

Über die Entwicklungsstände der geschichte in Hegel

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Anmerkung: Der Artikel basiert auf dem wissenschaftlichen Standpunkt, dass Hegels geschichtsphilosophische Ansichten in verschiedenen Bereichen der Geschichte, Philosophie, religiösen, künstlerischen und spirituellen Welt der Völker des Ostens einschließlich Zentralasiens richtig interpretiert werden. Hegels Geschichtsphilosophie verkörpert die Grundprinzipien der Natur und des Denkens sowie die dialektische Entwicklung der Gesellschaft - die Widersprüche, qualitative und quantitative Veränderungen, die Gesetze der Negation. Obwohl Hegel seine Lehre als den Höhepunkt der Entwicklung der gesamten abendländischen Philosophie betrachtete, kann sie tatsächlich als die letzte, höchste Stufe der Entwicklung der europäischen Philosophie im New Age bezeichnet werden.

Schlüsselwörter: Zivilisation, der Inhalt der Geschichte, das Verhältnis von Substanz und Subjekt, historische Erfahrung, historisches Bewusstsein, historisches Denken, Fortschritt, Entfremdung.

About the stages of development of history in Hegel

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Annotation : The article is based on the scientific point of view that Hegel's views on the philosophy of history are properly interpreted in various fields of history, philosophy, religious, artistic and spiritual world of the peoples of the East, including Central Asia. Hegel's philosophy of history embodies the fundamental principles of nature and thought, as well as the dialectical development of society - the contradictions, qualitative and quantitative changes, and the laws of negation. Although Hegel considered his teaching to be the culmination of the development of all Western philosophy, in fact, it can be called the last, high stage of the development of European philosophy in the New Age.

Keywords: civilization, the content of history, the relationship of substance and subject, historical experience, historical consciousness, historical thinking, progress, alienation.

Introduction

In Hegel's concept of the philosophy of history, in the study of history, as we have said before, there are different approaches, different ideas and currents. However, all of them are nothing in the face of a purely humane attitude, a sense of direct involvement and responsibility, and they are flaws that lead to scientific falsity, superficiality. From this point of view, the true philosophy of history is born as a product of a concrete connection between man and history, human destiny and historical process, human development and events. At the same time, the harmony between these two poles, the commonality between the two worlds is an important

factor in the development of historiography and the formation of historical thinking on the basis of the restoration of gradual memory.

The period of renewal and whole life requires us to radically change our approach to history. This requires a direct re-examination of our history, a holistic study of all its achievements and tragedies. To do this, we must, first of all, get rid of the mere narrative attitude to history and turn it into a criterion of thinking at the level of sacred memory, which embodies the meaning that affects us, ourselves, our identity, our whole human value. We need to look for ways to restore historical memory, to raise it to the level of value.

Review of literature on the topic

Many books and scientific articles have been written on the philosophy of history. The term "philosophy of history" was introduced to science by M.F. Voltaire [1]. However, the philosophy of history has already manifested itself in the philosophy and historiography of antiquity. The idea of the existence of general laws of historical development was put forward in I. Gerder's "Ideas on the Philosophy of Human History" (1784) [2. 3. 4]. The idea of the unity of historical processes that has brought all peoples into its orbit has been recognized in all regions and has become a cultural-historical, moral value of mankind. The philosophy of history studies the objective laws of historical processes in the spiritual and moral sense, the ways of expressing the potential of humanity in history, the possibility of achieving universal unity. By the eighteenth century, the direction of the philosophy of history had changed radically. The influence, place and role of man in historical development, the principles of looking at history as a product of the human heart, inner world, spiritual world are formed. However, there were different approaches to this issue as well. For example, while Leibniz understood that metaphysical forces and ideas were predominant in history, Gegel considered the whole of reality to be history, in which the secular mind prevailed. In the XIX-XX centuries, along with abstract logic and theory of knowledge of history, A. Schopenhauer, J. Burkhardt, O. Spengler put forward such ideas as understanding history through depression, A. Toynbee optimism, and the founders of Marxism historical materialism [5. 6.].

In the East, the concept of the philosophy of history has its own peculiarities. According to Farabi, the development of society is guided by divine forces [7, 160]. He further enriched Aristotle's teaching on the development of society with his own ideas and views. Beruni, on the other hand, studied the stages of historical development through nature, astrology, astronomy, night and day, the change of seasons. In the centuries of "India" and "Monuments of Ancient Peoples", he approached the history of mankind from a philosophical point of view and put forward completely new views on the understanding of history. Beruni made an important contribution to the transition from secular myths, legends and myths to scientific knowledge and secular teachings in world historiography [8, 486]. The philosophy of Eastern history is viewed in several directions, and the analysis of events is carried out in conjunction with exemplary stories, exhortations, high moral standards [9, 248]. In some cases, history is approached geographically. Through travelogues, the history of society is created, the way of governing kings, policies, its

content is revealed. Through his concept of the philosophy of history, H. Hegel developed the ideas of I. Kant, substantiated the historical nature of consciousness, its dependence on historically changing forms of social life, as well as a comprehensive review of the dialectic of social consciousness with individual consciousness [10, 96]. He asserted that "dialectics consists of the nature of thought" [10, 85], and that thought "is active in everything connected with man and informs all mankind of his humanity" [11, 63]. Hegel's historical and activity in the study of consciousness applied the principle. He saw consciousness as the product of an individual's active action within a specific historical period.

Research methodology

In the course of the research, the methods of comparative analysis of the interdependence of historical and logical, objective, systematic were used.

Analysis and results

In the history of the world, according to Hegel, the consequences of human activities sometimes have different consequences than they thought and aspired to. This is due to the effect of 'alienation'. This is because the "cunning" of the mind sometimes causes people to act out of curiosity or as a result of not being able to see far. Ultimately, the desire of individuals becomes a necessity of the universal historical process. In *The Phenomenology of the Spirit*, this dialectical idea was further developed by Hegel, who rose to the level of the historical triumph of reason and freedom. Interestingly, the "cunning" of the mind does not bypass both ordinary people and great personalities. In this way, Hegel addresses the problem of the role of great personalities in history. According to him, through great personalities, the worldly spirit "knocks at the door of the modern world". Historical figures and the masses of the people experience certain complex relationships in this process. The activity of the masses of the people plays an important role in these relations for social development. In the ancient Greek state, as well as in ancient Rome, and in eighteenth-century France, under the influence of the Enlightenment ideology, the masses of the people united around the idea of freedom, according to Hegel, were able to achieve socio-historical 'integrity'. Of course, human development is a contradictory process and its perfection consists in the resolution of contradictions. There can be no development and progress without conflict. Consequently, the attainment of freedom in the universal historical ascent is also achieved by overcoming many obstacles. According to Hegel, the "rejuvenation" and "renewal" of the soul also play an important role in overcoming these obstacles. "The rejuvenation of the soul is not only a return to the old form, but also a self-purification, a processing" [12, 35]. The renewal of the soul allows its development to be enriched with deeper content. Hegel's philosophy of the soul consists of the doctrines of the subjective spirit (anthropology, phenomenology, psychology), the objective spirit (law, ethics, state) and the absolute soul as the highest stage of self-realization of the "absolute idea" (art, religion, philosophy). While each of them has many unique points of view, there are also conflicting considerations. While Hegel made the important point that racial differences between people could not be the basis for the triumph of the idea and ideology of racism, he concluded that races were the product

of the development of nations' "absolute spirit" and could not be eliminated. As a person gets older, in his opinion, "manfaat becomes more interested in maintaining the existing order" [13, 89]. Here, too, he is apparently a supporter of the philosophy of the uncompromising spirit, which prefers to live and develop within the framework of the order in which he lives. Views on the nature of the legal and moral relations interpreted by Hegel as a result of the development of the individual consciousness on the basis of the 'objective spirit' also confirm the above idea once again. Since the essence of the soul here is freedom, law is the transformation of freedom into a direct reality. Private property, on the other hand, is a manifestation of law, that is, according to Hegel; the essence of private property is the necessity of freedom rather than social relations.

Hegel's concept of historical philosophy is the scientific analysis of history, its perception, assessment of the political and spiritual environment of a particular period through the socio-political processes that took place, the study of the psyche, spiritual and moral criteria, attitudes to events, philosophical perception. defines the content of the concept of philosophy of history. Different experts have different approaches to the perception and study of history. After all, the aspects of human thinking are diverse, and there is no single pattern of understanding the past. Trying to create such a pattern is also wrong. That is why a number of major currents of the philosophy of history were born. To understand the philosophy of history from a theological point of view is to understand the past through the will of God and to give it a divine character, to understand it through divine content. The philosophy of metaphysical history is a system of concepts that is not limited by any boundaries and circles, but takes on different forms and appearances. According to the philosophy of idealistic history, the attitude to history is expressed mainly on the basis of ideas, moral concepts of man, spiritual experiences. The naturalistic approach to human history and life is seen as another major current in the philosophy of history. It focuses on the evaluation of human nature through emotion and feeling, and on the fact that human nature, character, determines its sphere of influence. It is through this feeling and emotion that understanding the world, looking to the past and evaluating it, determines the essence of this flow.

In Hegel's concept of the philosophy of history, the philosophy of history has a special place and role in the study of the history of the individual, the problems of man and society. There are also areas of philosophy of history that define the role of man in history and in the development of mankind in general, that is, in the example of the individual, as well as in terms of society, group of people, civic association (collective). Historical thinking and the philosophy of history serve as an important factor in building an enlightened society. Indeed, by understanding the past, by understanding it correctly, it is possible to make serious changes in people's psyche, thereby achieving a spiritual reform of life, lifestyle, and ultimately society. Where can this be seen?

Firstly, an understanding of life, an understanding of one's humanity, is formed through an understanding of history.

Secondly, through historical thinking and the philosophy of history, the meaning of today's life is more deeply understood, and the philosophy of the future is born. It serves to create the phenomenon as a person, the formation of character, through the formation of a unique way of thinking of each person.

Thirdly, through the study of history, it encourages the awakening of a citizen who has lost his identity under the influence of colonialism and the ideology of violence, who has completely forgotten his dignity, to form himself as a harmonious person who can defend his rights.

Fourthly, the awakening of national pride through the study of the past in the heart of a citizen whose ancestors were great, who made a great contribution to world civilization and human development, serves as a great spiritual power and great will power at a time when the country has chosen the path of independent development. At the same time, a citizen who realizes how great his past is, is indebted to the spirit of his ancestors, and once again realizes more deeply that he is very responsible to the next generation. It is this process of realization that leads to self-renewal, spiritual self-purification, self-reform.

Fifthly, a very deep, wide-ranging reform will be carried out, such as the renewal of society, the renewal of the way of life, through the spiritual and moral renewal of every citizen. This becomes a value as a key factor in the multifaceted changes taking place in today's era of reform. Indeed, political, economic and legal reforms will increase in value and effectiveness only if they are carried out directly through the human mind, thinking and heart. In addition, through the political level, economic knowledge, legal consciousness is formed a citizen of the period of spiritual renewal of independence [14, 544].

Hegel's contribution to the formation of the term "philosophy of law" as a science, theory. It was he who saw the philosophy of law as a theory, a field of science with a definite system. He critically studied the empirical heritage of Hobbes, Rousseau, Locke on law and the state, as well as the formal approaches of Kant, Fichte, and concluded them with the theory of absolute law. Hegel linked the objective spirit to a legal entity, which consisted of three stages: the subjective spirit (anthropology, phenomenology, psychology), the objective spirit (law, ethics, education), the absolute spirit (art, religion, philosophy) [15, 499]. The views of the philosopher are analyzed in detail, there is no need to repeat them. Hegel derives law from human will. An entity that acts with its own purpose, values, and will expresses the essence of the right of the individual. A person with private property is the basis, the source of objective law, and therefore civil society is a society of people with private property [16, 86]. Hegel connects laws and institutionalized norms, family law, economic relations, the systems that govern the system of government with the moral being, he sees it as the mechanisms that serve this being. It expands the objects of the philosophy of law by expressing views on free labor and expression, marriage, participation in the process of production and consumption, security and legal protection. His connection of the state and law with the free citizen, his free will, the free expression of his opinion is a special stage in the development of political and legal doctrines. It was Hegel who argued that law is a value associated with human

freedom, the absolute soul. In Hegel's concept of the philosophy of history, the reality of history is a set of concrete events, specific events, and relationships. Conversely, if it consists of a collection of abstract events, it becomes a myth. It loses its power of influence, its position. That may not be the case. The truth of history is directly the thinking of the people of a particular period and the logic of concrete life. This means that it can be understood and understood by studying the socio-political processes, events, phenomena and the main factor that caused them in a certain period, by studying the goals, interests and worldviews of the people of that period. There are no abstract events and concepts in history. History is perceived both logically and by nature through concreteness, and it reveals its content, its philosophy, in other words, its judgment, through concrete reality. In this sense, too, what is abstract, or how we approach events through abstraction, contradicts the truth of history. So, we can think about concrete events, concrete events, their conditions of origin, causes and essence. Only through such an approach can we correctly understand the thinking, philosophy, interests and attitudes that underlie concrete reality [17, 688-691].

Only this philosophy of history can express our conclusions about man and reality, humanity and progress. This philosophy of history, in contrast to psychology, theology, political science, cultural studies and other sciences, has a concrete approach to events, a concrete assessment of events. He thinks on the basis of this concreteness. Human destiny and reality in general are analyzed directly through concrete evidence. In order to approach history correctly, to understand it correctly, to study it correctly, we need to attach ourselves to the historical destiny, to live in it. Only then will we understand its vitality, its integrity, its full scope and scale, its essence. We can turn it into a criterion of thinking, a factor of philosophy. The more we experience the process of historical destiny, the process of historical destiny through our minds, hearts and minds, and the feeling of inheritance, the brighter the destiny of a particular person, the image of time and space. The whole image of man, time and space is fully embodied. Human spirituality, through its form and manifestation, is determined to some extent by historical reality and destiny.

In relation to history, when studying it, one must live with the idea that the whole historical process is my life; the whole human past is my past. Historical destiny, the past of the whole human being, must become my destiny, my life, my past, my experiences and my dreams. As a follower of that eternal process, a great and boundless tree, I must understand and feel that all history lives in my blood, soul, spirit and cells. That's when I study the lives of people who lived 2,000 or 3,000 years ago, and I don't come to the conclusion that it's just a strange time, history. On the contrary, he understands that the past of distant ancestors is a complex, sacred and revered memory of human life, its path of development. History or historiography is not merely a narrative, but a product of philosophy that emerges through rich thinking and broad observation, sound reasoning, and convincing thought. Only when we approach the issue in this way, historiography becomes a spiritual power, a high value, a spiritual need. He deeply felt that today's nationality, different administrative boundaries and human development are relative to history and life, that our ancestors

lived in this sacred land, regardless of what language they spoke, how they lived, traditions and customs of that time. We must approach the past consciously.

It evokes a sense of destiny to historical destiny.

In order to understand the truth of history, and especially to restore the truth of history, which has been falsified, deprived of its rich spiritual and cultural heritage, condemned to violence and dominant ideas, and served it, it is necessary to feel such spiritual closeness. When we always look at history in our hearts with a sense of inheritance, "it is my property, my wealth, my lineage, the spirit of my ancestors, my human touch and some part of my human dignity," we realize how deep and deep its meaning is. With such a feeling we can reveal the inner essence of history, its mysteries. We discover the great spirituality that pervades the destiny of mankind. Self-awareness begins, first of all, with the study of the past, with the need to know history. Indeed, every self-aware person seeks to know what family they were born into, who their ancestors were, what their ancestors did, and how they lived. He lives proudly with their qualities and heritage.

Knowing one's own lineage, studying one's origins, allows one to understand whether one is a deposit or a coincidence in life. At the same time, the environment makes him think about the world around him.

Indeed, exploring the universe is the only way to enrich our thinking, to broaden our worldview. The sense of understanding the universe is an incomparable power that encourages one to understand oneself, to understand oneself, to think about the universe and man. It is a miraculous force that awakens the intellect and will inherent in the whole human being. The wider and deeper we understand the universe, the more interested we are in the world of man and humanity, trying to understand it, to understand its essence, to study the relationship between man and life, humanity and being, in short, to be interested in human history.

There is no creature that lives forever in life. All beings have a beginning and an end. The reality between this beginning and the end becomes the history of life. In fact, only eternity and the thought that pertains to it are eternal in life. Times, processes, events and happenings are all transitory. However, as long as there is a higher being, man, who connects them and continues the tree of life, the eternity of life becomes the eternity of history and thought. That is why time is temporary and history is eternal. Therefore, history is inseparable from thinking [18, 188-290].

Indeed, events, processes change form, new events, new events change the meaning of life. It renews lifestyles and even beliefs. However, the tree of life and humanity, which has become a single eternity, unconditionally ensures the eternity and continuity of history. In the same way, events, happenings and processes continue to deny and reject each other. The integrity of history is the complete expression of these contradictions! The philosophy of history is inextricably linked with its concrete reality and philosophy of life! This is how historical thinking, historical memory is formed. It becomes an indisputable, unmistakable absolute truth, a supreme value. It affects the human heart and mind through the emergence of an interest in learning about its past. Even more important is the fact that the state itself is sponsoring the process of purification, such as the renewal of human thinking and

consciousness. It creates conditions for him. At the time of independence, man finally sees history as a measure of spirituality, a factor of national awakening. Such are the principles of development, the needs of civilization. We must not live in the past, we must not repeat it, but we must study it, study it, and come to definite conclusions. It is on the basis of these conclusions that we must determine our future and bring ourselves and society to spiritual maturity. We enrich our thinking, expand our understanding by restoring the past, putting the truth of history in its place, and begin to deepen our understanding of the philosophy of reform, the essence of reform, through the philosophy of life. As a result, we reform ourselves, renew ourselves. And finally, through this process, we renew society, we renew life. We enrich its content. Indeed, this is the highest value of the ideology of national independence, the large-scale reforms carried out by our state! In contrast to these conclusions, the more we forget the world, the more we forget ourselves. Such an event has taken place in different periods of human history - at different times. It encourages human beings to understand the history of all mankind by understanding life, understanding the universe, and realizing their worth as a higher being. Such a unique spiritual need awakens a sense of striving for perfection and maturity. It is this inner feeling that requires a person to look with interest at his past, his past and his ancestors, their legacy. Such a spiritual need allows him to deepen his historical memory, the emergence of a philosophy of history, through which he can clearly define his place in life. It encourages us to see the future. Then our thoughts and conclusions about history will be well-founded, our words will be effective, and our ideas will be viable.

Conclusions and suggestions

Thus, Hegel's philosophy, his attitude to history, opened a new era in the philosophy of history. He views the philosophy of history as a law of life, a process of spiritual formation, and a spiritual necessity of human development. Any ideas, goals, and aspirations have been shown to stem from this inner need and the level of spiritual maturity of the individual. This, in its entirety, leads to the conclusion that history is the product of human thought, spiritual and moral perfection. »Because they are the product of evolution, and concluded that the differences between them and them cannot be eliminated. As a person gets older, he thinks, "... he is interested in maintaining the existing order." Here, too, he is, apparently, a supporter of the philosophy of the uncompromising spirit, which prefers to live and develop within the framework of the disciplinary regimes in which he lives. Views on the nature of the legal and moral relations interpreted by Hegel as a result of the development of the individual consciousness on the basis of the 'objective spirit' also confirm the above idea once again. In this case, since the essence of the soul is freedom, law is the transformation of freedom into a direct reality.

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