

## Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.234	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 1.042	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 2.031	

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2017 Issue: 01 Volume: 45

Published: 30.01.2017 <http://T-Science.org>

**Gulnoz Mirahrarovna Ruzmatova**  
Professor, Doctor of Philosophy  
National University of Uzbekistan  
Tashkent, Uzbekistan  
[naumenko06@mail.ru](mailto:naumenko06@mail.ru)

### SECTION 30. Philosophy.

## THE COMPARATIVISTICS OF METHODOLOGY ISSUES IN THE STUDY OF PHILOSOPHICAL HERITAGE

**Abstract:** *Our scientists who are working in the field of social subjects are paying major attention to the study of our people's rich heritage and invaluable and priceless spiritual traditions left for us by our ancestors. As is known, there were one-sided approaches with distortion to this issue. It requires time to come over these policy, ideology and ideological principles and terms which they have created, and to learn to think freely in a new way. To achieve this, we should arm ourselves with the pearls of the present philosophical views of the present time. Only in such case, we would be able to correctly and fairly assess the development of philosophical thoughts, to the progress of developing thought in our country and the main contemporary problems present philosophy.*

**Key words:** *europcentrism, asiacentrism, arab renaissance, western spirit, western thought, western philosophy, eastern thought, methodology.*

**Language:** English

**Citation:** Ruzmatova GM (2017) THE COMPARATIVISTICS OF METHODOLOGY ISSUES IN THE STUDY OF PHILOSOPHICAL HERITAGE. ISJ Theoretical & Applied Science, 01 (45): 60-63.

**Soi:** <http://s-o-i.org/1.1/TAS-01-45-10> **Doi:**  <https://dx.doi.org/10.15863/TAS.2017.01.45.10>

### Introduction

In the history of philosophy, the issue of methodology is one of the topical problems. According to definition in the philosophical encyclopedia, methodology (Greek – method, way, logos – teaching) is teaching about method [1, 409-420]. Every subject, which studies different fields and specific features of the world, has its research object. In line with this, every field improves its object. As the philosophical method is a method to cognize and study the world as a whole, it has universal characteristics. This gives the general logic of cognition and studying. The formation of philosophical methods also has its own history. Ancient Greek philosophers Socrates, Plato and Aristotle have made great contribution to the study of philosophical method.

Socrates put forward the idea of dialectic method of achieving the truth through various discussions and disputes, paid attention to the method of forming new thought and to the method of finding the truth in mutual conversation and discussion. Plato paid attention to the method of developing the thought – dialectics. The progress of thinking develops based on objective logic, cognition consists of understanding the essence of a concept, he says. The theory of Aristotle is that he showed the

role of induction and deduction in revealing the truth. He worked out universal method of real cognition based on the categories of forms of dialectic thinking which form cognition and based on teachings about laws and forms of thinking. Such medieval philosophers of the East like Farabi, Ibn Sina and Beruniy implemented the works of Aristotle into science and developed them. In the new era, Bacon laid the foundation of inductive, empiric method. Galileo and Descartes also paid huge attention to the significance of mechanical method in natural sciences. The role of Kant and Hegel was also great in the birth of dialectic method. Kant has shown that the theory of cognition is a process based on dialectics. Hegel developed the dialectic method as a universal philosophical method, worked out its categories and laws.

### Materials and Methods

As is known, by the middle of XIX century K. Marx and F. Engels applied the dialectic method to materialistic views and created dialectic materialism. They analyzed dialectic materialism as a subject on the general laws of the development of nature, society and thinking. At the same time, they applied dialectic method on the development society and



## Impact Factor:

<b>ISRA (India)</b> = 1.344	<b>SIS (USA)</b> = 0.912	<b>ICV (Poland)</b> = 6.630
<b>ISI (Dubai, UAE)</b> = 0.829	<b>PIHHI (Russia)</b> = 0.234	<b>PIF (India)</b> = 1.940
<b>GIF (Australia)</b> = 0.564	<b>ESJI (KZ)</b> = 1.042	<b>IBI (India)</b> = 4.260
<b>JIF</b> = 1.500	<b>SJIF (Morocco)</b> = 2.031	

studied society as a historic process which develops from one phase to the other and created their teaching on social and economic formation. Later, the teaching of Marxism, that is, dialectic and historic materialism developed further and during the soviet times they became as dogma, became very much ideological. Any other views were interpreted as something against them.

Thus, the issue of method in philosophy was formed and developed during various historical periods differently. Great philosophers while creating their own philosophical systems worked different methods and used them effectively. Consequently, it was proved that any method consists of different periods and sides. However, they might be seen differently based on the supremacy of a specific side. For example, here are some of them which are widely common in literature on philosophy, according to philosopher and scientist I. Rahimov:

1. The dogmatic method appears based on the supremacy of laws on strict logic and norms. When dogmatism, as a method of philosophy gives assessment to events, it does not take into consideration the specific reality, condition, place and time. However, at the same time, dogmatism could be the beginning of any method. In reality, any form of scientific cognition is the mastering of the old, observes rules. These rules become absolute in dogmatic method.

2. On the basis of being critical and reflexive, which means being critical about one's own theoretical activities, the method of relativity appears. In line with this method, the conditional sides of cognition become absolute. The concept of inheritance in development is ruled out and great attention is paid to the point that everything is in constant change.

3. The dialectic method appears as a result of the synthesis of the aforementioned methods [2,97].

Thus, these methods played different role during different phases of the development of philosophical thinking. Every method has its own positive and negative sides. If Aristotle's formal logic played a great role in the emergence of the method of dogmatic thinking, the method of relativity played a special role in the transition to the system of new era's philosophical thinking. However, during the 1930<sup>th</sup> and 1940<sup>th</sup> on the basis of analysis of changes in subjects on nature and society and changes in social life, dialectic method came to field and it fit the philosophical analysis of the level of development of that era. Even at the present time, when interpreting these relations, one could use it to certain extent, because dialectic method gives the internal movement of development, its link between each other and the logic of contradictions. This means, anything, process and event appears, develops and ends its life and acquires the next quality. However, for some time it preserves

its stability. In this sense, after the dialectic, metaphysic methods in philosophy, without ignoring the significance of these methods, such new philosophical methods like humanistic dialectics, synergetics, hermeneutics, structuralism and spiritual analysis and they are being widely used in science and social life. These issues could be a separate topic for discussions. For this reason we thought that it would be enough just to count them.

Generally speaking, as is known, philosophy is one of the ancient subjects, during over two thousand years of its history, its tasks and structure changed and became rich. In ancient Greece, during VI-V centuries BC it appeared as a single subject and slowly other subjects began to separate from it. In particular, in the middle ages, thinkers from the East and Central Asia made great contribution to the progress of the latest phase of philosophy. The scientific and philosophical heritage of such scholars like Kharezmi, Fargani, Farabi, Ibn Sina and Ibn Rushd played an important role in the formation of Renaissance culture in Europe as well. A philosopher and scientist M.M.Hayrullayev says: "Culture, art, science and education developed during Renaissance in the history of the East. This period, which appeared and existed like a lightning in conditions of feudal oppression and Islamic dogma, played an important role in the spiritual history of the mankind. It served as an era linking the ancient East and Greek culture with Renaissance in Europe and the culture of a new era, and as an era which ensured consistency and heritance between them" [3,7]. Thus, scientific researches proving what was said above were carried out during the 1960<sup>th</sup> and 1970<sup>th</sup> in Uzbekistan in a wide scale and systemic way.

At this point we should mention that during these times, while studying the spiritual culture, particularly the social and philosophical heritage, it became clear about the existence of two contradicting tendencies from methodological point of view. According to the views of philosopher and scientist M.M.Hayrullayev: "The first is an attempt to truly and fairly depict the real role and significance of the peoples of East and West in the development of spiritual culture of humanity and social and philosophical thoughts. There is no such special problem called the "spirit" of "East" and "West" in this tendency and this progressive aspiration finds its theoretical and methodological foundations and objective demonstration in scientific philosophy.

The second tendency consists of contempt of the spiritual culture of the people of East, giving more preference to "European culture" than "Eastern culture", extolling the "western spirit", disrespecting the philosophical heritage of the people of the East, and this tendency is widely spread in the bourgeois historic and philosophical literature and oriental studies" [4,6]. According to this europecentric



## Impact Factor:

<b>ISRA (India)</b> = 1.344	<b>SIS (USA)</b> = 0.912	<b>ICV (Poland)</b> = 6.630
<b>ISI (Dubai, UAE)</b> = 0.829	<b>PIHII (Russia)</b> = 0.234	<b>PIF (India)</b> = 1.940
<b>GIF (Australia)</b> = 0.564	<b>ESJI (KZ)</b> = 1.042	<b>IBI (India)</b> = 4.260
<b>JIF</b> = 1.500	<b>SJIF (Morocco)</b> = 2.031	

principle, that is to say, contempt of culture of the people of East, attempting to disrespect their culture appeared mainly among the Western scholars of oriental studies and reached its peak in the middle of XIX century. During that time various teachings on substantiating the Western world's policy from theoretical point of view emerged in ideology. Totally ignoring the great contribution to the culture and spiritual riches of the people of East became widely spread. Attempts to destroy the culture of the people of East, describing the peoples of Western Europe as the highest race, viewing only Europe as the centre of science and philosophy increased.

“Western spirit”, “Western thinking”, “Western philosophy” were put against “Eastern weakness and madness”, Eastern mystic and believers. At present, all positive intellectual, spiritual and physical features are used for the first type, and all the negative things are forcefully labeled against the second one. This process especially became very much widespread by the end of XIX and beginning of XX centuries.

Ignoring the history of social and philosophical thoughts and the philosophical heritage of the people of the East, peoples of Central Asia in particular, drawing a complete parallel between the Eastern thinkers and European and ancient Greek philosophy and the tendency of recognizing only the Western Europe's philosophy were almost the lead in the literature of that time devoted to the history of philosophy and oriental studies.

One more issue, one cannot say that all European scholars specialized in oriental studies together and during all the time of historical development had absolutely the same stance and shared the same opinion. It would be totally incorrect to ignore the achievements of European scholars in this field based on the one-sidedness of European oriental studies and their principles.

In particular, it would be incorrect to accuse all European scholars of oriental studies of being reactionary europecentrists and thus completely ignoring their achievements in the study of the history of the East. The European oriental studies and history of philosophy have rich experience in the research of specific material, gathering facts and working out clear methods of researches and one could even find important thoughts and works in this field.

Thus, the significance of philosophical teachings and ideologies are characterized not whether or not they are similar with the “western thoughts” and their influence on them, but by the extent of philosophical teachings' content, to what extent they are scientific and by their positive impact on the development of culture and art and on leading social movement in a specific country. Only this measurement will give the opportunity to fairly

assess the history of social and philosophical thoughts of every nation.

Another trend which is against europecentrism prevailing in the social and philosophical literature, that is to say, asiacentrism also emerged in Uzbekistan. In contrast to europecentrism, asiacentrism put the East against the West and Asia against Europe and it also promoted the idea of territorial principle. It tried to relate the culture of humanity, all achievements of science and philosophy to Asia. The asiacentrism trend especially tries to promote religion and calls for uniting under this feature. Through such concepts like “Islamic culture” and “Islamic mission” mostly the group, nation or people who promoted this religion and spread it were put in the first place, and the peoples of Central Asia and the Caucasus who when Islam first appeared in VII-IX centuries became subordinate to Arab caliphate, were even not mentioned.

Thus, concluding the aforementioned thoughts one could say that extolling the culture of one nation by disrespecting and discriminating the culture of another people is completely against scientific principles, the history of culture, scientific and objective theory. The history of the world people's culture, social and philosophical thoughts should not be presented based on various schemes and dogmatic principles, on the contrary, they should be presented from scientific point of view, fairly and as part of the role of entire historical process of nations and countries.

At this point, we should briefly speak about another tendency in the studies of philosophical heritage. The cultural development in IX-XII centuries in the Middle and Near East in the works of European scholars of oriental studies is given as “Arab Renaissance”, but this is not based on truly historical facts and does not reflect objective reality at all. The researches carried out by the scholars of our country have proven that all nations which were under the subordination of the Arab caliphate made equal contribution to the Renaissance of that period with their cultural achievements and they all together made the Renaissance of IX-XII centuries as a whole. During the Renaissance of Europe, like Latin, the Arab language also turned into a means of scientific relations and used to ensure the spread and popularity of scientific works to the Middle and Near East. The fact that the works were in Arabic, if one looks at the issue superficially, it might lead to a wrong conclusion that the creator and author of these works were Arabs. The “Arab Renaissance” is the consequence of that. In reality, the term of “Arab Renaissance” should be used to describe the cultural development which took place during IX-XII centuries in Egypt, Syria, Iraq and other Arab countries [3, 13-14]. Through Arabs, comments written in Arabic on the works of Greek scholars and



## Impact Factor:

ISRA (India) = 1.344	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHIQ (Russia) = 0.234	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 1.042	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 2.031	

thinkers, and Arabic translations entered Europe. From this point of view, the era of Renaissance culture of the Middle and Near East played a great role in familiarizing Europe with the culture of ancient Greece.

Thus, the best achievements and spirit of the East's Renaissance, through preparing Renaissance period in Europe and actively impacting on it positively, contributed to the development of common-to-all-mankind culture, natural and scientific thoughts and progressive ideas. Of course, there were differences in the formation and development of the culture of Renaissance periods in Europe and the East, but as philosopher and scientist M.M. Hayrullayev said: "... there is an ideological link as well and these differences are seen in the world culture of a single whole phase, in the general progress of world philosophy's various fields" [5, 66]. We think that it is appropriate to mention the views of a Russian scholar S.B. Stulginskiy: They all lived under the principle of "West is clever", "East is wise", "West is wide", "East is deep" and "West is movement" and East lived with hope and expectations. Legends are born from dreams and hopes, later philosophical systems are formed from people's legends. People's legends are the foundation of philosophy. If prominent scholars in the West are active, in East they are philosophers. Scientists have discovered not only deep philosophical systems in legends of the East, but they have found the beginning of all philosophical trends and the beginning of Indian and European mythology as well. A teaching on the evolution of all creatures on the Earth was worked in the East many centuries before the West" [6, 5].

### Conclusion

As a conclusion we could say that during the times of the Red empire, philosophical heritage was

also studied from the point of view of Marxist methodology, the historical development of philosophical thoughts were put against it, and they assessed based on the principle of their party and class affiliations. This principle was also widely used in studying the cultural and philosophical heritage of other countries in this union. At the same time, as a result of research work carried out by our philosophers and scientists, the groundlessness and one-sidedness of such widely spread teachings in the world philosophical literature like eurocentrism, asiacentrism, nihilism and racism have been proven based on scientific facts. In particular, it was pointed out in the ruling ideology of that period that while studying the heritage of every nation, one should approach it with fairness, wisdom and without showing disrespect towards it.

When we talk about the history of philosophy, we have the opportunity to give fair assessment to thinkers' contribution to the development of philosophical thought. The history of philosophy consists of the history of emergence and development of philosophical thoughts, despite their evolution being different, during the process of development some of the thoughts are not only ignored, but they were developed as well. It should be taken into account that every nation has made unique contribution to the development of philosophical thought. In the history of humanity, both, the emergence of philosophical thoughts and their transition to another phase, were history's turning points. Some periods have produced the entire generation of thinkers. If they are studied and acquired properly, they will solve many philosophical problems.

### References:

1. (1964) *Filosofskaya ensiklopediya*. – T. 3. – M.: Sovetskaya ensiklopediya.
2. Rahimov I (1998) *Falsafa*. –Toshkent: Universitet.
3. Xayrullayev MM (1971) *Uyg'onish davri va Sharq mutafakkiri*. –Toshkent: O'zbekiston.
4. Xayrullayev MM (1965) *O'rta Osiyo xalqlarining falsafiy merosi*. –Toshkent: O'zKTMK birlashgan nashr., 1965.
5. Xayrullayev MM (1985) *Kulturnoye naslediye i istoriya filosofskoy misli*. –Toshkent: O'zbekiston.
6. Stulginskiy SV (1992) *Kosmicheskiye legendi Vostoka*. – Rostov-na-Donu.
7. Imomnazarov M (1996) *Milliy ma'naviyatimizning takomil bosqichlari*. – Toshkent: Sharq.
8. Karimov Sh, Shamsuddinov R (1997) *Vatan tarixi*. –Toshkent: O'qituvchi.
9. Jalolov AM (1998) *Ma'naviyat tarkibida falsafiy tafakkurning urni//Mulokot*. -1998. -№ 1. -p. 23-30.
10. Karimov IA (2011) *O'zbekiston mustaqillikka erishish ostonasida*. –Toshkent: O'zbekiston.
11. Karimov IA (2008) *Yuksak ma'naviyat – yengilmas kuch*. – Toshkent: Ma'naviyat.

