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## The development mechanisms of historical knowledges

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**Abstract.** In the following article the extents of systematic approach to philosophy, logics and history are reconsidered based on the ideas of Saint Simon, E. Topolsky, O. Spengler, F. Hegel, A. Toynbee, N.Ya. Danilevsky. The modernistic approach to history as “old” and “new” is proposed. The comparisons of tendencies in nature, society and philosophy is conducted. Modern applications of differentiation of conditional today and tomorrow.

**Keywords:** Systematic approach, conflicts in the nature, society, philosophy, phenomena, social process, classical philosophy, modern approach

**Introduction.** Today’s life, the real social process is the history of tomorrow. Based on the methodology of obtaining philosophical knowledge, it is possible to approach both today and yesterday in the same way. But these two stages of reality are an important aspect of the relationship, it is necessary to approach them from a spatial and modern point of view. Modern approach of differentiation of conditional today and tomorrow. But historical development always takes place in the manner of the transition from today to tomorrow; today’s social reality is the history of tomorrow. That’s the way of historical progress – to go from today to tomorrow. The concepts “today” is an updated “yesterday” and obsolete “early”.

**Main part.** Within the various uses of the word today, “nature” often refers to vital and wildlife. Nature can refer to the general realm of living plants and animals, and in some cases to the processes

associated with inanimate objects—the way that particular types of things exist and change of their own accord, such as the weather and geology of the Earth. It is often taken to mean the “natural environment” or wilderness—wild animals, rocks, forest, and in general those things that have not been substantially altered by human intervention, or which persist despite human intervention. For example, manufactured objects and human interaction generally are not considered part of nature, unless qualified as, for example, “human nature” or “the whole of nature”. This more traditional concept of natural things that can still be found today implies a distinction between the natural and the artificial, with the artificial being understood as that which has been brought into being by a human consciousness or a human mind. Depending on the particular context, the term “natural” might also be distinguished from the unnatural or the supernatural

The pace of social development takes place on the basis of the conflict between the backward sides of the day yesterday and the advanced sides of the bug. Conflicts are the source of historical progress. It is not only the source of the historical process, but also the development of all forms of existence;

- Systematic approach to history,
- Approach to history as “old” and “new”.
- An approach to history as a relationship between opposing forces [1].

We only must take into account that conflicts are practiced in a specific way when we know social processes. Conflicts in the nature are carried out under

the influence of pure natural laws, and in society-under the influence of conscious activities of people. So here the process is accelerated, subject to human interests.

Analysis of the life of society is one thing-something special, explaining its purpose, essence. The essence opens with the help of analysis. The process of insight first aims to reveal the elements of the content and in this way to reveal the essence.

Knowledge of the life of society requires comprehensive support and discretion. Firstly, any knowledge is social because it appears in the society. Secondly, social cognition is one of the forms of human activity, that is, knowledge of society, social processes and phenomena. It differs from other forms of cognition - knowledge of nature, contemplation. In this place, we will try to give a wider coverage of exactly this aspect of cognition. Forms of social and natural cognition are interrelated. In fact, they are two sides that are interrelated in the common knowledge that is inherent in humanity. There is no limit between these forms of cognition.

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There is a specificity in the minds, s, activities of the owners of the humanitarian worldview, which is connected with the sphere of social cognition. In people with a similar technocratic consciousness, the peculiarity of this style is taken into account. Sometimes people with technocratic thinking in their minds forget that the achievement is for a person, for his perfection. On the second side, for many representatives of the humanitarian sphere, the content of the rules of law in the technical and natural direction is incomprehensible, the essence of which

remains dark. These two directions have their own supporters, supporters of the first direction believe that there is no difference between natural scientific and social cognition, between its forms and methods. For example, the follower of this direction - Polish scientist E.Topolsky [2] form of social cognition denies historical cognition. He believes that problems inherent in historical cognition exist at the same time in other forms of cognition, as a result of which social and natural scientific cognition are united as a single system. This leads to the absolute importance of natural sciences. It is concluded that only knowledge related to the field of natural science can be scientific, philosophy, sociology, political science, culturology and others can not be scientific knowledge.

Having analyzed this aspect of the issue, we are witnessing that in this regard, especially in the development of the scientific worldview of East, especially Central Asia, the owners of the worldview, who prioritized humanitarian or natural and technical characteristics, are facing each other. Based on spirituality and enlightenment, to the civilization of Central Asia, where humanism is utivor, these two sides are harmoniously manifested in dialectical integrity. It is precisely this aspect that has made it possible for the creativity of such theological scholars as Al- Bukhari, At- Termizi, Ahmad Yassavi, Najmiddin Kubro, Bahouddin Naqshband, Burkhanuddin Margilani, on the one hand, Khorezmi, Farabi, Beruni Ibn Sina, Mirza Ulugbek. The activities of Kazizada Rumi and Alisher Navoi, Ali Kushchi and Babur Mirzo were all aware of both religious and secular, socio - humanitarian and natural-scientific knowledge, are a vivid example of this. [3].

The problem of the irreconcilability of natural sciences and sociology, the humanitarian worldview and the natural and technical views is still being discussed today. In fact, science has a common system, a single framework, inherent in mankind. But there are also some erroneous opinions on this issue.

**Naturalism** is a direction that relies on a worldview based on the formation of the importance of natural sciences and natural technical knowledge. Those who are substantiated with such a look believe

that the humanitarian sphere is of no unnecessary benefit.

**Humanitarianism** is a direction that relies on views based on the idea of absolutizing humanitarian consciousness and social knowledge. They are a system of ideas based on the belief that natural-technical science and industries bring more harm along with profit.

**In fact, natural-technical** and social sciences are two inseparable areas of a single science, which complement each other and form a holistic system. But this does not mean that there is a difference between social and Natural Sciences. To clarify this issue, it is necessary to refer to the history of cognition, more precisely historical cognition, **philosophy of history**.

The formation of methodology in the field of humanitarian knowledge has two main directions: the first: within the framework of the riddles in the field of historical philosophy; the second: within the framework of social humanitarian sciences. The development of these two directions dates back to the 17<sup>th</sup> century, that is, the era of the separation of philosophy and natural sciences. Third: the content, character and problems of these directions are changing in the course of historical development.

In the 17<sup>th</sup> century, mechanics was completely developed, and on its basis, natural sciences were rapidly prospered. The social sphere of knowledge and the special branch of philosophy are considered the process of development and the philosophy of history, which reflects the scientific knowledge of historical events, also reached a higher level by this period. To date, the term "*History of philosophy*" has the following meanings. The first is the doctrine of historical reality, its totality and development; the second is the theory that views the inextricable unity of the past, the present and the future as a general historical process; The third is a component of the philosophy of science, which studies by rational and methods of historical processes, that is, historical epistemology; the fourth is a set of philosophical conceptions in which the cognition of historical events takes place. This science is a philosophical interpretation of history with other categories of social activity, value, Man and the like from the period,

historical stage progress. To imagine the most common history as a whole is the goal of historical knowledge in this area. Therefore, in the study of philosophy, the question of its integrity is considered as the most fundamental problem.

The roots of historical philosophy can be found in the works of Herodotus and Plutarch, in Avesta, in the Torah, in "Veda" and "Upanishades". In the heritage of Beruni and Ibn Khaldun, Khandamir and Mirkhon there are also philosophical approaches to history. Then the chronograph was studied in the works of Wiko, Johann Gottfried Herder, Saint-Simon and other scholars in the 18<sup>th</sup> century as a whole system of Wisdom. The French philosopher Saint-Simon (1760-1825) looked at society as a mechanistic but legally developing whole organism and tried to study any social situation as a historically changing phenomenon that has its place in the general historical process. The science of man (social physiology), which he created, is based on the philosophy of history, and Saint-Simon described it both theoretically and practically as a principle of activity. He argues that a deeper study of the history of society will protect humanity from various political misfortunes that have occurred over the centuries in civilization development. He studied the main aspects of society as a real activity of people, while practicing the principle of historicism, confessed that humanity develops slowly from simple to complex, from the bottom up. At the moment, the social conceptions of Saint-Simon could not be excluded from the mechanism, which in his time was the dominant methodological doctrine in natural science and philosophy. The law of mutual gravitation of the world, discovered by Newton in his opinion, can be the basis of a new philosophy, the foundation of political science in its turn. There were also a lot of utopian ideas in the treatises of Saint-Simon. It was precisely this mechanistic understanding of the development of society that led him to such ideas. On the basis of this mirage, it turned out to be inefficient the activities of mechanically formed organizations, that is, communes. As a result, the power and funds spent on them have gone to waste. The famous philosopher went bankrupted.

The end of classical philosophy is the social historical concept of Hegel, which is based on the dialectical method [3]. Hegel imagines the natural, historical and spiritual world as the only janitor. Constantly emphasizing their changeability, he tried to prove that natural history and social development have internal relevance. Hegel believes that the basis of human activity is economic activity, that is, the transformation of nature into labor – nature with Labor weapons. Accordingly, it is believed that man reigns over nature with his labor weapons and at the same time, according to his own purpose, is subject to nature anyway[4].

According to Hegel, world history is a single objective legal process, in which each period has a unique character, these periods are a legal stage for the overall development of mankind. To this end, the historical concept of Hegel was limited to a certain extent. This limitation his historical process consists only of the will of the soul, progress has come to an end on the example of the Prussian monarchy. It is evident in the ideas that the world is a solo single Center for cultural development.

The philosophy of classical history has put forward such necessary ideas as the idea and theory of progress, the problem of the integrity of the historical process, the historical law and reason, freedom and necessity.

At the end of the 19<sup>th</sup> beginning of the 20<sup>th</sup> century, interest in the philosophy of history appeared in two main directions. The **first direction** is connected with the understanding of the cultural historical spheres that make up social life from the point of view of rational thinking. Here with the help of clear methods and means lies the purpose of understanding historical reality. The main task of the **second direction** is to determine the philosophical methodological foundations of knowledge based on the study of historical reality by comparing it with natural scientific knowledge. Supporters of the first direction first of all come from the biological model of the historical process. In their opinion, the unity of mankind is a lie, and in practice we understand the unity of the organic world, the various concrete historical shales of culture. Secondly, history is not a gradual transition to freedom, but through a

plyuralistic model of historical progress. Well, there is no unity in world history, but there are different cultural and historical models.

On the idea that the life span of any social organisms is limited, they are a natural process that is subject to biological necessity such as aging and dying to find birth perfection. Spengler has defended his theory is different from Russian N.Ya. Danilevsky's theory of the concept of historical types. German historian and philosopher Oswald Spengler (1880-1936) became famous for his work *Decline of the West* (German: *Der Untergang des Abendlandes*) in 1922 year. In this game, he described a specific cultural historical concept. In his opinion, the life of mankind is a process of infinite birth and natural death of culture.

The methodological idea of the Spengler is based on a constant cycle of historical development, the methodological point of comparison is based on such methods as analogy, historical approach. Spengler distinguishes morphological and evolutionary historicity. Morphological historicism is engaged in the study of the structure of "cultural organisms" [6], relying directly on intuition, analogy and artistic image. And evolutionary historicism studies the stages of development and Genesis.

**Results.** The first direction of the new philosophy of history was also manifested in the work of the British historian and philosopher Arnold Toynbee (1899-1975). In his work "A study of history" he tried to understand the essence of the historical process with the help of national and historical-cultural principles. The main methodological direction of Toynbee is to prove that cultural pluralism, human civilization have different forms, each of which has a system of values that are formed in everyday life. He acknowledges that social development is a natural taihiy character that is realized through freedom and necessity. It is believed that civilization is manifested as the sum of the individual sides of a social subject and objects. Toynbee likens them to biological species with a specific environment. Toynbee, who was under the influence of Spengler, tried to understand the development of mankind in the spirit of the theory of the development of local civilizations.

**Conclusion.** The most important methodological task in this issue is to determine the essence of each civilization, the system of social values, philosophical ideas and other peculiarities. Toynbee believes that, firstly, cultural growth is manifested in a specific way in the specific situation, although it concerns all peoples, and secondly, the historical development of spirituality can not be based on an unchanging scheme, but it should not be overlooked, considering that any situation in this situation, different circumstances, will occur, need to catch.

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