

Philosophy as a Science

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Abstract: Philosophy is the science of the existence and non-existence of the absolute, practically and spiritually mastering itself through the social person in the categories of beauty, truth and goodness.

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Discussions about philosophy as a science have been going on for centuries. Whatever era these discussions take place, the arguing understood by “philosophy” the level of its development corresponding to its historical time, continuing to consider philosophy as something constant, dropped out of the historical process, given once and for all (Although some philosophers see the dignity of philosophy precisely in that it remains invariant to itself at all times. For example, Husserl saw in the historical approach to the interpretation of philosophy a methodological error, both in reflection of philosophy and in the construction of philosophical concepts. From his point of view, philosophy should be such a science that would give all sciences unchanging foundations their existence, would serve as the unchanging basis of all sciences, i.e. the scientific basis of all sciences. Rakhmankulova N. F. writes: "The article "Philosophy as a rigorous science" is a program for the first period of Husserl's phenomenological research. Philosophy, he notes, stands on the verge of a great turning point, an opportunity to achieve what she aspired to for centuries, i.e. become an exact science. Having turned into a strict doctrine of the unconditional ideal principles of cognition and being, philosophy will affirm the high ideals and values of mankind on unshakable foundations, and will become a solid foundation for the entire edifice of sciences") [1, 22].

There is an empirical "history of philosophy", where dates, names, and titles of works are lined up chronologically. And there is (should be!) a theoretical “history of philosophy”, which deals with what happens to “philosophy in general” as a social phenomenon on the vector of time from the moment of its inception to the present day. Even science in the short period of its existence (300400 years) managed to become "classical", "non-classical", "post-non-classical".

The theoretical "history of philosophy" is the metahistory of philosophy, or the logic of the history of philosophy (the logical history of philosophy).

The history of philosophy, in our opinion, is not only a series of new and new philosophical concepts, but a historical change (formation, development) of philosophy itself, regardless of private, individual, original, specific teachings of individual great thinkers.

When, in what follows, we talk about the formation of philosophy as a science and refer to the "history of philosophy", we will have in mind precisely the metahistory of philosophy, i.e. a metaphysical history of philosophy, a theoretical history of philosophy, and not a depot of remarkable philosophical concepts arranged in a chronological order. The empirical constellation of textured materials is also a story behind which, by the power of abstract thinking, one must grasp the substantial history, or the theoretical history of philosophy.

E. Husserl writes: “I am not saying that philosophy is an imperfect science, I am simply saying that it is not yet a science at all, that it has not yet begun as a science, and at the same time I take at least the smallest fraction of objectively justified scientific content” [2, 24].

Husserl sees the path of transformation of philosophy into science in the search for a new subject of philosophy. And he offers as such "pure phenomena of consciousness, where the semantic connections of consciousness and objects of the world will be found." We have a slightly different position. Philosophy has been a science from the very beginning. That is what true science is. And philosophy as a science has moments of emergence (birth) and formation. And the social phenomenon that has appropriated the name of science is only a part of philosophy as a true science.

We will talk about science in two senses: "narrow" and "true". A narrow understanding of science is its interpretation by modern natural sciences and the humanities. The true understanding of science is its interpretation from the standpoint of theoretical philosophy (Without going into details of what “theoretical philosophy” is, we note that such a distinction between philosophy as a certain concept and a philosophical approach to a problem is quite common in the literature. Here is an example: “..The position of the problem of time between theoretical philosophy and actual historiography ... and makes such a problem all specific and original”) [3, 29].

As part of the process of the formation of philosophy as a true science, natural science and social science arose within it. As they developed and accumulated their own strength, they began to strive for complete independence and independence. Things got to the point that, in the face of positivism, science (and in essence only a rational comprehension of nature and society) tried to drive philosophy under its standards of “scientificity” (search for empirical facts, their epistemological processing, experimental verification, etc.).

The peculiarity of philosophy, which is often forgotten, is that it comprehends the world not only rationally (consciously, rationally, intellectually, rationally, cognitively, mentally - what other synonymous terms can be!), but also in all irrational ways. For example, the esoteric tradition, which probably goes back to the Pythagoreans and Empedocles, has a history as long as the entire philosophical tradition. Almost three thousand years of empirical history of philosophy testifies that both sides of the peculiarities of philosophical comprehension of the world - rational and irrational - were actively developed and developed (We will not delve into a detailed analysis of the differences in the nuances of various concepts, which are irrational in nature. spiritualism, mysticism, etc.). Philosophy is the science of man in the universe. But a person is not limited to his mind, thinking, consciousness, etc. In it, like the world, there are many other aspects of being. The core of philosophy as a true science is formed by a person in the unity of his rational, irrational, sensual, subconscious, unconscious and, possibly, many other components. And natural science and social science comprehend only rationally accessible aspects and elements. And they cannot be a science in the philosophical sense. They are just rationalized procedures for revealing the regular connections between nature and society, and not science, because they abstracted, perhaps, from the most important thing in a person - his soul. More precisely, they took only thinking from the spiritual being of man. And this is not enough. Not enough for happiness, earthly and eternal (if anyone believes in it). Philosophy as a true science was and is the science of man in the universe, or of the universe in man, or both at the same time.

Natural science and social science, in their striving to break away from philosophy, are becoming more and more inhuman in the literal and metaphorical senses. They turn into soulless procedures for identifying regular connections in nature and society, regardless and indifferent to the existence of a person, to his life and to his happiness.

Philosophy as a true science for almost three thousand years of history has come a long way, has accumulated theoretical and empirical content about man and the universe, about their relationship.

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