

SCIENCE
PROBLEMS.UZ

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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

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2024

SCIENCEPROBLEMS.UZ

**ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ
ДОЛЗАРБ МУАММОЛАРИ**

№ S/7 (4) - 2024

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

ТОШКЕНТ-2024

БОШ МУҲАРРИР:

Исанова Феруза Тулқиновна

ТАҲРИР ҲАЙЪАТИ:

07.00.00-ТАРИХ ФАНЛАРИ:

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холикулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

Саидов Сарвар Атабулло ўғли – катта илмий ходим, Имом Термизий халқаро илмий-тадқиқот маркази, илмий тадқиқотлар бўлими.

08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Хожаев Азизхон Саидалохонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

09.00.00-ФАЛСАФА ФАНЛАРИ:

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулов Жамолiddиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудири;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизиллович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

12.00.00-ЮРИДИК ФАНЛАР:

Аҳмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуротовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат ҳавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Эргашев Икром Абдурасулович – юридик фанлари доктори, профессор, Тошкент давлат юридик университети;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Ҳашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Каюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохид Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психологияси кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

Содиқова Шоҳида Мархабобовна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атакулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

Ижтимоий-гуманитар фанларнинг долзарб муаммолари” электрон журнали 2020 йил 6 август куни 1368-сонли гувоҳнома билан давлат рўйхатига олинган.

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Таҳририят манзили:

100070. Тошкент шаҳри, Яккасарой тумани, Кичик Бешёғоч кўчаси, 70/10-уй. Электрон манзил:

scienceproblems.uz@gmail.com

Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).

07.00.00 – TARIX FANLARI

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THE MAIN VECTORS OF THE EVOLUTION OF COMPARATIVE PHILOSOPHY IN THE CONTEXT OF CONTEMPORARY CIVILIZATIONAL DEVELOPMENT

Mustafaev Alimardon Alijonovich
Lecturer of the Adjou university

Abstract. The article is dedicated to examining the main vectors of the evolution of comparative philosophy within the framework of the civilizational development of modernity. The author, analyzing comparative philosophy as an independent field of philosophical research, places particular emphasis on existential aspects in the context of globalization. It is demonstrated how comparative philosophy contributes to the integration of various cultural and philosophical tendencies, using the works of Aristotle, Al-Farabi, Schopenhauer, and modern philosophers such as Paul Masson-Oursel and Rene Guenon as examples. In this context, the author draws attention to the comparative philosophy of Poola Tirupati Raju, who made significant contributions to the development of comparative philosophy by incorporating personalistic, existential, and spiritual aspects.

Key words: comparative philosophy, globalization, intercultural dialogue, cross-cultural synthesis, mutual understanding, traditions.

ZAMONAVIY SIVILIZATSION TARAQQIYOT SHAROITIDA KOMPARATIVISTIK FALSAFA EVOLYUTSIYASINING ASOSIY YO'NALISHLARI

Mustafayev Alimardon Alijon o'g'li
Adjou University, Nodavlat oliy ta'lim muassasasi o'qituvchisi

Annotatsiya. Mazkur maqola zamonaviy davr sivilizatsion taraqqiyot sharoitlarida komparativistik falsafa evolyutsiyasining asosiy yo'nalishlarini ko'rib chiqishga bag'ishlangan. Muallif komparativistik falsafani zamonaviy falsafiy tadqiqotlarning mustaqil sohasi sifatida tahlil qilib, muhim e'tiborni globallashuv sharoitida ekzistentsial jihatlariga qaratadi. Qiyosiy falsafa turli madaniy va falsafiy tendentsiyalari integratsiyasiga xizmat qiladi va bu Arastu, al-Forobiy, Shopengauer hamda Pol Masson-Ursel va Rene Genon kabi zamonaviy faylasuflar misollarida ko'rsatilgan. Ushbu kontekstda muallif personalistik, ekzistentsial va ma'naviy jihatlar bilan qiyosiy falsafa taraqqiyotiga o'z hissasini qo'shgan Pulla Tirupati Radjuning komparativistik falsafasiga e'tibor qaratadi.

Kalit so'zlar: komparativistika, globallashuv, madaniyatlararo muloqot, kross-madaniy sintez, o'zaro tushunish, an'analar.

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Introduction. The processes of globalization and integration in today's modern world foster and intensify cross-cultural commensurabilities and the juxtaposition of various cultures worldwide. As a result, different areas of life—such as the economy, science, and art—are facing radical transformations, which have led to a revision and reconsideration of values and approaches that once dominated. Furthermore, modernization and the deconstruction of intellectual achievements first emerged in the realm of philosophy, which has adapted to these changes and now seeks to provide a clear understanding of the ongoing processes in a rapidly evolving world. In this context, the acceleration of the so-called 'clash of civilizations,' as argued

by Huntington, suggests that as globalization increases interaction between different civilizations, it will also heighten awareness of cultural differences. This, in turn, may lead to collisions in cultural and religious realms rather than in ideological ones (e.g., communism vs. capitalism). To avoid tensions between civilizations and cultures, there is a significant demand for instruments of mutual respect and comprehensiveness, which might be effectively addressed through the relatively new method of comparative analysis.

“The scope of comparative philosophy,” Masson-Oursel argues, “is universal history and cosmos [1, 283].” A closer look at Masson-Oursel’s thesis reveals that humankind has expressed its philosophical inquiry through various cultural and civilizational forms. However, these forms of philosophical self-expression have often been fragmented and isolated. Thus, the scope of comparative analysis is not merely about contrasting ethical, metaphysical, and epistemological concepts across cultures but about encouraging mutual dialogue and broadening the landscape of philosophy itself. “Man has expressed himself in several ways across different races and cultures, and a true and comprehensive philosophy will be based on a comparative estimate of the many forms of his expression [1,284],” - states Raju. He asserts that every philosophical paradigm—whether Eastern or Western, ancient or modern—shares a deep concern for the human condition. Consequently, comparativism serves as a link between diverse philosophical traditions, fostering shared knowledge and enhancing the human experience. From our perspective, the comparativistic approach views the human soul and the history of humanity as a unified whole, employing various interpretive lenses drawn from both Western and Eastern philosophical thought. According to Raju, the goal of comparative philosophy is to achieve a synthesis of cultures that emphasizes growth over supremacy, assimilation over imposition, the broadening of perspectives, and the expansion of life.

Literature Analysis and Methodology: This research employs historical, comparative, hermeneutic, and systematic analysis, and both deductive and inductive reasoning to examine the emergence of comparative philosophy. Some of the important personalities include Poola Tirupati Raju [1], Paul Masson-Oursel [3], and Rene Guenon [4]. Raju’s synthesis of Eastern and Western philosophies, Masson-Oursel’s concept of functional homologies, and Guenon’s perennialism offer a general background for cross-cultural philosophical interactions. Aristotle’s comparative method in *Metaphysics* and *Nicomachean Ethics* [8] and Alfarabi’s attempt to harmonize Greek philosophy and Islamic theology [7] are also considered as the examples of early comparative thinking. The study also discusses how such philosophers as Spinoza [5] and Schopenhauer [12] used elements from both Eastern and Western traditions to solve general philosophical problems.

Discussion and Results: The passage underlines the importance of comparative philosophy in the contemporary world, which is becoming increasingly interconnected. Raju and Masson-Oursel were among the pioneers who contributed to the integration of the Eastern and Western philosophies to enhance mutual understanding [1, 3]. This research demonstrates how comparative approaches assist in overcoming cultural barriers and provide a broader perspective on philosophical schools. The works of Aristotle, Al-Farabi, and Spinoza remain relevant to this day and could be implemented for comparative analysis in order to illustrate how different cultures address fundamental philosophical issues [7, 8]. Guenon’s concentration on the metaphysical unity also underlines the importance of the study of the similarities between the various religions [4]. In addition, the study shows that comparative philosophy is

crucial in broadening the horizon of philosophical discourse and tackling international philosophical problems.

The present era in human civilization is marked by complexity and contradictions. As globalization, mass culture, and digital technologies reshape society, traditional philosophical approaches to understanding the individual and the community are confronted with new paradigms and challenges. These developments emphasize the need for new forms of intercultural dialogue. While these cultural collisions may not be entirely resolved, there is an urgent need to find common ground and foster mutual understanding. In this context, the roots of comparative philosophy offer valuable insights. It is important to note that the requirement to overcome the cultural and philosophical differences is not an unprecedented issue but rather cyclical. The history of comparativistic thought, starting with the first attempts to study and integrate various philosophical systems and ending with the systematic approaches of the modern period, shows a constant desire to establish a dialogue between different cultures and traditions. In this way, the development of comparative philosophy can be seen as a progression from previous forms of comparative thought that have been important in the past [11, 14].

It seems one of the first signposts to the fact that we may attempt comparison between cultures in cross-cultural communication is the godfather of historical narrative himself, Herodotus, who had recorded some behaviors and practices among different cultures. Looking further back in the tradition, two of the deepest thinkers the Western world has ever known, Aristotle and Plato, also made a very large contribution to this way of thinking. For instance, the great Aristotle used his theories to stand for the proposition that it is possible to know what life is in its barest form, if only he has embraced the belief that it was possible to know the philosophies of those who came before him. His approach to orienting different systems of philosophy in order to find similarities that would allow for comparison, laid down the basis of what later developed into the comparative philosophy [8, 1550]. It is quite clear for us, that for Aristotle, no comparison was merely an intellectual exercise, but a means toward the discovery of the truth. In his book such as *Metaphysics* and *Nicomachean Ethics*, he contrasted different theories on being, causality and virtue. Studying these views, Aristotle managed to create his tenet of the four causes and the theory of the golden middle way for the further development of Western philosophy. Because of the comparative method, Aristotle was able to combine multiple threads of thought and construct a holistic system that would encompass different aspects of existence.

As we delve into the Medieval age, the comparative method was more vital as scholars encountered elaborate thought systems that come with the Islamic civilization. In the works of Al-Farabi, comparison used to blend Greek philosophy, Plato and Aristotle in particular, with Islamic theology. In his comparative mode he developed a philosophical system that attempted at harmonizing reason and revelation [7, 22].

In our view, the works of Al-Farabi helped to enrich the tradition of the philosophical thought, which in the course of time distinguished between the rationality of Greek philosophy and the spirituality of Islam. His synthesis of these traditions thus provided the foundation for later Islamic philosophers such as Averroes (Ibn Rushd) who were to take the comparative method even further. [6, 53] These were not mere explanations; they were comparisons which aimed at reconciling the thoughts of Aristotle with the Islamic teachings as seen from the texts of Averroes. And through this process, Averroes came to conclusion that philosophy and

religion are not enemies but friends if it will serve the purpose of finding the truth. Thus, we may conclude that Islamic philosophy had a pivotal role in bridging Greek antiquity and medieval West encouraging principle of dialectical synthesis and mutual comprehension.

The Early Modern period considered as the turning point in the formation of the comparative philosophy as the Western scholars started to pay more attention to the other cultures. From our sight, among the philosophers who made significant contributions to this intellectual pursuit include Benedict Spinoza and Arthur Schopenhauer. Baruch Spinoza is one of the most significant philosophers of the Early Modern period, who tried to synthesize different philosophical and theological systems, as well as the Western and Eastern ones. His philosophy, in our view, especially the monism that God and Nature are the same (*Deus sive Natura*) is pantheistic in nature and is similar to Hinduism and Taoism. This is expressed in the concept of the oneness of all existence which Spinoza regards as the basis of existence. In his "Ethics," Spinoza claims that the highest form of happiness or beatitude (*Beatitudo*) is attained through the knowledge of this unity. [5, 118] This concept, from our point of view, can be compared to the Eastern philosophies where the attainment of the state of enlightenment is associated with the understanding of the truth. Another point that should be mentioned is that Spinoza denies the dichotomy of the body and the soul, which is contrary to the Christian approach and similar to the Eastern philosophies. For instance, Taoism has similar concepts in Yin and Yang where these two are not enemies but rather two halves of a whole. In this regard, Spinoza's philosophy of rationalism and ethical naturalism can be considered as a counterpoint to religious precepts, as well as ethical systems based on reason, which is similar to Buddhist and Taoist ethical principles. In our assessment, his work serves as a great contribution to the development of the comparative method of studying Western and Eastern philosophies, which enhances the philosophical discourse.

Arthur Schopenhauer is highly credited for the comparative philosophy especially for his attempt to classify philosophical systems by distinguishing their original types. One of such archetypes, which Schopenhauer paid attention to, is the division of the world into the phenomenal and the noumenal. According to our understanding, Schopenhauer was especially interested in the parts of the ancient Eastern philosophy that could not be easily grasped by the Europeans. He understood that Europeans could not grasp Chinese philosophy because they were "raised on a belief in optimism," while in China existence was considered a misfortune and the world – a place of suffering, which Schopenhauer also believed in saying that "the present world is the worst of all possible worlds [12.38]." He also pointed out the idealism inherent in Buddhism and Hinduism, which was familiar to Europeans only as a paradoxical view of a few philosophers. The original Schopenhauer's philosophy in our estimation was a complex of various components of which the Kant's model, Platonism, and ancient Indian and Brahmanist systems were included. In this ethical system, he used the Hindu Upanishads, the Sankhya philosophy, and the concept of Nirvana [15.204]. Despite the fact that Schopenhauer was using the limited and often rather distorted knowledge of the Upanishads, he was very much impressed by the way the Upanishads defined the 'antithesis of the identity of the world, Brahman and the world of appearance, Maya.' In the preface to the first edition of "The World as Will and Representation," Schopenhauer emphasized the deep unity of three philosophical traditions: Kantian philosophy, Platonic thought and Hindu wisdom especially as contained in the Upanishads [7, 22]. ч He claimed that his own system of philosophy was the final

development of these traditions, though he acknowledged the impact of Eastern philosophy on his ideas. Schopenhauer's work was typological in nature and he compared Western philosophy to Eastern philosophy, especially Kantian appearances, Platonic forms and Hindu Maya. He alternated between stressing the differences between these types and claiming that they are fundamentally the same, finally placing his own system above these two types. While Schopenhauer to us cannot be considered a comparative philosopher per se, because his main concern was not to provide a comparative analysis of Eastern philosophies, but to build his own integrated philosophical system, his approach is nevertheless global. In our mind, hуve saw the progression of the philosophy from the Indian philosophy to the Greek philosophy, from Kant to his own system as a progression of the ideas of evolution of his age. Nevertheless, as pointed out by critics, there were some drawbacks to his method. Schopenhauer's comparative inclusivism meant that he integrated aspects of Eastern philosophy into his system without critically examining whether these aspects were suitable for his own worldview. Schopenhauer was not immune to prejudices and his willingness to accept ideas from other cultures was limited by the genealogical model of knowledge that he shared with his contemporaries and that sought to find parallels with the ancient East but simultaneously excluded it from the modern world. This approach was in line with the historical paradigm that focused on the European enlightenment and the intellectual advancement of the Europeans while disregarding other philosophical schools such as the Islamic philosophy which Schopenhauer dismissed in a xenophobic manner [12, 40].

The beginning of the twentieth century saw the comparative philosophy being institutionalized and this was characterized by Paul Masson-Oursel. His *Comparative Philosophy* (1923) did not just contribute to the growing literature; in our view, it shaped the very nature of comparative philosophy as a discipline, and became a key player in the development of the field. Masson-Oursel, a French philosopher, philologist, and an orientalist, was able to look beyond the mere resemblance of the visible signs of cultures, which could easily be transposed from one language to another. Instead, he tried to go further, to define and categorize the functional homologies that link all the world's cultural and philosophical systems. With his hands, comparative philosophy was not just a simple classification of similarities; it was a deep analysis of entire systems with all their internal connections and interdependencies. Masson-Oursel's work was revolutionary, the first to offer comparative philosophy as a philosophical system, not as an exotic relic of the past. His ideas were appreciated by the subsequent generations of scholars who noted that he was developing an individual field of study. This recognition is clearly seen in the Introduction of his book where he lays down the challenge of mapping out philosophical thought in different regions and cultures scientifically. Here, he systematically describes the place of analogy in the comparative philosophy and at the same time, he underlines the importance of the cultural and historical background of any philosophical system. He argued that to comprehend a philosophy, one has to go deeper into the historical, religious, scientific, and spiritual context of the place where it was born, whether it is the West or the East. However, Masson-Oursel did not limit himself to methodology alone. His work also included comparative chronology, logic, metaphysics, and psychology. He dared to assert a bold thesis about the nature of order: in Greece, it is present as participation of ideas; in China, as the hierarchy of values; in India, as the classification of facts. For Masson-Oursel, analogy was not a mere formalistic approach to comparison; it was a

way of getting to know the similarities and differences between the Western and Eastern civilizations. He thought that by using comparative method, the philosophers are able to overcome barriers of cultures, thus gain a better insight into other philosophical systems and therefore enhance the variety of the material studied. In this regard, Masson-Oursel's principle of analogy was not just a method; it was a philosophy in itself. He proved that such characters as Confucius and Socrates, despite the cultural and geographical differences, were the kindred spirits, who rose from the sophistry and who opened the space for creativity in the context of the dogmatic thinking.

The higher guarantee of objectivity proceeds from this, that —

(1) Four, and not merely two, factors have to be considered;

(2) In each ratio the numerator bears a particular relation to the denominator, as, for example, that of the part to the whole.

Such is the case in the analogy which may be thus symbolized —

$$S/s=C/c [2, 50]$$

This principle enabled Masson-Oursel to discover how Western and Eastern societies viewed ideas like antiquity, the Middle Ages, modernity, and even the division between East and West. He saw these as civilizational 'ground,' as it were, that is, as the material and spiritual substratum that is required for human activity to unfold in its full spatial and temporal depth. Masson-Oursel's Comparative Philosophy was more than a treatise; it was a journey through the comparative method in philosophy and its application in the different areas of philosophy including logic, metaphysics and psychology. His comparative logic examined the universal and the specific of Greek, Indian, and Chinese philosophies, comparing such thinkers as Gongsun Long with the Greek sophists and Zeno of Elea, and the Vaisheshikas with Democritus in terms of their logical arguments for certain categories. In metaphysics, Masson-Oursel looked into how various societies dealt with the issue, even if they did not have a word for it. He discovered that although the ancient Chinese language did not contain a word for metaphysics, Taoist philosophers were in fact preoccupied with its substance. He compared Dao and Brahman and saw the differences in the interpretations of Confucius and Laozi and saw similarities between ancient Indian and Chinese philosophy in their understanding of existence and non-existence. His work in comparative psychology also shows how he was a systematic thinker. According to Masson-Oursel, comparative psychology liberated the study of the mentality of ancient thinkers from the abstract metaphysics. He aimed at comparing teachings about the soul from various philosophical cultures in order to discover the psychological laws that were behind these traditions. Although, based on our perspective, Masson-Oursel was acknowledged for his efforts in the development of the new approach, he did not establish a school of thought. He thought that the 'eternal' issues of various well-known philosophies were the same, the only difference being the conceptual instruments [12, 67]. This belief was the foundation of his vision of comparative philosophy as a total science of the 'spirit,' including spiritual phenomena in different civilizations. Thus, Masson-Oursel's Comparative Philosophy remains an important work, a reference point that will help the generations of philosophers to come to find ways of meaningful cross-cultural dialogue. His focus on analogy, context, and synthesis not only helped

to create individual philosophical schools but also expanded the concept of philosophy as a world science that can unite the spiritual heritage of the East and the West. His work remains with us as a proof of the fact that comparative philosophy can and should be used to bring together the best of the world's intellectual traditions into a single, integrated whole.

Another French philosopher who contributed a lot to the development of comparative philosophy is Rene Guenon. Whereas Paul Masson-Oursel embarked on the subject with an understanding of methodological and systematic comparison of philosophical schools, Guenon came with a metaphysical and esoteric orientation to the issue. Like Masson-Oursel, Guenon aimed at the synthesis of the East and the West, but his main idea was perennialism, which presupposes the existence of the absolute truth that is beyond the differences in cultural and religious traditions [10, 67]. While Masson-Oursel emphasized the importance of analogy and the historical-cultural context in understanding different philosophical systems, Guenon was focused on the timeless and unchanging principles that he believed formed the core of all true spiritual traditions. His journey from Catholicism to an embrace of Eastern philosophies, and ultimately to Islam, reflects his search for a living tradition that embodied the perennial wisdom he valued so highly. Guenon's work, particularly his critique of modern Western civilization and his advocacy for a return to traditional spiritual wisdom, complements Masson-Oursel's efforts in the realm of comparative philosophy. Together, their works contribute to a richer, more nuanced understanding of how different cultures and philosophical traditions can be brought into dialogue, offering insights into the universal truths that connect them.

The philosophical discourse of the second half of the twentieth century has been marked by significant fluctuations. Two World Wars left deep wounds on humanity, plunging people into chaos and deep disillusionment with the ideas of progress and the triumph of reason. The philosophical focus shifted from a science-centered and positivist rhetoric to a more reflective and introspective analysis of human life and its meaning. As a result, the banner of existentialism rose on the horizon as the leading direction of post-war thought—a doctrine questioning existence itself and the place of humans within it. To be precise, existentialism is not regarded as a strict school of thought or a rigid system of philosophical inquiry. Rather, it represents a 'Zeitgeist' (in 18th- and 19th-century German philosophy, a *Zeitgeist* (capitalized in German; German pronunciation: ['tsaitgaist]) ("spirit of the age") is an invisible agent, force, or daemon dominating the characteristics of a given epoch in world history. The term is usually associated with Georg W. F. Hegel), a mood, and a reflection on the various conditions that preoccupy human beings throughout their existence—life and death, free will and determinism, the search for purpose, and more. It is only natural that comparativism, being an innovative and recently institutionalized branch of philosophy, absorbed the spirit of existentialist motives into its agenda. In particular, Poola Tirupati Raju had played a pivotal role in integrating personalistic, existential and spiritual concepts to the philosophy of comparative analysis. Speaking of Oriental philosophy, which provides a rich tradition and deep concern with humanistic wisdom and harmonic progression of spirit. "In the East philosophy has always been a philosophy of life and is, in practice, inseparable from religion. It is not only a science; it is a general discipline, a way of life, a vital concern not only of scholars but of men in general [9, 2]." Raju considers philosophy as a speculative knowledge of universal and cosmic constants with a figure of a man in its center. He argues that this problematic has not been bonded to precise philosophical tradition whether its West or East. Instead, he views a comparative

method as a means of unification and integration of disjointed philosophical entities existing separately in various cultural and civilizational boundaries within the diverse expressions of human thought. "All philosophies are diggings into the nature of life; they may dig in different directions or in the same, with different tools or with the same. It is the duty of the comparative philosopher to observe and find out the significance of both similarities and differences in results as well as methods. But significance for what? Significance for human life. Life is the same everywhere." – quotes Raju [1, 286]. In regard of methodology, which lied behind his comparative philosophy inquiries, Raju implemented several advanced techniques as synthesis, asserting 'comparative philosophy is such cultural synthesis, which implies not dominance but development, not imposition but assimilation, not narrowing of outlook but its broadening, and not limitation of life but its expansion [1, 288]'. The essence of any philosophy according to Raju is alike for all cultures with the focus on Human "If man is essentially the same everywhere, life's highest ideals also will be the same. If life is full and complete everywhere, differences assume secondary importance [1, 296]." From his words we may assert that the aim of comparative method is a reintegration of a man, not solely Western or Eastern, however mutual comprehension. In addition, he implies a multilayer cultural comparison aiming to establish an intercultural dialogue, highlighting 8 approaches: 1- *philological* prism of comparison; 2- *historical* reconstruction, based on investigating mutual influences and development of ideas throughout time; 3- *comparative* approach which offers introspection through learning how various cultural traditions offered solution for philosophical problems in terms of logic, epistemology, ontology, ethics etc. "comparison involves the observation not only of similarities but also of differences. But what are the differences due to? Are they due to starting points, aims, or both? Or are they due to taking different aspects of life to be of basic importance? In answering the questions, we enlarge our conception of life, and with the enlargement the way is cleared for a more comprehensive philosophy of life. [1, 300]"; 4- *Integrative* approach offers a world-perspective, unifying philosophical discourse; 5- *formally-evaluative* approach, advising the framework for classification, evaluation and structuration of various concepts; 6- *phenomenological* - with this method we may find out the correlation between a particular philosopher and his socio-cultural environment, between a concept and a system, or a system and the tradition, without caring to raise questions about philosophical foundations themselves. 7- *psychological* approach involves study of psychology—identifying the characteristics of the mental life, mentality of philosophers, peoples, nations of various cultures; and determining the psychological foundations for the development of this or that type of worldview;

8 – *sociological* approach explains how sociology shapes existing socio-cultural patterns. In the end, the comparative philosophy in the sense of Raju important for stimulating dialogue between cultures and for the expansion of the human mind. Comparative philosophy is beneficial in broadening the understanding of life by comparing and contrasting various philosophical systems.

Conclusion. The passage describes the development and importance of comparative philosophy as a separate and progressive approach to philosophical analysis. It starts with the discussion of the impacts of globalization and integration on different spheres of life and stress the importance of cultural relations and compromise. From our standpoint, the philosophical change that occurred in the aftermath of the Second World War, which is existentialism,

emphasizes the existence, freedom, and meaning of human beings, which is why it has become a natural development of comparative philosophy. Some of the philosophers that highlighted include Aristotle, Al-Farabi, and Schopenhauer in relation to the comparative method where they tried to harmonize different philosophies across cultures. Paul Masson-Oursel and Rene Guenon's work built upon the foundations of comparative philosophy as a scholarly discipline, focusing on the concept of cultural integration and the quest for the absolute. The passage then shifts to Poola Tirupati Raju who was instrumental in the integration of personalistic existential and spiritual dimensions in comparative philosophy. Raju's approach is holistic in the sense that he tries to integrate the Eastern and Western philosophies in order to come up with a better understanding of life. In our view, he underlines the need for intercultural communication and came up with various methodological approaches such as philological, historical, comparative, integrative, phenomenological, psychological and sociological methods to this end. As far as we concerned, comparative philosophy assists to overcome the existing divisions between various cultural and philosophical systems and enrich the scope of philosophical research. Besides, comparativism is a method that allows comparing different philosophical systems and their similarities and differences, thus expanding the understanding of life and the human experience. It is a discipline that not only appreciates cultural differences but also aims at harmonizing them and thus help in the construction of a more coherent and comprehensive philosophical system that is beyond cultural and civilizational divides.

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