

PHILOSOPHICAL COMPARATIVISM IN THE CONTEXT OF PROBLEMS OF ANCIENT WESTERN AND EASTERN CULTURAL COMMUNICATION

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Abstract: Ancient Eastern and Western philosophy is the prelude to scientific and spiritual development of mankind. Regardless of the uniqueness and uniqueness of their development, they have some common laws. Philosophical comparativism, as a field of historical-philosophical research, compares the various levels of the hierarchy of Western and Eastern philosophical heritage. Philosophical comparativism leads to new historical and philosophical paradigms and defines new directions for considering the modern historical process. In this article, the interaction of the ancient Western and Eastern cultures is highlighted, views on historical-philosophical processes, the history of philosophy as a dialogue of philosophical cultures are studied.

Key words: philosophical thought, primitive community, antiquity, teaching, comparativism, Confucianism, Zoroastrianism, dialectic.

INTRODUCTION

Philosophical comparativism includes the history of comparative studies and examines comparative approaches found in comparative metaphysics, comparative logic, comparative history, and other disciplines. Philosophical comparativism studies not only the subject of research, but also the method, the interaction and relationship of Western and Eastern philosophical traditions. In the context of the paradigm of the unity of universal knowledge and culture, the subject of philosophical comparativistics is to compare the teachings, systems and concepts of various levels of Western and Eastern philosophical heritage. Since the 19th century, comparative philosophical studies aimed at understanding the thought of different regions have risen to the level of necessity to identify, describe, and philosophically explain the unique and interconnected ideas of the East and the West. It is philosophy that helps to understand the relationship between Eastern and Western cultures and can become an indispensable factor in the study of their basic beliefs and values.

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LITERATURE ANALYSIS AND METHODOLOGY

In its historical development, the method of philosophical comparativistics developed in terms of both theory and methodology. Due to the development of dialogue between different philosophical cultures, the increasing openness of the world "philosophical space", famous philosophical thinkers emphasized that philosophical comparativism should be considered as an independent branch of the history of philosophy. Philosophical comparativism helps to solve the problems of traditions expressing different values in these cultures as a result of studying the similarities, interrelationships and differences of different cultures, that is, it philosophically analyzes the value of cultures, the value of life and peace. Philosophical comparativistics, while solving its own problems, is related to understanding the development and existence of thinking in different regions, countries, and civilizations, and includes the most advanced knowledge in the field of comparative linguistics, literary studies, sociology, jurisprudence, religion, political science, and culture. [1; 8]

As one of India's leading philosophers of comparative philosophy, Pulla Tirupati Raju, has pointed out, the subject of the comparative study of East and West is based on philosophical traditions that support different values of the East and the West. The goal of philosophical comparativism is to advance a synthesis of cultures that presupposes development instead of dominance, appropriation instead of coercion, expansion of worldview instead of narrowing, and inclusive flourishing instead of limitation. [2; 288].

As stated by H. Boltaboev: "In the current process of globalization, the method of dividing the entire world into two large regions, such as East and West, and putting them in opposition to each other, from its social factors to the concepts of art, is completely outdated. Such Eurocentrist methodology is also discrimination against the ingenuity of some nations that have made a great contribution to the development of world civilization. In addition, in the process of using the comparative-historical method formed over the centuries, not only from the point of view of the influence of one on the other, but on the basis of the laws of mutual existence, using comparative and structural methods can have the expected effect" [3; 5].

Today, philosophical comparativism presents the idea of a world philosophical synthesis, leading to new historical and philosophical paradigms necessary for understanding the interaction between the East and the West.

DISCUSSION AND RESULTS

Philosophical thought arose on the basis of mythology as the primary form of social consciousness, both in the East and in the West. Mythology is characterized by a person's inability to separate himself from the environment and explain events according to natural causes. Man explains the world and all the events in it by the actions of gods and heroes. But in mythology, for the first time in the history of mankind, a number of philosophical questions are raised: how the world was created and how it develops, what is life and death, and so on.

In the primitive community, mythological, religious-philosophical, moral and aesthetic, social production, legal and other ideas were mixed in people's minds, not separated from each other. Later, it turns out that these perceptions become independent forms of social consciousness, but

their influence on each other remains. Based on them, the worldview of one or another nation that lived in a certain historical period and is at a certain level of social development is formed and synthesized.

The German philosopher Carl Jaspers in his book "The Foundations of History and Its Purpose" (1948) recognizes humanity and culture as the main content of history. The most famous idea of Jaspers is the axis time (the concept of a periodic circle), that is, the time when the basis of world history was created, he calls the axis of world history.

The essence of Jaspers' idea of the bullet time, the time when the foundations of human spirituality were formed, is associated with the activities of several prophets and thinkers.

According to Jaspers: " In the 9th and 7th centuries BC, the three cultural worlds of mankind - Ancient Asia, Greece, India and China surprisingly simultaneously and independently came to a universal answer and decision in the fields of religion and philosophy. Since then, Zoroaster, Jewish prophets, Greek philosophers, Buddha, Lao Tzu, and Confucius have synchronously shaped the world and teachings. As a result, they later developed and changed, systematized, awakened or transformed, reformed. As a result of this interaction and process, a philosophical explanation of world religions and human history was created." [4; 49-50]. According to Jaspers, the purpose of history is the realization of the unifying potential of culture, that is, the harmonious unity of humanity.

The interconnectedness and interconnectedness of the West and the East is one of the most important dynamic elements of their culture and philosophy. For example, the history of the ancient world can be understood and imagined because the Greeks mastered and understood the scientific and mythological ideas of the peoples of Mesopotamia, Iran, Asia Minor, and Egypt. [5] Western and Eastern philosophy emerged as a form of social consciousness with the emergence of class society and the state. For example, the emergence of philosophy in ancient India occurred approximately in the 1st millennium BC, when slave states began to form in its territory.

Hindu philosophy is closely related to life, practice, is free from dogmas, does not separate man from God. In ancient India, literary-aesthetic thinking promoted mythological beliefs and universal ideals. In the Indian tradition, the values of social life, such as morality, pleasure, and material wealth, are recognized as values that serve as a means of achieving spiritual liberation. Belief in the healing nature of nature forms the basis of Indian mythology and art.

In the philosophical comparative studies, views on the characteristics of Chinese philosophy are presented in a systematic form by Raju in his work "Introduction to Comparative Philosophy". The work reflects the views and concepts of the comparativist philosopher Chen Yuntze. According to Yuntze, philosophy in China became an independent science under the influence of the West, because Chinese philosophy even sought to build metaphysics on the basis of human emotional nature, and "eternal truths" had a moral character. [6;164-167]

In Greece, ancient philosophy arose in city-states ("polises") at the border of the VII-VI centuries BC, first on the western coast of Asia Minor (Ionia), then - in the cities inhabited by Greeks on the island of Sicily, and in Greece - in Athens (V century BC), and the ancient world was connected with the emergence and development of the class, slave society, which created conditions for the

development of culture. The emergence and development of philosophy in ancient Central Asia is also related to the development of class (feudal) society and the formation of the state.

In ancient Chinese philosophy, two directions stand out. These are Daoism and Confucianism. An important sign of Daoism is space (cosmos) and the eternal and eternal beauty of nature; and the level of society and human beauty is determined by how close it is to the beauty of this being. Confucianism raises the issue of moral beauty; the moral-aesthetic ideal is considered its most important sign. According to Confucius, the main part of culture is the national traditions and rituals of the people. "Li" is a ritual, a national image. According to Confucius, one of the national traditions - politeness, respect for parents and state leaders - shows that this nation has a high culture. The concept of "Li" is not only a national tradition, a religious belief, but also an aesthetic concept that distinguishes between good and bad, greatness and inferiority. Music - yue is also a component of "Li".

The Greek philosopher Plato also states that people who praise beauty and reject evil are good at singing and music. Plato wrote in "Laws" that a person who appreciates beauty and understands classical music well, and rejects evil and unpleasantness is a better person.

The ancient Greek society was created as a result of the comprehensive influence of the socio-historical systems existing in the Middle East. This, in turn, had an impact on the material and spiritual culture and structure of the ancient society. This had a significant impact on the material and spiritual culture and structure of the ancient society. Greek culture tried to creatively absorb all the achievements of the civilizations of the Middle East, Egypt and Mesopotamia (Sumeria and Babylonia). As the British archaeologist Woolley noted, "Greece combined the cultures of the Medes and Hittites, Phoenicia and Crete, Babylon and Egypt." But the roots are deeper: Sumer is behind all this." [7;193] Historians evaluate this historical process as "orientalized revolution" in the history of Ancient Greece.

Despite the differences, there is not only interdependence, but also a certain parallelism in the cultural development of the East and the West. For example, a number of artistic canons were found to be similar in Eastern and Western art - in ancient world, Byzantine, Indian, Tibetan painting and sculpture, the ideals of human beauty were built in the same iconometric proportions. Parallels and differences in the development of philosophical ideas are reflected in a number of schools and views.

In any philosophical system, the problem of man, his worldview, and issues of his spiritual and moral world occupy a certain place, which in turn helps to solve the problem of improving interpersonal relations and organize the socio-political structure of society. Western and Eastern philosophies aim at universal human values. He studies phenomena that are always interesting to man. For example, as shown in the ancient oriental source "Avesta", man tries to find an answer to the question "how to think well, speak well and do well." In order to enjoy these unique fruits, a person should acquire philosophical wisdom: he should be able to focus on the world and its understanding, man and nature, the meaning of human life, and other similar problems.

The Greek philosopher Aristotle in his advice to King Alexander said, "Know that if you are immoral, you will not be able to reform the citizen. Since you are lost and wandering, you cannot

guide them. After all, how can a blind person be a guide to others? Can he make another poor person rich? How can someone who is humble himself make someone else famous and dear? It is known that no one who wants to reform cannot reform others until he reforms himself”.

In the philosophy of the ancient world, East and West, idealism appears in its two forms: objective idealism and subjective idealism. In Eastern philosophy, this is "yoga", Buddhism, Jainism, Zoroastrianism, Confucianism, Daoism philosophy, in Western philosophy - it is the philosophy of Pythagoras and the Pythagorean Association, the philosophy of the Eleutian school, as well as the philosophy and schools of Socrates and Plato. For example, the ancient Greek philosopher Plato, who lived and worked in the 4th century BC, teaches about the existence of two worlds - "the world of ideas" and "the world of things". In Eastern philosophy, the discreteness of matter, its structure is not a problem. In it, matter is treated as a unit with a certain factor or form that "creates" the soul, or as a certain substantial basis. In Western philosophy, knowledge is considered not as an empirical, emotional and rational process, but also as a logical process, that is, the problems of logic are thoroughly studied. Socrates, Plato, especially Aristotle made a great contribution to the study of these problems.

In Eastern philosophy, only the school of Indian nyaya (samsar, rule, reasoning, introduction to the subject, logic) dealt with the problems of logic. Nyaya emphasized the importance of observation in solving philosophical problems. He explores the four sources of truth: perception, inference, comparison, and proof. These resources provide access to real knowledge. In general, the philosophy of the ancient East is more self-awareness.

The "world of ideas" consists of general concepts, and the "world of things" is a reflection of the "world of ideas": in the "world of ideas" there are ideal essences, and the "world of things" consists of certain things that are the product of these essences. Plato's teaching about ideas is reflected in his works "Triumph", "Phaedon", "State", and the thinker's works "Parmenides", "Sophist", "Critius" are devoted to the problem of the relationship of ideas to the material world. . According to Plato, matter is the pure "opposite" of the idea, its "opposite essence".

The essence of matter is an idea. The real being is the ideal being, reminiscent of the pyramid. At its core lies the idea of beauty, which acts as "the essence of the basis of knowledge and action." The idea of goodness and the idea of truth (truth) take place next to it. Thus, Plato created a philosophical system of objective idealism, which assumes that the "world of ideas" gives rise to the "world of things".

At the same time, it should be noted that the philosophical views of most Eastern and Western philosophers are not only materialistic or only idealistic. They also combine other ideas. But one or another solution to the problem of the relationship between matter and mind in its various forms - from the understanding of the cosmos and nature to man and his personal existence - always indicates a particular worldview of one or another philosopher or philosophical school.

Western philosophers of the new era, starting with Hegel, put forward two main philosophical methods - dialectic and metaphysics. These methods were not consciously perceived by the philosophers in the conditions in which the philosophy of the ancient world developed. They

followed spontaneous, or more precisely, philosophical doctrines, systems, and views as methods intrinsic to them.

Philosophers usually understand the general interrelationship of phenomena, their conflict, movement and development, the unity and diversity of the world, the "common way" or Logos as a certain natural law. For example, according to Heraclitus, nature (fire) undergoes a continuous process of change, that is, he sees the source of existence in development and change: as the philosopher stated: "Everything happens through struggle and necessity."

The word "dialectic" was first used by Socrates. With this word, he expressed the skill of conducting dialogue aimed at establishing the truth through effective debate and opposition of opinions. Sophists followed the same interpretation of dialectics. They have developed a unique dialectic of denial, actively moving the human mind, which is constantly trying to find the bottom of the truth in the environment of constant debate.

Plato also studied the problems of dialectics. By dialectics, he understood relative "existence" and "real existence". He wrote many of his works in the form of dialogues, embodying examples of ancient dialectics. He analyzed action and inaction, difference and reality.

Dialectic is also characteristic of ancient Eastern philosophy. A lot of unique dialectical ideas have been put forward in the concepts of the ancient Eastern philosophers dedicated to self-realization and human self-improvement, including Buddhism, Yoga, Confucianism, and Zoroastrianism.

For example, in the teachings of Zoroastrianism, "Ahriman" and "Ahuramazda" represent the eternal struggle between good and evil and the victory of good in it. According to the Zoroastrian philosophy, good and evil live in the inner world of people. A person can be on the side of Ahriman or Ahuramazda, because the Angel of Good always urges him to do good, but the evil Ahriman urges him to do evil, and this conflict continues until the end of a person's life.

Religion looked at the philosophy of the ancient world with an alien eye, especially materialistic teachings. For this reason, the acquisition of the philosophical heritage of antiquity was not objectively approached, this heritage was acquired in parts, and it was allowed to spread idealistic ideas that mainly strengthen religious beliefs.

In the process of historical development and historical-philosophical knowledge, the comparativistic method has been enriched both theoretically and methodologically with new aspects. The emergence of new requirements in the socio-historical practice, the expression of the development of mutual communication of different philosophical cultures, created the ground for the development of philosophical comparativistics as a separate field in the world "philosophical space" in the 20th century. As M.T. Stepanyants noted: "The problems of philosophical comparativism are now focused on further softening the dialogue between the East and the West, although there are many unclear problems in the methodology of comparative analysis, including those problems that are observed in the practical application of the philosophical dialogue between the West and the East" [8;151-157] .

The importance of philosophical comparativistics is that if for long periods the philosophical traditions of the East and the West were opposed, in the present period this field is approached through dialogue and synthesis.

SUMMARY

In conclusion, it can be said that the method of comparativistics is present in any historical-philosophical research. The formation of a philosophical idea always goes through the stage of comparative analysis. The method of comparativism, which is a scientific approach to many theories and assumptions of certain disciplines, includes finding similarities and differences in arguments and concepts as a criterion for evaluating knowledge. Philosophical culture, which embodies the characteristics of modern civilizations, traditions and schools, is considered to be the criterion of evaluation in philosophy. Philosophical culture covers the comparative, systematic and dynamic aspects of various spheres of human activity and existence. Thinking about the dialogue of cultures in the context of philosophical comparative studies shows that there is a dialogue of philosophical culture through a comparativist approach, and in turn, cultural dialogue is a methodological element of philosophical comparativistics. The dialogue of cultures, especially the philosophical thinking of the ancient East and the West, includes the interaction of different cultures, the connection of regions, and spiritual convergence in large cultural scopes. This, in turn, will create an atmosphere of mutual respect between cultures.

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