

THE BASIC TENDENCIES OF WORLD PHILOSOPHY

Prof. Dr. Baitenova Nagima

Kazakh National University by named al-Farabi Kazakhstan, Almaty

Abstract: Today, unfortunately, we can not speak about presence of one entire world philosophy, it is connected with the fact that the history of world philosophy is investigated from a position of eurocentrism and what we consider as world philosophy actually is the West-European philosophy. In world philosophy East philosophy is represented only by two blocks: ancient Chinese and ancient Indian and Arabian philosophies. Even when the speech goes about East philosophy, frequently it is examined as a marginal part of the world philosophy which has not played significant role in its development. Thus, concerning the question of development of world philosophy as a whole, the above given facts and other historical items of information prove: there is entire world philosophy and it is synthesis of East and West, so it is necessary to substantiate new methodological principals in studying the world philosophy.

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If towards the Arab-Muslim philosophy there are no special disagreements, then towards ancient Chinese and ancient Indian philosophy there are no still unequivocal opinions. In opinion of some West-European philosophers the ancient East philosophy does not relate to the system of philosophical thinking, it is only pre-philosophy. Diogen Laertskiy supplies interesting information on the considered problem. Philosophy firstly emerged, as some suppose, in the barbarian society, and namely Persians magicians were occupied with it, at Vavilons and Assirians - Halides, at Indians - Gymnosophists, at Celts and Hellions - so-called druids and semnopheis it was written about them in Aristotle's book "About magic" and in Sotion's book (XXIII) "Preemstv": "Egyptians

assure, that the founder of philosophy, was Hefest, the son of Nile, kept by magicians and prophets, from him up to Alexander Macedonian 48863 years passed, and during that time there were 373 solar and 332 lunar eclipses. But from magicians, first of whom was Persian Zoroastr, and before destruction of Troy, according to the calculations of Hermodor / given in the book " About sciences " /, 5000 years passed; according to the calculations of Ksanf the Lidian from Zoroastr up to the ferry of Kserks 6000 years passed, and after Zoroastr till destruction of Persia by Alexander Macedonian there was a great number of magicians-followers - both Ostan and Astrampsih, both Gobriy and Pazat. However, Diogen Laertskiy does not agree with the given data: "And still it is a large mistake - to attribute to the barbarians discoveries made by the ellians you see not only the philosophers, but the whole humanity originates from the ellians. And even nowadays among the modern West-European philosophers exist viewpoints, that belittle the importance of East philosophy, and its place in the world philosophy. In particular, modern Italian philosophers G. Reale and D. Antiseri also consider the given problem from position eurocentrism. They write: " Philosophy, as a certain entity /both as the term, and as the concept /, is regarded by the scientists as creation of the ellian genius. Actually, if analogues of other components of the Greek culture can be found at the ancient peoples of East, who achieved a high level of a civilization before the Greeks /beliefs and religious cults, craft of various nature, technical opportunities of various application, political institutes, military organizations etc. /, but concerning philosophy, we do not find anything similar or even anything merely resembling it". Alongside with it, in opinion of the given authors: " it is historically proved, that East peoples, with whom the Greeks came into contact, had high wisdom originating from religious belief, theological and cosmogonic myths, which however was not yet a philosophical science based on reason / "logos" according to the Greeks / . They had the form of knowledge similar to the one that the Greeks had before foundation of philosophy". Yes, really East philosophy is not stucked in any way in the frames of West-European rationalistic philosophy. But, it would be incorrect to limit all the variety of types of philosophy only by rationalism. West-European philosophers understood it also, but it was a bit late - in the middle XIX century, in the way of irrationalistic philosophy, which was represented and founded by such known philosophers as Shopenhauer, S. Kierkegor, F Nitshe. Moreover, those problems, which today are examined by present western modernist and postmodernist branches and including those in philosophy of life, were considered in ancient Indian philosophy, in particular in Buddhism.

There are no disagreements about the place and role of the Arabic philosophy in the development of world philosophy, but there are some other problems. A special place belongs to Persian philosophy and Turkic philosophical systems in the frameworks of Arabic philosophy.

The question of place and role of Persian and Turkic philosophy both in system of Arabic and world philosophy as a whole remains open till now. These and some other unsolved issues within the framework of world philosophy create certain methodological problems /in research of history of Kazakh philosophy, in particular in revealing its true importance both within the framework of east philosophy, and in world philosophy as a whole/.

Concerning the question of development of world philosophy as a whole, the above given facts and other historical items of information prove: there is entire world philosophy and it is synthesis of East and West. The retrospective sight into development of human civilization, and in particular into development of world philosophy shows that there was never one single centre of development, and during all its existence as a result of historical development it always moved from east to west, from west to east. The development of world philosophy has single logic of development and the sources of its origin deeply rooted in antiquity, first of all starting from ancient Chinese and ancient Indian philosophy. Subsequently moving to West, it promoted origination of antique philosophy. The antique philosophy is synthesis of eastern and western cultures, it emerged not only due to special genius of Greek people, but also under influence of East civilization, especially of Persia and Babylon. The influence of these two countries on formation of antique philosophy is unequivocal. There is authentic information, according to which many ancient Greek philosophers travelled to these countries, and were educated by east scientists: magicians and haldeians.

That are no concrete, exact data concerning ancient Chinese philosophy, but there are a lot of similar things. Moreover many scientists suppose that a lot of philosophical problems and directions were founded by the representatives of antique philosophy. It comes to light at more detailed analysis that it is far from being so. For example, Aristotel is considered to be the founder of logic, but it is also known, that much earlier, for the first time the problems of logic were discussed by representatives of the ancient Chinese philosophical school of moism ; it is considered, that for the first time the problem of existence was raised by Parmenid, but it is also known for sure, that before him this problem of philosophy was examined by ancient Chinese philosophy, where the categories of "u" and "yu" , i.e. categories of existence and nonexistence, and their

dialectic interrelation were developed to the certain degree; in spite of the fact that Heraclit is considered to be the founder of dialectics, ideas of dialectics we can track at doctrines of Laotzu. Moreover, in all ancient Chinese philosophy the categories of in and yan are well developed and show their dialectic connection between two contrasts, their transformation into each other and interrelation. The founder of anthropologic is considered to be Socrat and it is fair toward the Western European philosophy, but not in the regard of world philosophy as the East philosophy originally had anthropological features beginning from Ancient East philosophy.

The fact that the East had a great impact on the formation of ancient philosophy proves that it originated not in the Western Europe, to be more exact, in its central part, but in the suburbs. Moreover in Greek the formation of philosophical schools originally started in its provinces, t.e the places which had common borders with eastern civilizations and only 1.5-2 centuries later they were formed in the central part of Greek-Aphines. The fact that the ancient philosophy is not purely western notion testifies that the Western Europe did not realize and did not accept the ancient philosophy at the required time. The ancient philosophy got to the West through the East, through Arabic philosophy. In the Middle Ages the East became the center of world philosophy development again, to be more precise, the ancient philosophy did. It should be emphasized that Arabic philosophy in its turn couldn't have reached its tops without ancient philosophy, without its direct influence. In the result of persecution, a lot of ancient philosophical schools settled in the East (for example, Efess school was in Nissibyn, Aphines Academy - in Gundeshapur). Because of the influence of ancient philosophy, rationalism, pantheism, naturphilosophy were essential for Arab-Muslim philosophy. Peripathetism was widely used at that period. The well-known philosophers like al-Kindi, al-Farabi, ibn-Sina, ibn-Rushd, ibn-Tupheil, ibn-Badzha, etc. were the representatives of this trend. E.A. Frolova in her article headlined "Rationalism in Arab-Muslim philosophy" describes the medieval Europe and Arabic East as follows "Power of movement for rationalization of public consciousness and awareness that captured philosophy as well as theology and literature was significant. And it also determined cultural prosperity of the nations and scientific breakthrough in the Nearest and Middle East, while Europe was experiencing the period of spiritual stagnation (immobility). When the Arabs conquered Spain, their culture was much lower than those of local Spanish and Rome ones, but in IX-X centuries as the result of cultural and scientific development Arabic culture started to play a great role and became the cultural center not only in Muslim East, but in Christian Europe as well. One of the Christian authors who lived in Spain in X c. wrote: "The most well-known and young Christians do not

acknowledge any literature and language than the literature and language of the Arabs. They read and study the Arabic books hard, they are ready to build up a library at a big amount of money and they extol the Arabic science wherever it is possible. On the other hand, if the Christians books are mentioned, they scornfully declare that these works are not worth paying attention to “ . Contribution of Arab-Muslim philosophy into the world philosophy development is not limited with its efforts to bring the ancient philosophy back to “historical motherland” t.e. the Western Europe through translations and commentaries. Also the service of Arab-Muslim philosophy is that, by means of unique philosophical system, it had a definite impact on the development of Western European and the world philosophy on a whole. If Aristotle was named “ the first teacher ”, al-Farabi was conferred the title of “ the second teacher”. In XII c. some of his philosophical views influenced greatly on the development of world philosophical cogitation. Philosophical theories of al-Gazali were widely used in the medieval Europe and by opinion of the scientists, they much affected the philosophy of F.Acquinsky and the development of the European scholasticism. Hegel was familiar with the works of Gazali. By him: “Gazali was a witty skeptic with much intellectual potential”. Philosophy of ibn-Rushd Overrun was also well-known to the Western Europe. Averroism was widely used in the West. The most bright representatives of the Western European philosophy like Sigger Brabansky, Duns Scott, Roger Beckon further developed the materialistic idea of ibn-Rushd’ s philosophy. Despite the persecution of catholic church, the followers of overroism took place in Italy: Pomponatsy, Vanini, Iccilini, Tsarabella, Cremonini_ and so on. In the beginning of XII c. the works of al-Horezmi, al-Farabi, ibn-Sina, ibn-Rushd were translated from Arabic into Latin in Toledo city. At the same period the works of al-Farabi, ibn-Sina, ibn-Rushd were published in Paris.

When New Epoch came, the West became the center of the world philosophy again, in particular France, England, Germany. The most brilliant representatives who contributed much into the world philosophy development are Golbah, Gelvetsy, Lametry, Didro, Lock, Gobs, R. Beckon, F. Beckon, Spinoza, Geggel, Cant, Feyerbah etc.

But in the second half of XIX c. we can observe the change toward orient philosophy. It is connected with the appearance of postclassical philosophy, first of all irrational study, represented by A. Shopengauer, S. Kjerkeror, F. Nitshe. These trends in the development of modern philosophy let us suppose that in future the East might become the centre of philosophy development again. This brief review and the analysis

of world philosophy development allow us to make the following conclusions: 1) There is a single world philosophy, and it has common ways of logical development. 2) For the whole period of world philosophy development there was no single centre, it always shifted from East to West, from West to East. 3) It allows to conclude that orient philosophy has its niche in the development of world philosophy affecting it greatly. 4) The world philosophy should be considered as the established one under the influence of both orient and western unique philosophical systems. 5) There is a need to substantiate the single world philosophy. 6) Due to the fact that world philosophy was generally interpreted from the position of eurocentralism, it is necessary to substantiate new methodological principals in studying the world philosophy.

Literature

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