



Historical Thinking - As a Component of Historical-Philosophical Heritage

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ABSTRACT

The essence and content of historical thinking, its historical development, etc. are revealed in the article. Also, the issue of historical thinking being a component of historical-philosophical heritage and its integral relationship with social-philosophical heritage is highlighted.

Keywords:

Historical thinking, historical-philosophical heritage, retrospective information, social-philosophical, spiritual-ethical, historical reality.

Historical thinking is a product of conscious, experienced and knowledgeable internal “stimulus-tools”. Essentially, “thinking is the highest form of objective world perception, an active process that manifests itself in concepts, theories, reflecting the important connections and connections of things and events, creating new theories, ideas, and predicting future processes” [1]. Therefore, thinking is concepts, theoretical views, ideas related to the subjective activity of a person. Historical thinking is a set of concepts, views, and ideas formed under the influence of retrospective information.

Historical thinking is not an accidental phenomenon, it is formed in the process of communication between generations, social relations and just as these connections and relationships do not stop, the formation process of historical thinking does not stop until the end of human life [2]. Historical thinking is a collection of knowledge about the past. Knowledge, epistemological research, study of existing social experience, observation, and philosophical observation is a condition for the formation of historical thinking. Therefore,

historical thinking is not only the imagination of written sources, manuscripts and monuments, it is also the ability to search, find and analyze retrospective information, the potential for creative research and philosophical observation.

Thinking, by its essence and internal nature, does not repeat and record information as it is, it interprets information in accordance with its epistemological, social or political goals, and sometimes completely changes it and interprets it one-sidedly. For the same reason, the historical truth is initially known and popularized by persons with historical thinking, historians, people of knowledge and enlightenment, and creators inclined to independent philosophical observation. “The ethics of historians” writes the well-known philosopher-historian L.P.Karsavin, “indicates the state of history... When a historian sweats over the sources, he should seek to know the essence of historical reality” [3]. Therefore, the formation of historical thinking depends first of all on the historical, objective disclosure of truth by historians, people of knowledge, and creators inclined to independent philosophical

observation. The following words of the First President of our Republic I.A. Karimov, addressed to historians are not in vain. He said, "Historians duly appraised the research conducted by scientists and approved their scientific and educational work, and at the same time put a very important issue on the agenda: "A question arises: should we know our place in time and space at a time when the history of our statehood has entered a turning point? That is, the respected academicians, scientists, writers, publishers, and first of all historians who are actively working in our country should get together and find answers to these questions - or not? ... We need to restore our true history, arm our people and nation with this history. It is necessary to arm with history, to arm again" [4]. Therefore, in order to understand the identity of the individual, the nation is the subject that moves history, and the nation is the unit that creates socio-cultural wealth, values, and norms, they need the capacity for historical thinking and independent philosophical observation. "Self-awareness, first of all, begins with studying the past, feeling the need to know history," writes N. Joraev, "Indeed, one's self every person who understands, who understands himself, what kind of family he was born into, who are his ancestors, he wants to know what his ancestors did and how they lived. They are proud of their qualities and heritage" [5]. Historical thinking is the guarantee of self-awareness. A person with certain knowledge, worldview, independent approaches to events and events strives to find his place in existence, social environment, and surroundings. I.A. Karimov's "It is impossible to understand the identity without knowing the true history" [6] his opinion is also important from this point of view. "Really, researching the world is the only way to enrich our thinking and expand our worldview. The feeling of understanding the world is an incomparable power that encourages a person to realize his identity, to understand his identity, to think about the world and man. It is a miraculous power that awakens the perception and will of the total human being. The wider and deeper we understand the world, the more interested we are in the world of man and mankind, we try to

understand it, to understand its essence, to study the relationship between man and life, man and creation, in short, we are interested in the history of mankind [7].

The most important thing is that historical thinking encourages a person to develop his spiritual and spiritual perfection, to create his future by studying the heritage of his ancestors. "Such a unique spiritual-spiritual need awakens a sense of perfection and maturity... it allows for the deepening of his historical memory, the emergence of his historical philosophy, and through this philosophy and thinking, he can clearly define his place in life. Stimulates to see the future... As a result, we reform ourselves, renew ourselves. Finally, through this process, we renew society, renew life. We will enrich its content" [8]. Historical thinking, like all scientific research, is formed through a critical approach, debate, discussion, diverse approaches. It is not easy to understand the various concepts of socio-philosophical heritage, to distinguish from them the closest to the historical truth, to give them a scientific evaluation. Sometimes even a person who has been engaged in scientific activity all his life, who is supposedly fully aware of the views in scientific fields, can go astray, retreat from historicism or give in to subjectivism. In order to avoid such a negative situation, the historian cannot limit himself to the study of certain periods, events or facts, he is forced to move from historicism to a philosophical approach. Existential perception of historical reality, in the words of K. Jaspers, prompts us to "realize that we live in an incomplete history" [9]. Existential perception of the incomplete whole history is the object of socio-philosophical researches that take a wide view of the historical existence. Such an approach requires overcoming the local historical reality, attachment to certain dates and facts, national or regional approaches, and looking at the problem from the point of view of "a common subject in some time and space" [10]. L.P.Karsavin understands this subject as a god, a divine force, but he does not deny the idea of viewing historical existence as a single entity, but clarifies it. So, from these ideas and approaches, historical thinking is, on the one

hand, a subjective phenomenon that is formed, enriched, and transformed under the influence of various concepts and views, and on the other hand, it has the character of a "general subject" capable of holistic perception of historical existence. Only this "common subject" can fully understand historical existence and, in turn, elevates historical thinking to the level of socio-philosophical heritage. "Only historical thinking that has risen to the level of socio-philosophical heritage perceives the historical being as a whole, as a whole" [11] historical thinking that has not risen to this level remains at the level of historiography, source studies, archeology or ethnographic research.

There are specific aspects of understanding the historical-philosophical heritage as a worldview, a way of thinking. For example, our ancestors were always philosophical about spiritual and moral issues and tried to understand and reveal their place and importance in the development of man and society. "From ancient times to our time," writes H.Alikulov, "ethics and concepts have changed and acquired different meanings." Ethical doctrines, thoughts and ideas have been developing in a dialectical manner, encountering various contradictions and obstacles" [12]. If "struggle between good and evil", "good word, good thought and good deed" were philosophical during "Avesta" As for the subject of observations, Turkish writings reflect on "struggle against external enemies", bravery, bravery, humanity, perfect man in the Eastern Renaissance period (9th-15th centuries) [13]. "Strictly analyzing the historical development of trends in Central Asian socio-political thought," writes S.K. and it shows that it has been enriched and developed with concepts and directions" [14]. That is why academician M.M. Khairullaev emphasizes that it is important to objectively study the philosophical-ethical views, historical-philosophical heritage of Central Asia and Khorasan as a component of universal human values, a unique worldview, and thinking [15].

According to the scientist, the historical-philosophical heritage of the peoples of our country has enriched the thinking of mankind, although every historical stage has left its mark

on it, this does not stop us from looking at the historical-philosophical heritage as a whole, integrated phenomenon. Correct understanding of the historical-philosophical heritage, historical consciousness is also formed on the basis of this approach.

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