STUDY OF THE DEVELOPMENT OF PHILOSOPHY BASED ON HISTORICAL PROCESSES

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Annotation: *In this article, the etymological aspect of thinking and intellect is discussed philosophically. The author dwells on the issue by comparing the etymological aspects of the problem of thinking in science and philosophy. He thinks that the phenomenon of thinking is expressed in the influence of social consciousness and social relations. It also connects the phenomenon of thinking with the appropriate tools and methods in its etymological analysis.*

Keywords: *Thinking, active process, universal tool, pure mind, man and society, action, primitive philosophy, totemistic, animistic, myth*

Аннотация: *В статье рассматривается этимологический аспект мышления и рассуждения с философской точки зрения. Автор останавливается на проблеме более подробно, сравнивая этимологические аспекты проблемы мышления в науке и философии. Он считает, что феномен созерцания является продуктом воздействия на общественное сознание и общественные отношения, выражения в них. Он также связывает феномен мышления с соответствующими инструментами и методами в его этимологическом анализе.*

Ключевые слова: *мышление, активный процесс, универсальный инструмент, чистый разум, человек и общество, движение, первобытная философия, тотемистическая, анимистическая, мифологическая теология.*

Introduction

Scientific research usually begins with the identification of the object (subject) and the basic concepts that apply to it. In our study, the object is scientific and religious thinking, and the basic concept is thinking.

The concept of "thinking" does not occur in other, international languages, such as English or Russian. We find its social and philosophical essence in the works of our great ancestor Alisher Navoi. The great poet and sage writes: "He is the one who does everything, the one who knows with thinking." [1] At this point, the poet wanted to declare that the ability to think, to be able to do, to know, to understand many things with the help of thinking is given to humanity. In another work, the poet emphasizes: **"Башорат аҳли таамму қилсунлар ва ҳамият хайли тафаккур қилсинлар"**

[2] The fourth volume of the Annotated Dictionary of the Uzbek Language, published in 2008, defines the concept of "thinking" as follows:

Thinking is "the process of thinking, thinking, reasoning, the active perception of objective reality in imagination, comprehension, and discussion, the ability to think." [3] In short, thinking is a reality that represents a way of thinking. It is a way of understanding

and expressing objective reality through thinking. We find similar views in the 2010 book Spirituality: An Explanatory Dictionary.

It is noted that thinking has the following functional features: thinking 1) reflects reality in a generalized way; 2) directly reflects the objective being; 3) the product of human creative activity, research; 4) is expressed, understood and explained through language. [4]

In our opinion, consciousness, reason, and worldview also reflect reality in a generalized way, which means that these subjective phenomena should be considered as attributes of thinking. Thought is not a product of thinking in itself, it is manifested through subjective phenomena such as intellect, perception, knowledge, and worldview. Therefore, to say that thinking "directly reflects an objective being" can lead to its identification with all subjective phenomena.

In the Dictionary of Philosophy, thinking is defined as "a highly structured matter, the highest product of the brain, an active process of perception of the objective world in concepts, discussions, theories, and so on." [5]

This "active process" brings to the fore the subjective phenomena of mind, cognition, cognition and worldview, which are the ones that activate thinking. In the Encyclopedia of Philosophy, thinking is interpreted more broadly. "Thinking is the highest form of objective perception of the world; the process of reflection of objective reality in the mind. In the process of consciousness, thoughts, reflections, ideas, hypotheses, etc. are formed in man, and they are expressed in the mind of the person in the form of concepts, judgments, and conclusions. [6] At the same time, the authors argue that thinking "emerges in the process of socially productive activities of people... Thinking is a product of social development. Like all social phenomena, the way of thinking is determined by social conditions. It exists only in connection with the mode of production, the social structure of society, ideological views and other social relations." [7] The fact that thinking is a product of social processes proves that it is a subjective reality like consciousness. But the way of thinking and reasoning manifests itself only through reason, perception, knowledge and worldview. It is impossible to think without them. For some reason, these features of thinking are not clearly reflected in the scientific and philosophical literature. The impression is that thinking is made up of thoughts, reflections and imaginations, and sometimes are realities related to the mind. Such an approach pushes back the originality of reason, rationality, perception, and leads to the abstraction of thinking. In our opinion, thinking is the search for ideas based on reason, worldview, and rationality. Hence, thinking is, from an etymological point of view, a subjective reality such as the search for thought, reasoning, and observation.

Literature Review

There is still no clear approach to the social philosophical and epistemological interpretations of thinking in the scientific literature. Therefore, if we look at it in accordance with the mind, knowledge, worldview, our thoughts on this subject become clear.

Depending on the subjects, thinking can be divided into individual, group, national, ethnic and universal. Each of them is an object of independent research. We are interested

in the aspect of social character, which is required, first of all, by the nature of social philosophy.

The mind is a factor that unites society and human activity on the basis of common norms and values. Only a society based on reason, perception, and man understands each other as two subjects, realizing that progress can be achieved by supporting each other. Aristotle once wrote, "Some act rationally, and their abilities are also rational." [8] If we interpret the philosopher's concept of "action" in a broad sense ("action is the source of life"), we come to the conclusion that social development is created through the intellect. The great French philosopher Rene Descartes elaborated on the social philosophical aspects of reason and cognition. He sees the mind as a "universal means", "ability", "all-leading", "natural power", "limited quality", "image of material things", "pure mind". According to him, a person's scientific research and intellect should consist of "reliable and unmistakable things" that they perceive. [9] "No knowledge can be acquired without mental intuition or deduction." [10] At this point, the philosopher refers to experiences based on reason, perception, and supports the knowledge formed through them. "It is not enough to have a good mind, the most important thing is to apply it." [11] In science, in philosophy, there is an approach to the mind, to perception, to the cognitive abilities of man, as an object, an object, but this does not negate the dynamic nature of rationality. The dynamic nature of the mind is reflected in its transition to practice, to human activity, to its objectification. The real life of man, as if it were outside the realm of his own life, is different from the requirements of existence, which philosophers see as "still in the categories of non-existent existence, purpose, and essence." [12] The category of "non-existent being" is covered in detail in the philosophy of Hegel and Heidegger, and the important point for us is that these categories are noteworthy in that they express how the human mind can perceive being. Being is not an object represented in a category, it is more suited to the concept of "non-existent being", that is, the antinomic. From the point of view of social philosophy, it is not the existence of the mind that is important, but its rational power, its influence on human and social life as a tool, and its activity in understanding the "non-existent being." [13] This social aspect of the mind has turned it, thinking, into a large, unique phenomenon in human life that determines the essence of activity. The study of issues of scientific and religious thought, the disclosure of the dialectical connection between them, should also be seen as an expression of this phenomenon. Then we realize that the mind is not a phenomenon "for itself", "pure intellect", but a phenomenon related to human and social life, and that any change in social existence is manifested as an effect of this phenomenon.

Research Methodology

Researchers who have defined thinking show that it is related to the mind. Yes, thinking is a product or a manifestation of the processes of consciousness and perception. But this is not just an appearance, in our opinion, it manifests itself fully when it acquires a social character. This leads to an appeal to the social manifestations of consciousness, intellect, that is, social consciousness and social relations.

The phenomenon of thinking is the product of the influence on social consciousness and social relations, their expression. The formation of this product consists of various stages. In the social philosophical literature, they refer to the social consciousness:

- individual, group, national and universal by subjects;
- subjective and objective in relation to objects;
- theomythological, philosophical, scientific by type;
- psychologically sensitive, empirical, metaphysical;
- ideological, pedagogical, liberal in terms of educational features;
- views, beliefs, ideals related to life goals;
- According to their functional aspects, enlightenment is divided into educational, technological, prognostic, etc.

These classifications and approaches are noteworthy from a scientific point of view, as they allow for a systematic functional analysis of the object. It is well known that structural functional analysis consists of certain systems according to the intrinsic, intrinsic properties of the object, which reveal the permanent and dialectical interdependence of these systems.

If we proceed from the goals and directions of our research, it is expedient to analyze the phenomenon of thinking from a mythotheological, philosophical and scientific point of view. Such an approach allows, firstly, a harmonious approach to secular knowledge and religious knowledge, and secondly, helps to clarify the methodological aspects of the problem, thus giving a scientific, philosophical and positive direction to the research. This approach is consistent with the "scientific positivism" of O. Conte and G. Sepenser. [14]

Analyses and Results

In theomyphological views, according to modern interpretations, the factors of reason, cognition, are not a priority, they are manifestations of non-vital, fantastic and irrational perception of an objective being. Yes, today scientific and secular knowledge does not recognize theomyphological views very much, if applied to them, it imagines them as archaic concepts, the expression of the first manifestations of consciousness, the reflection of irrational experiences. However, in our opinion, the mythotheological imaginations were the product of their time, a real reality for primitive people. According to E. Taylor, a well-known ethnographer and culturologist, the animistic, totemistic views reflected the philosophical thinking of primitive people, which was important for the next stages of thinking of primitive people as the relationship to the world, the environment, life. [15] It was a stage of contemplation in which primitive men did not separate themselves from the wider world, they accepted supernatural forces and, as social consciousness was not yet a sufficiently developed, fantastic imagination as realities for themselves. The fact that the first, primitive thinking consisted of non-vital elements was not a tragedy for the people of that time, because with the help of this thinking they understood the world and perceived themselves, entered into relationships. Animistic, totemistic, and anthropomorphic views, as the "primitive philosophy" of their time, took root in people's minds, imaginations, and relationships, and the whole consciousness was a subjective reality within these fantastic imaginations. Later they became theological concepts. Thus, the combination of mythological and theological thinking took place in people on the basis of the formation of

a certain life experience, rational thinking. The basis of rational thinking in religion did not go unnoticed, it enriched the mythological imagination with certain elements of thinking, that is, understanding. Therefore, there is a certain rationality and mythological elements in theological views, and it is this harmony that has led religion to take a deeper place in people's lives as a real reality.

Conclusion

The history of thinking shows that people could not remain within the framework of "primitive philosophy" in the process of evolutionary development, evolutionary development forced them to enrich their non-vital imaginations with new approaches, rational thinking, intellectual research. Later, religion, like mythological notions, became their real existence, a reflection of their social life. [16] That is why later in thought, especially in philosophy, the prevailing view was that subjective views, rather than real life, predominated, and built the whole way of thinking on the traditions of subjectivism. [17] In the new epoch, when religious philosophy became a major current, and reliance on reason, reason, and rationality came into force, B.C. Spinoza, D. Yum, Gegel, V.Solovev, N.Berdyaev, V.Rozanov, P. Supported by Florensky, M. Heidegger, etc. are paradoxes in thinking. In the legacy of these philosophers, mythotheological thinking reached its peak, and their religious and philosophical research allowed not only to preserve the original primitive philosophy, but also to discover new aspects of mental thought.

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