in different periods".

In short, in the system of historical methodology, through the defining nature of philosophical concepts, the intrinsic complex connections and connections of things and events that man analyzes are studied. Mechanically assimilated, meaningless

information is logically regulated due to an understanding of causal relationships. It is clear that history and its understanding, its comprehension, its comprehension, its comprehension, and its interpretation have been done in different periods on the basis of different points of view and approaches, and attitudes to it have also been different. If we consider the history of humanity as an object of social philosophical understanding, we can see that religious and idealistic understanding of society and its history gave rise to geographical deterministic understanding, materialist understanding of history, biological deterministic understanding, and technological concepts. In the problems of human cognition, the philosophical worldview becomes a methodological problem, and its solution determines the real practical and spiritual lives of people, their perceptions of the dialectic of cognition in its socio-cultural and historical specificity.

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