

PRINCIPLES OF HISTORICAL SCIENCES



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Abstract:

The article explores the principles of historical sciences, "printsip", tendency, essence and specific direction, as well as the character of philosophical cognition in the knowledge of laws, historical laws. The commonality, unity and philosophical concepts of social philosophy and philosophy of history are scientifically analyzed.

Keywords:

Principle, principle, trend, regularity, methodological knowledge, correlation, functional, determinism, socio-historical integrity, historical principle.

Each science relies on general, that is, philosophical and specific principles applied in all sciences in the field of knowledge of its object as a scientific reflection. Since independence, the term "principle" has been used instead of the word "principle" in scientific literature published in Uzbek. The word "principle" comes from Arabic and means inclination, inclination and tendency.[1:114] The word principle comes from Latin meaning beginning, basis, first cause. It is the foundation of a set of knowledge and therefore the basic rules of activity.[2:336]

It is the basic law of theory, doctrine, etc., the law on which activity is based. Now, when the words "principle" and "tendency" are analyzed, "Principle" means basis, and "tendency" means trend. It is self-evident that the basis is manifested in the form of essence and determinant, while the tendency is manifested in the form of what happens.

So, basically, there is a trend, that is, a specific direction and process. The word "principle" does not fully reflect the word "principle", but partially corresponds to it. But in the scientific literature it has become customary to use the word principle instead of the word principle. In particular, the First President I.A.Karimov called one of his works "Basic principles of political, social and economic independence of Uzbekistan".[3] Researcher J.J.Yahshilikov said, "...principles are fundamental. If the first part of the methodological foundations is part of the laws of the object of science and the categorical apparatus that reflects them, the second part is the principles. In essence, legitimate relationships arise. Principles are formed on the basis of laws. That is why the content of principles has objectivity and they are determined by laws".[4:38]

Philosophical knowledge is of a coordinating nature in the knowledge of laws, including historical laws. Professor J.J.Yahshilikov also found that methodological knowledge consists of three parts - the basis, source and means.[5:38] The methodological source, for example, Abu Rayhan Beruni's views on the science of history, complements the knowledge that forms the methodological basis.[6] The methods of scientific knowledge ensure the realization of knowledge that is a guide. Researcher A.A.Muhammadiev, dealing with the issue of principles, described their ontological and functional essence as follows: "The principles serve as guidelines in defining the trends of socio-economic development, not only in one science or field, but in the whole country, in the development of measures for the future of the country".[7:3]

We supplement these views as follows: methodological knowledge, including principles, participates in the researcher's work as a scientific reflection and regulates his or her conclusions from research. As we have seen above, the methodological levels of the science of history consist of philosophical and non-philosophical parts, and the philosophical level includes three sciences -

philosophy, social philosophy and philosophy of history. The non-philosophical level of historical science consists of the theory of history and special methods of knowing historical events. The principles of scientific knowledge, that is, the principles, are at the core of methodological knowledge. While the philosophical and methodological foundations of the historical sciences — philosophy, social philosophy, and the philosophy of history — are common, united, and rooted in certain philosophical concepts, reliance on principles as scientific reflection in scientific knowledge also feeds on these concepts. In the science of history, the principles of objectivity, determinism, historicity, and structuralism have been emphasized as guiding principles.[8:179] Let us now clarify the interrelationship of these principles with the principles of philosophical science. Objectivity, that is, the principle of objectivity, is the most general principle of the science of history, including philosophy and other sciences. In research, an objective approach is specific to the object and the content of the subject. Today, the principles of class and partisanship have been abandoned in philosophy and history. In history, there are classes and social strata, ideological orientations and parties that represent their interests. But managing the role of one of them, i.e. exaggeration, leads to negative consequences. It is a vivid fact that in the former USSR, historical facts, including the history of the peoples of Uzbekistan, were distorted under the ideology of Marxism-Leninism. Therefore, Article 12 of the Constitution of the independent Republic of Uzbekistan states that "Social life in the Republic of Uzbekistan develops on the basis of diversity of political institutions, ideologies and opinions. No ideology can be established as a state ideology".[9:5] Therefore, the application of the following programmatic idea in the science of history provides the objectivity of research: the animal assimilates the finished products of nature to ensure its existence. In man, on the other hand, the animal's natural abilities — such as sharp teeth, eyes, hearing, a strong stomach, a run — do not change, so they assimilate the event and ensure their own existence. The being created by changing and processing is a cultural being, and with its perfection the society also develops, which is the basis of the first social-historical relations. Cultural identity is improved at the expense of cultural values. It is a mistake to say that cultural values are based on a single point of view. We therefore believe that relying on a dialectical cultural understanding of history provides objectivity. If the understanding in the science of history is dialectical materialist, then the history of the individual consists only of the stages of the methods of production: the formational approach predominates, the civilizational approach takes second place. If understanding in historical cognition is objectively idealistic, the history of personality turns out to be the third stage of the circular cycle of the absolute soul, destiny is always exaggerated, the relative independence of the subject in history, the synergetic character comes second. If the understanding of history is subjective idealistic, voluntarism, the worship of the individual will increase. If the history of personality is based on geographical orientation, the view arises that the natural environment is the basis for the development of society. However, according to the dialectical cultural understanding of history, the basis of human history is a cultural being. If the first of the principles noted in the historical sciences is objectivity, the second is determinism, the third is historicity, and the fourth is systemicity. The principle of historicity is inherent in all of these stated principles. In philosophy, the next of the principles after objectivity is unity, interconnectedness, development. At the same time, the sequence of philosophical principles is violated. Because there is no integrity without interconnectedness. The principle of development, on the other hand, represents the transformation of whole systems. There are also relative independence and randomness of systems and their components in the system of general relations. Taking this situation into account leads to the emergence of the principle of synergetics. Let us now turn our attention to the interrelationship of the next principles in the sciences of philosophy and history. The interdependence in the science of philosophy represents the internal and external connections, transitions of things and events to the system and the processes associated with it.

In the science of history, these principles primarily reflect the correlation-functional connections of the cultural parts of social spheres, the interdependence of internal and external aspects of the country. In the system of beings, on the basis of interrelationships, there are integrals, their formation, improvement, and transition to another type. This is represented by the principle of integrity. In the history of humanity, the historical integrity of the country and the historical processes associated with it are based on the correlation-functional connections of the cultural parts of the spheres of social life. "We would like to add, - says researcher B. Turdiboev, - that the core of society is the two sides of the cultural being - a social-historical whole with its own internal processes of material and spiritual cultures - the two poles of the countries, the other two sides - the social sphere and its units are the subject of the society of that country, that is, its creator and carrier from generation to generation. The rest, that is, political and legal cultures, are the muscles of these socio-historical integrity and processes. This socio-historical integrity ensures socio-historical processes. Socio-historical processes ensure the existence of this integrity, the country. Socio-historical processes represent the movement of socio-historical integrity". [10:62] We also see in the same place that there is a deterministic relation to each other - laws. These determinative relationships in human history are represented by the determinative principle. Determinism as a philosophical principle reflects legitimate connections and developments.

This state of human history is certainly a manifestation of systemicity. so we must not overlook this manifestation of the philosophical principle of interdependence in historical knowledge in the history of the individual as a principle of historical integrity. The principle of historical integrity, based on a dialectical cultural understanding of history, complements historicity, a systematic analysis of human history. The principle of structuralism advanced in history [11:176] is in fact common to all sciences. It is therefore broad in scope and is a philosophical principle. It is part of the principle of integrity. Because, objectively, it consists of a whole. The system, that is, the system, is a legitimate whole. The fact that these ideas remain and are remembered by the researcher as a scientific reflection ensures the objectivity of the scientific work. The principle of historical integrity in historical cognition is the manifestation of the principle of oneness. On the basis of interdependencies, there are also integrals and their transition to a simple complex. Reflecting this state in scientific knowledge as a scientific reflection is called the principle of development. While the basis of human history is a cultural being, it in turn has a substantial basis and laws of development. It is a manifestation of substantial development based on the continuation of human history. In historical cognition, both the principle of historicity and the principle of systematics are directly based on these substantial foundations and laws - the laws of the progressive substantial circular cycle of cultural existence and the growing need. The idea that certain stages in the development of a cultural entity give rise to historical stages and periods is the essence of the principles of historical science. More recently, a synergetic approach has also taken root in the sciences. In the history of human beings, the spheres of social life should be ahead or behind each other, or in the system of countries of the world, any country should lag behind or overtake in development, positive or negative effects should be reflected in the social synergetic principle.

In short, the principles inherent in all sciences - as philosophical principles - are transformed in the principles of historical science as well, acting in a specific way. From this peculiarity are formed the special principles of the science of history. The researcher's reliance on the principles of historical science as a scientific reflection depends on his philosophical understanding of the event. We have given only a variant of the use of principles based on a dialectical cultural understanding of history.

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