THE SIMILAR AND DIFFERENCE SIDES OF EASTERN AND WESTERN PHILOSOPHY

Science teacher :**Mamadjonov Akbarali**
*Student:***Bozorov Sanjarbek**

Abstract:*This article will discuss that Many societies have addressed philosophical issues and built their own philosophical traditions on the work of other societies. For example, Middle Eastern philosophy was influenced by Western philosophy. Russian (some see it as related to Western philosophy), Jewish, Islamic, African, and some Latin American philosophical traditions have been influenced by Western philosophy; however, they have not lost their originality. Differences between these traditions are defined by respected historical philosophers, ideas, styles, or languages. They can be studied by related methods, and there are significant commonalities between them.*

Key words:*Eastern philosophy, languages, folklife, famous philosophers literary heros , social life, analyzing famous quotes about hilosophers .*

In the history of Europe, the medieval period includes almost a full thousand years (from the moment of the collapse of the Roman Empire to the Renaissance). Medieval Europe was defined by the establishment of feudalism, which took advantage of the Christian worldview. Pagan religion and philosophy, as well as the fight against the errors of heretics, were addressed by later Christian writers of ancient antiquity, who were called apologists (Greek: apologia-defense). The most prominent representative of the apologists was Quintus Tertullian (160-220). Giving evidence that philosophy and Christianity do not correspond to each other, he came to the conclusion that Christianity needs a philosophical foundation. After Jesus, there is no need to be interested in any knowledge, and after the Bible, there is no need for any research. Understanding faith as the highest truth became the basis for subordinating philosophy to theology.

Apologetics was followed by patristics, the works of Christian ideologues whose authors were canonized and called church fathers for their great contribution to the fight against heretics. The greatest of the "Church Fathers" was Aurelius Augustine (354-430). God is at the center of Augustine's philosophy. God is the supreme essence, the supreme goodness. And man combines the material bodies of nature - plants and animals, and has an intellectual soul and free will. The soul is close to God, not material, does not suffer and is free in its decisions. The basis of spiritual life is the will, but not the mind. The purpose and meaning of life is happiness, which can be achieved by knowing God. The events of human and divine history take place through unity and opposition, they find their expression in the clash of two kingdoms (cities) - God and earth. A small part of mankind entered the kingdom of God, that is, those who achieved God's mercy and salvation by their

moral and religious behavior, and the kingdom of earth is filled with poor, self-loving, greedy, selfish people who forget God. Obedience and submission to God and the Church serve as the main guarantee of belonging to the Kingdom of God.

Most of the philosophical systems of the Middle Ages had an idealistic orientation, which was required by the main religious beliefs of Christianity. Among such religious beliefs, the atomism belief about the personal form of the One Being, God, and the belief that the world was created by God "from nothing" (creationism) gained the most importance. This belief not only established an impassable boundary between the conceptual world of the Creator-God and the material world of life on earth, and the absolute subordination of the world to the will of the individual, but also limited the world in time (the beginning and end of the world). .

According to Petr Domiani, philosophy was declared to be "the servant of theology". This meant that philosophy should serve to confirm the religious beliefs of Christianity with all its powerful tools. Such a philosophy received the name "scholasticism" (Latin for school or scholar). It was assumed that the truth is given a priori (from the beginning) in the biblical texts, and for its substantiation it is necessary to use the comparative system, citing all the logical results in full. To solve this task, scholasticism relied on the ancient heritage, especially the logical doctrine of Aristotle.

Thomas Aquinas (1225-1274), a representative of the Dominican Order, made an important contribution to the systematization of scholasticism. He set himself the goal of developing Christian beliefs in accordance with reason. Aristotle created such a basis that Thomas relied on the Christian concept of ideality and materiality, the relationship between the pre-given rule of form (the rule of order) and the unstable and unstable rule of matter (the weakest form of existence). made it a rule. mil in the Ancient Near East. avv. The most important processes related to the beginning of human civilization and cultural development took place in the 10th-7th millennium. Various forms and areas of Eastern cultural activity are emerging. Writing, literature, art, science, the first world religion-Buddhism appeared. The concept of the ancient East does not correspond to the current perception of the East. After all, the Ancient East includes a wide region of the globe from Egypt to China. avv Starting from the 7th millennium, the formation of the largest rivers in the history of mankind - the Nile, the Dajla and the Euphrates, the Indus and the Ganges, the Huanghe and the Yangtze valleys, that is, in places where there are favorable opportunities for the development of agriculture, took place. In the same places, the first state structure, cities as a political, religious and trade center, writing emerged. In this way, at first, it became an independent activity directly separated from the labor activity that produces spiritual culture. In the life of society, a separate layer of people, engaged in the fields of management, education, collecting and transmitting information, separates and increases. Egyptian, Mesopotamia, Indian and Chinese civilizations were the oldest and largest cultures. Urartu, Phenicia, Hittite, Elam civilizations were formed under the influence of these

cultures and had the most significant influence in the history of human culture. According to I. P. Weinberg, the ancient Eastern culture fulfilled "a huge mission as the first discoverer and founder"; developed the script and built the foundations of statehood, created conditions for the coexistence of people who differ in their ethnic, professional, property and social status. If other cultures used the experiences and achievements of the primitive and ancient Eastern culture, the ancient Eastern culture itself was formed in a form of primitiveness. The influence of the primitive environment was strong and permanent. mythological way of thinking, speech and activity passed from primitive times. At the same time, the samples of the ancient Eastern culture felt the "initiator" of their world, the "innovations" in their own way. In Egyptian, Mesopotamian, Indian and Chinese myths, not only the theme of "creation of the world" (heaven, earth, animals, man), but also the theme of "creation of cultures", which is sharply different from the primitive world, occupies a large place in the world of these narratives. In the myths about the gods and the universe (Mesopotamia), about the god Ptah (Egypt), about the legendary ruler of China, the gods and the first ancestors are the inventors of agriculture and crafts, the builders of the first cities, the study of statehood and religion, the creators of law and writing, i.e. are depicted as the creators of all the achievements of civilization as distinguished from primitiveness. Myths also depict the theme of conflicting, contradictory and enmity between these two worlds. our imaginations begin a vastly different universe. Mythological thinking played a major role in the formation of ancient Eastern culture.

According to Spinoza, the opposite of necessity is not freedom, but arbitrariness. Human behavior is under the influence of self-preservation (instinct) and within the framework of emotions (affects) arising from it, the main ones of which are joy, sorrow and desire. However, as long as a person obeys them, he is not free. The problem of human freedom is to expect from their influence. This means open and clear knowledge. In this way, Spinoza comes to understand that "freedom is perceived necessity." John Locke is a representative of empiricism in English philosophy. He rejects the existence of "innate ideas" and emphasizes that all our knowledge comes from experience and sensory knowledge. A person is born as a "clean sheet" on which life writes its "inscriptions", that is, knowledge. In contrast to Cartesian rationalism, Locke founded the doctrine that the only source of knowledge is sensation (sensualism), which derived all the content of knowledge from the sense organs and accounted for it as the totality of the elements of sensory knowledge. Locke said, "Whatever was not previously felt, will not be in the mind." An important aspect of Locke's views is his theory of primary and secondary qualities. Like primary adjectives, secondary adjectives refer to ideas acquired through external experience. Primary attributes are space, quantity (mass), motion, etc. He considers them to exist objectively. The origin of secondary qualities is related to the characteristics of the sense organs. Locke considers smell, taste, color, etc. to be related to them. These properties exist only subjectively. At that

time, it was known that sounds are caused by air vibrations, and the wave and corpuscular theory of light propagation was developed. From this, Locke came to the conclusion that smell, taste and color are only characteristic of human perception.

Hegel defines the periodization criterion of universal history, the essence of which is the realization of freedom. Four stages correspond to such an ascension: 1) the world of the East; 2) The Greek world; 3) The Roman world; 4) German (Germanic) world. There was no freedom in the Eastern nations, only one person was recognized as a free person - a tyrant ruler. The existence of freedom is characteristic of the Greco-Roman world, but it was perceived only in limited areas - for some. Therefore, the state system of the Greco-Roman world does not deny slavery. Full freedom found its expression only in the German peoples, who during their historical development inherited the product of the Reformation (religious reform) and the French Revolution of 1789 and achieved general civil and political freedom. Hegel's philosophy has internal contradictions. The system of knowledge, passing through several stages of awareness, culminates in the final stage of self-awareness, the realization of which turns out to be Hegel's philosophy itself.

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