

# A COMPARATIVE ANALYSIS OF EASTERN AND WESTERN PHILOSOPHICAL PHILOSOPHY BY AHMED ZACKI VALIDIAN FLOOD IN HIS "METHOD IN HISTORY"

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**ABSTRACT**--*This paper investigates a comparative analysis of eastern and western philosophical philosophy by Ahmed Zacki validian flood in his "method in history". On this case, methodological and theoretical background have been investigated to get better development. Finally, outcomes and shortcomings were noticed to make further analyses.*

**Keywords**--*Comparative, analyses, eastern, western, philosophical, Ahmed Zacki*

## I. INTRODUCTION

In the Middle Ages, "Method in History" was mainly taught by Ibn Khaldun. At the end of the Middle Ages, European critical thinking was shaped as a way of exploring the social sciences and humanities. The work of Iranian Professor Rashid Yosini illustrates the methodology of the History as the basis for the development of Western thought, the important sources of the subject. From this point of view, Zapki Validi in his book "Method in History" seeks to explain the essence of Eastern and Western thinking about the attitude of Western scholars to the history of Eastern rings.

Reflections on European Relations or Cultural Relations in Eastern and Western History Philosophy

This is the basic idea of Zaki Walidi's lectures in 1935 by British scholar Orientalist Denison Ross and German scientist H.H. Schaidler at conferences on "The East and We" and in 1947 by the French philosopher Brunschwick and German philosopher K. Jaspers in "European Thought." it makes sense. He proposes that "European thinking is a renewed vision of the Renaissance, which began after centuries of stagnation, through the methods shown by Greek philosophy and natural sciences, and with critical writings on the rules of the gene pool."

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## II. THEORETICAL BACKGROUND

In the Renaissance, these ideas and spirits, which are a source of new consciousness, a new source of thinking, the life and rights of Roman society, bring together different doctrines, beliefs, ideas, beliefs and ideas in the Western world. As a result, life is revived, and even the most bitter criticism is respected and society thrives. Al-Walidi argues that Western thinking is a soul that does not feel depressed. He is always able to come up with new theories in various fields of science, to abandon the old ones and to try new ones. The West likes to do everything without a tool. He relies heavily on the power of making new discoveries based on his own intellect. He continues to perfect what he created earlier, pursuing a world-renowned culture and goals. The West considers itself a ruler and educator of the whole world. H. Shaider acknowledges that the West is lagging behind the East in terms of technology, mechanization and spirituality, but that in the future all Western countries will unite against the East and create different organizations.

The basic concepts of Western culture in the philosophy of history Zaki Validiy's works on scholarly debates on Islamic culture and the East and West include works by authors such as Ernest Renan, J. W. Drepper, Lord E. Cromer, Reinhard Dozi, and in recent years, Henry Massis, Paul Valeri, Kaiserling, Gustav Le Bon, Oswald Spengler, Arnold Toynbee, and Will Durant have all reported it. In addition to influencing Christian intellectuals in the development of European ethical culture in the works of Western thinkers in the East and West cultural relations, ancient Greek philosophy is an ideology dominated by ideas, beliefs and interests, and the subordination of nature to humans. The German philosopher of the East Goethe in the West and East Devon, Muhammad Iqbol, combines Eastern and Western cultures in his poems.

On the one hand, commonness, on the other hand, includes the claims that the environment is objectively inclusive, that is, objectivity in science. In the West, the contradictions and contradictions in the field of thought and life are natural. As a result of these contradictions, the West has created a debate and determination that wants clarity, clarity and a complete response in every field. At the same time, the transparency of the principles will be more specific in different areas. These persistence create interpersonal contradictions. Christianity and culture, the state and church, and the main population of the empire are seen in the confrontation between Greeks and other nations, Germans, Catholics and Protestants, theology and philosophy. It wants the nationalities to have an absolute and fixed space in the other.

The spirit of creativity and emotional perception in the East and West

The impact of the West on the East is not a 3,000-year issue, but the result of geographical discoveries, sea routes, and economic and political interactions of European countries. The ideas of the West's superiority over the East began to be mentioned in the V century, from the European Renaissance.

### **III. MAIN PART**

It is a combination of the West's creative thinking (*esprit de creation*) with the spiritual, emotional response (*sentement d'infaniorite*) that exists in the East. Many aspects of this feature (creative thinking) that have emerged during the last fifteenth century are the abilities that the peoples of Europe have acquired and derived from the racial (genetic) features of the East. F. Grenardin addresses this issue as a matter of genetic psychology and examines important differences between the characteristics of Western peoples and the character and spirit of the Orient. Swedish Russian scientist GE Grimimaylo, who is widely and broadly involved in the history of Turkic and Mongolian peoples, is also known as the "great" of the Western peoples (Indo-European). Despite the rejection by scientists of this racial theory, these ideas about the racial superiority of Western nations and that of other peoples are of a different race are widely accepted among Europeans. This theory of the political and spiritual influence of European nations has been absorbed through the literature. The Westerners of the last century, including the Russian philosopher AA Chadaev, shared this view. This idea has also taken the form of mental illness from Turkish intellectuals in different countries. He was a descendant of the Tatar memorials (emirs) who studied in Russia. Duma member Knyaz Kugushev regarded himself as a Turkic people and said, "We have not created and will not create a culture of our own." It was only after we joined the Chinese, Indian, Arab, and Russian societies that we cultivated first-class culture. We have a great organization that is the ability of the Aryan people to master some of the racial qualities that we do not have, and to produce some miraculous individuals. One of the reasons for such dissemination among Turkic intellectuals is the fact that the Eastern world did not know that the Greek philosophical heritage had been absorbed by the West in the Middle Ages, and that the Western world had inherited this heritage through the peoples of the East. However, according to Zaki Walidi, many scholars are aware from the earliest sources that in the modern world of science, under the influence of the Oriental culture, scientific centers have been established in Western countries as well.

### **IV. THE LIES OF THE "SUPERIOR RACE" THEORY**

The fallacy of this theory about the scientific superiority of the Western nations, which many Western historians repeat as mathematical truth, is that Western Europe had developed its knowledge and philosophy from ancient times to the fact that European Renaissance originated much of Arabic scholars. Hindus and Persians belong to the Aryan race, and today the most culturally rich people of Europe are the Finns, Estonians, and Hungarians. Suffice it to remember that it belongs to the Al-Altay people. Also, in the words of Professor HH Scheedin, European politicians in World War II 1939-1945 to destroy Asian culture and preserve their cultural wealth, Europeans also opposed each other in the war to gain economic wealth from Asians. does not justify the theory. The defeat of the "High Race" representatives of the most "noble" people of Europe in World War II allowed the Asians to escape Europe's political and cultural dependence. Just as colonial and semi-colonial countries are now free of the consequences of their own struggle for national liberation, so America (on the continent) has fought a national

liberation struggle. New scientific discoveries from independent (former) colonies have put aside the ideas of European "great thinkers" about the "superior race" and the racial superiority of the Western nations. Indeed, the firm belief in the benefits of the "True Western Race" seen in the Anglo-Saxon world of anti-German racism, the erroneous ideas, conclusions and conclusions that Asiaans had gained under the wing of the Soviet government, is unreasonable about the "miracle of the West". The Western thinkers, who consider themselves the "sheikhs and pirists" of the world, now identify themselves as teachers in building democratic societies for Asian nations. The hatred of the eastern peoples against such Western "Kamolot" is provoked. Thus, instead of the aforementioned 9-article theory of the superiority of the Western race, the cultural treasures gained in world history are not only Western property, but are shared by the peoples of the West and the East, with each nation contributing to its cultural heritage. The idea will soon be accepted worldwide. (This test was validated by Ahmad Zaki Validi. It has been proved by literary and historical sources that the racist ideology of European centristists is still strong today.

#### Differences in the concepts of "civilization" and "culture". Abu Raykhan Beruni's Views on Greek Cultures

As the national cultures of the European nations differ from each other, it is natural for both the East and the West to have differences in the customs, religion, and ethics of the Eastern and Western peoples. Only methods and techniques for studying their interrelations in culture, science and art are common to all peoples. At the time of the formation of Greek culture, the Oriental cultures were part of the Western world, and the Islamic world was a successor of Greek culture. It is known that the Greeks derived some geographical, mathematical, and philosophical concepts from the ancient Sumerians, namely denominations, dirhams, drachmas, estars, mishals, khorezms, and din. Biruni writes about the Babylonian, Sumerian, Alexandrian, Selevky calendars, and the calendar in his "Asorul Bakhya". Even the eastern peoples raised Alexander the Magdalene through the Koran to be a prophet with two horns and Zulkarnain (Muhammad ibn Ahmad Beruni wrote that the name "Zul-Qarnain" in the Qur'an is not Alexander the Great, and that such powerful rulers are the kings of Yemen). Following Beruni, the philosopher K. Jaspers also shows that the Islamic world is culturally similar to the cultures of nations such as Greece, Egypt, Rumo, India, and China (China).

The Islamic world was familiar with ancient Greek culture and philosophy long before the West, in the early Christian era. Unlike scholars who glorified Christianity during the Christian era, such as Beruni, Western scholars such as Henry Massis and Paul Valerie, Western culture has proven to be the highest, brightest period of pre-Christian Greek culture. I think (Zaki Validi) the distinction between Western and Eastern cultures will disappear in the future. Japan will be the eastern location to America and France to Spain. The cultural difference between the Malaysian or the Mongolian is similar to that of the Germans, the difference between the European and American people. I think that the West towards national societies will not be separate, and the East divided into national societies will not be separate. During the last fifteenth century, differences between Europe and Asia in the field of creativity and development have diminished over time. The rules for building a civilized society are developed by each state. A society that has failed to progress is dead.

Levels of Western culture

According to Zaki Validi, the most important difference between the West and the East today is the spirit of creativity and initiative. In the east, in this century, what is the standard of creativity, the standard of creative thinking? First and foremost, to create a work (product or technology) as independent thinkers. For example, a Turkic scholar creates a scientific novel that is new in world science. He concludes that if the work is perfect in the content, methods and techniques of the work, no Westerners can compose it.

It should be noted that if the author of such an independent work referred to the works of Oriental scholars, mentors, and scholars, the classification and analysis techniques and scientific and technical aspects of the work could be independent if the eastern sources used by him were also original.

Another indication of the extent to which western culture is absorbed is the focus. In Europe, this feature of the Greek word for “wisdom” (close knowledge) may have been inherited to Europeans in ancient Greece and Rome. Only (but) this feature can be seen in ancient Khorezm and in the Khorezm Turks near their neighbors Syrdarya and Khorezm (Caspian).

Abu Raihan Beruni complained that this emphasis on the Greeks was not present in the people who believe in Islam. He even said that attentiveness is a common deficiency of our people (Turkic people). Al-Biruni then wrote, "It seems to us that there is no such (ancient) work due to the negligence we have in order to interpret and compare the writings, even if it is not important to know or know the contents of such books. thinking. If we (Turkic peoples) had not had this disaster. Suffice it to mention the Greek names mentioned in the Arabic translations of the works of Dioskur, Galen (Jolinus), Paulus, Orebasius (Origen). Unfortunately, we do not trust these translations and are not sure if their manuscripts do not differ. From this point of view, Beruni was asked by a Greek man who had come to Khorezm or Ghazni to prove the origin of these Greek names and to prove his original name in his own language, in Roman letters. ”

The emphasis on which countries have carefully studied the ancient manuscripts in our libraries and on which scholars are studying these manuscripts is an important point in studying the history of Islamic culture. Attention is the result of attention and education, not racial traits, but it will take many years (years, ages) to become more attentive to people who have been neglected (for such things). Islamic nations need to educate future generations in order to understand the importance of neglect and attention, otherwise it is one of the most important conditions for the Eastern people to keep up with the West, especially in the field of technology.

The vision of democracy and creativity

What do we need to do in order to master the creative mind, independently and carefully, at the level of writing deep and perfect, original works? Anyway, the transition from a military leadership system to a democratic system, to prevent interference, facilitates this. The democratic system of government, the power of municipalities, and the right to govern in various cities and provinces, is as good as it was in Turkey after 1863. The development of our society requires enthusiasm and initiative in science.

### 3 Things to Learn Creative Thinking

Creativity and development are not racial features, but there are 3 mechanisms for fostering creative thinking and scientific growth:

“Устун ирқ” назариясининг илмий асосда тушунтириш.

Ижод қилиш методологиясини миллий вазифа сифатида ишлаб чиқиш.

Илмий фаолиятни инсон рухий, маънавий оламини бойитадиган шаклларда амалга ошириш. We have already mentioned in the previous books that the theory of "superior race" is false.

In order to expose this false theory by the West, it is useful to study and prove the published works in England and America against the claims of the German "High Race" during World War II. In this way, the issue of creative talents of non-racial peoples can be clarified.

It is necessary to develop a methodology for teaching that the ability of creative thinking is useful and that attention, laziness, and neglect are harmful, that we are primarily Eastern in this area, and that systematic treatment of laziness is an ill-fated mental disorder. The issue of indifference and laziness in Western creative thinking is relevant not only in the humanities, but also in other areas of life. We have architects, we have masters, and now we have designers, engineers in the field of urban planning. Only then do we understand the implications of this awakening.

Our ships sail in the seas and oceans, and even though Europeans have learned the art of shipbuilding from us, there are many other questions about why our ships are not made in ourselves. That is why it is important that the methodology for developing creative thinking to get rid of laziness and neglect is to develop our national identity and to teach in higher education. Only in this way can we get rid of carelessness and carelessness.

The need to introduce Turkic peoples' scientific heritage to world culture

In order to get rid of this misconception that the West has a cultural and scientific superiority over the East, we have to rely on our creative and creative talents for the Turkic people. How far can we go with this conviction only in practical terms? It is impossible to carry out our scientific activities, whether small or large, weak or strong. Even making this a compulsory rule for our universities and universities is a necessity of our day. In the educational process, we need to make sure that the plan is complementary to the students and researchers. Because we are far behind in (creative) creativity. It is not permissible to abandon this matter with liberal thinking. The political office in our country will one day go to work (democratically) without a single power. However, there is a need to submit the research activities to the central government. This does not mean that it is an impediment to the initiative, but rather to carry out scientific activities in science and technology institutions at the expense of the state budget for the purpose of efficient and efficient operation. This means the publication of scientific research at the expense of the state. It does not mean centralized control of affairs. In this way it is necessary to conclude that these publications are at the end of international scientific publications in one of the three Western languages. The most important works of the Turkic language must be translated into Western languages. As important as the book of talented scholars is today, the more important it is for international scholars to write it. We are bound to do so, even if it is costly. After all, enthusiasm in scientific life is a source of enthusiasm for criticism, and when our scientific research becomes more and more prominent in the international arena, the respect and authority of the nation grows.

As we seek to gain creative thinking from the West, we will study foreign scholars as examples. The West recognizes us as long as we can only comprehend and write perfect original works.

## V. CONCLUSION

In conclusion, bringing the following scientific and cultural activities on the philosophy of history to Ahmed Zaki Validiy Toghan to a world-renowned scientific level is the most urgent task for us to begin no later than one day. No matter how much we try to hide in our shells, it is useless. Every scientist in the universities should have familiarized himself with all the works previously written in the field of culture in order to present his work only to the world. Only then will every author write his work knowing and understanding what he means to the world. It is detrimental to us to write works that are left out in the unknown. We need to write scientific research outlines, to make the world famous every day, and to mobilize our efforts to become leaders in this field. Writing a work worth reflecting on both the inner and outer thinking of the philosophy of the East and the West is useful in every way, and it is also important to encourage and inspire the younger generation to write such works, and to show them some pressing problems. Ahmed Zaki Validi Toghong concludes that if we do this, we can reach the Japanese level in science and technology in 20-25.

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