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## THE ROLE OF EASTERN AND WESTERN PHILOSOPHY IN POINT OF VIEW ALLAME TABATABAI

**Abstract:** This article studies the philosophical views of the East philosopher of the 20th century, the East philosopher Muhammad Hussain Tabatabai, on the role of East and West philosophy. Also, the spiritual, socio-political situation of Tabatabai's existence, its attitude to Western philosophy in its gnoseological, ontological and socio-philosophical views has been studied.

**Key words:** Philosophy, Oriental philosophy, mysticism, comparative, "mass culture", metaphysics, civilization, relationship, education, science, world culture, spiritual culture.

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### Introduction

It is essential to research the mutually and mutually exclusive aspects of western and eastern philosophy in the present-day situation, which is of great importance in the globalization process, as well as in the development of social thought. The first President of the Republic of Uzbekistan, Islam Karimov, emphasized the role and importance of socio-humanitarian sciences in the development of society. He mentioned: "The task of science is to create the future of our future, the morality of tomorrow, its natural laws, I mean, it's about showing up. It is important for people to prove that the independence of the country is not the future of an independent nation and that it is a natural law. Science should be a driving force for advancing society"<sup>1</sup>.

We are free from these thoughts and see how important the philosophy and history of the independent world are. The delivery of the true nature

of these industries to our researchers is an urgent task for the researchers. That is why the science of East and West is being studied with great interest in science and social philosophy. Islam Karimov said: "We are for the improvement of our relations with the people of the neighboring country, with the people of the neighboring countries, our peoples, our peoples in the world, and with all peace-loving nations in the field of science and culture"<sup>2</sup>.

Today, educations of the world attach great importance to the Eastern philosophy. Ancient and modern spiritual heritage of the Arab world, Iran, India, China, Japan and other Oriental peoples are being studied.

As you know, Iran is an ancient country like Turon, where many famous world-renowned poets, philosophers, commentators, astronomers and mathematicians are born. As well as scholars and poets such as Zakaria Ar-Razi, Firdavsi, Umar

<sup>1</sup> Karimov I.A. Uzbekistan is on the threshold of independence. -Tashkent: Uzbekistan, 2011

<sup>2</sup> Karimov I.A. Uzbekistan is on the threshold of independence. -Tashkent: Uzbekistan, 2011 P- 243.

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Khayyam, Sheikh Sadi, Hoji Hafiz Sherozi, Nasiriddin Tusi, Jaloliddin Davvani, Hadji Mullo Hadi Sabzavori, as the ones who have enriched their treasury of world science and literature are offered. Allama Tabatabai continued the best traditions of his predecessors and enriched their philosophical ideas with new essence. In the twentieth century, when the social and cultural influence of the West grew in the East, in the context of Islamic science, enlightenment, the comparative study of the western and eastern philosophy, the origin of contradictions and differences between them its essence and its causes. The comprehensive analysis of the essence and significance of these problems and their studying on the scientific basis will open up new aspects of modern Oriental philosophy.

Comparative study of western and eastern philosophy has become an indispensable part of philosophical science today. There are two types of truth in science that are opposed to the same thing or event. At any given time, the scientific truth was valued in the East and the West, as Tabatabai emphasized, "If the science is real, its only one object, different conclusions can not be reached"<sup>3</sup>. Therefore, scientifically-philosophical study of the problems of the modern Oriental philosopher in Western philosophy is a requirement of time.

At the same time, ideological immunity will be strengthened during the era of ideological struggle in the context of globalization. At the time of the 20th century, westernization in the land of Iran, that is, the spread of western culture and its popularization, Tabatabai realized some aspects of western thinking, which contradicted the Eastern ideology, and sought to eradicate it. Research and scientific discussion of this process, along with the discovery of new dimensions in the subject, also provides a positive solution to global problems such as the "mass culture" facing mankind.

The comparative analysis also helps to comprehensively reflect the spiritual-enlightenment, ideological and moral views of modern-day social thought, given the views of contemporary philosophers on the problems of today's society. The analysis of the theological theology of the Western theologian in the mystery of the eastern scientist can clarify the intellectual differences between the world religions.

The Allame Tabatabai's spiritual heritage is unique and has a special place in science. In fact, no philosopher's philosophy or philosophy can spontaneously arise. It influences either the environment or the changes in society. The same can be seen in the Tabatabai creature. The period he lived in was very complicated. In Iran, a revolution against

the King's government has been formed and it has been accomplished. These events have had some impact on Alla Tabatabai's creativity, and it has a special role in the process. Tabatabai spiritual heritage is closely linked to the life of the community, religion and philosophy. He raised the issues of existence, society and knowledge in philosophical works, and suggested his views on them.

He has created the major works of philosophy such as Bidoyat ul-Hikmat, Nihayat ul-Hikmat, Al-Mezan, and Usle philosophy and ravishe realism (philosophical foundations and realism). Tabatabai's ideas in his spiritual heritage are closely intertwined with social processes in Iran at that time. The policy of the colonialists in this region posed a serious threat to the spiritual values of the people, and in these conditions the intellectual processes were properly evaluated. His works include humanistic ideas about religious values as well as secular philosophical thoughts and man's high value.

In the matter of studying philosophy, in the question of existence and wisdom, Tabatabai states that "The religion of the scholars is full of knowledge and traditions of the 12th Imam of Shi'ah, and then the philosophy is better." the opposite of this opinion of the majority of the scholars, and says: "The meaning of this word is that of "Kafono kitobullah". Our narratives are based on philosophical and intellectual evidence, deeply and clearly based on reasoning. Without knowing the philosophy and logic, mental progress can not only be perceived by people as they perceive the methods of identifying and comparing themselves, but also to the extent that a human being is aware of issues such as imitation and suspicion. and how can he be convinced of them (eg, 12 Imams and traditions) in matters of faith? There were many different students from A`immayi Mas`umin, who made different statements. Some of them are simple and understandable to the public. However, their statements about the principles of aqeedah and Tavhid (Divine Unity) are complex and difficult to understand, and they are experts in the field of debate and proof (mutual exchange of opinions, debate and evidence) for those who are close friends and relatives. The disciples then argue with those who oppose their arguments based on evidence-based syllogism. How can I make sure that this does not depend on reason, reason, or reliance on the approximation and exclusion of comparisons?"<sup>4</sup>

When it comes to philosophical issues, the arguments that are based on paralogistics, false arguments, arguments, and arguments are very different from syllogisms based on evidence.

The Blessed Prophet (pbuh) denied those who sought to compile their arguments based on poor

<sup>3</sup> آرای علامه طباطبائی، مسعود امید، سروش، تهران ۱۳۸۲

نظری به زندگی و

<sup>4</sup> نظری به زندگی و آرای علامه طباطبائی، مسعود امید، ۳۴، سروش، تهران ۱۳۸۲، ص

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narrations and tafsīr, which combined the theory of tafsir, philosophy, tafsir, and the narrators without being able to find evidence.

The scholar praised Abu Ali ibn Sina and regarded him as stronger than Sadrul-Mutaallihin (Mullo Sadro) in providing evidence of philosophy. But Sadrulmutaallihin's philosophy in changing the philosophy of the Greek philosophy, his new methods of philosophy, such as "Asolatul-vujud", "vahdat va tashkik dar vujud" and his new theory, created by him, and his "imkoni sharif", "ittihodi oqil va ma'qul", "harakati javhariya", "hudusi zamoniya olam" as well as his views. Here, too, it should be borne in mind that Tabatabai was more than a philosopher and philosopher. That's why it was natural that he was more interested in Sadro. The basics and roots of Sadro's theory can be traced back to the one who has made this important work in a literary way, although it can be observed in the works of Abu Nasr Farabi, Abu Ali ibn Sina, Sheikh Ishraq, Khoja Nasiriddin Tusi, Shamsiddin Taraka, that he would be the same person. Although the scientist considers some of the evidence and opinions of the Sadrul-Mutaallihin controversial, he puts it among the top philosophers such as Abu Ali Ibn Sina and Abu Nasr Farabi. According to Allame Tabatabai, Hoja Nasiriddin, Bahmani, Ibn Rushd and Ibn Taraka enter the second degree of philosophers of Islamic philosophy.

Allame Tabatabai sought to make a general conclusions from the comparison of their philosophy in the West and East. It was noteworthy that if these arguments are based on accurate evidence and comparisons, then these two philosophers can not have two different conclusions. Based on this, the scholar emphasizes the necessity of identifying the cause of the conflict between East and West philosophy, as well as indicating both empty and undefined positions.

According to Allame Tabatabai, although practical sciences are based on specific experiments, it is necessary to understand the root and the original results of this experiment, to determine its origin and its causes. For example, the following should be determined: What causes heat, energy, and synthetic energy, and the mechanical device is activated? Or, on the contrary, what is the energy of synthetic energy, how much heat and heat can be derived from it? And what is the cause of electricity, which can turn it into action and use, for example, to turn the wheels of the car? Or, on the contrary, what is the mechanism of mechanics in the energy that drives the wheels and can get electricity from the dynamo machine? Finally, it should also be clear: What is the source and the basis for these energy-saving energy transformation that can be converted to a certain amount of energy by a

certain number of other forms of energy? How do they communicate and how they are shared? It should also be determined that it is necessary to clarify that practical matters are based on experience and practice and are not contrary to intellectual reasoning, philosophical issues and mental arguments. Each one of them follows his own path and does not prevent one another.

For the same purpose, the scholars held special lecture gatherings. Several students participated in these classes. These lecture-gathering meetings continued for some time, and as a result, a collection called "Metaphysics" was published. The number of participants in these lecture gatherings is rising day by day. Finally, a great book called "The Basics of Philosophy and the Realm of Reform", which contains a series of lectures and successful debates in these lectures, which solves many scientific issues related to ethical issues published in four volumes with a commentary and commentary by one of the closest alumni scholar Murtazo Mutahari.<sup>5</sup>

Among the views expressed in Tabatabai's works, the status of women is particularly important. Emphasizing the importance of women in society, Creator stressed the need for women to have direct communication with society in terms of child upbringing and that they have the same rights as men in society.

In addition, the scholar is closer to the transcendental philosophy of existence and wisdom, and sees the god and the universe as a whole. Irfan estimates the role of morality in his views and believes that ethical knowledge deals with the characteristics of upbringing and learning. These thoughts on morality are remarkable. Understanding of Divine Inquisition is in the highest level. We attach great importance to the fact that philosophical reasoning is a sign of great importance.

First of all, the social situation that brought Tabatabai, that is, the life of the community was much more complex during the second half of the 20th century. During this period, western culture in the Iranian region was a time when young people, educated in the West, and in the life of the upper layers of the country, reached the eternal values of the indigenous people. In society, the confidence in the government was much weaker, the illiteracy, and the economic downturn. Worshipers of the clergy, worshipers of sacred places, had become tradition. Under such conditions, the Tabatabai saw the shortcomings in the life of society, the weaknesses in the supreme power, the negative effects of increasing interest in fanaticism and Western culture, and in such circumstances, based on the traditional religious and socio-philosophical views of the East, not only to

نظری به زندگی و آرای علامه طباطبایی، مسعود امید، سروش<sup>5</sup>، تهران ۱۳۸۲، ص ۲۹

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explain philosophical views, but also to practice the life of society. We can also grasp these works from the works of the thinker. When he was a master at the large madrassah in the city of Qum, he demonstrated his idea of the philosophical work published under the slogan "Usul-e philosophy and ravesh-realism" as a result of the circle that he created to protect youngsters from the ideas of materialism philosophy we will say. We believe that in today's society where globalization is accelerating, ideological immunity against the effects of negative habits such as "mass culture" is one of the pressing issues and it is important to get acquainted with Tabatabai's ideas.

Tabatabai philosophical views revealed the contradictory ideological contradictions in the western and eastern philosophy and argued that there would be no divergence between these two philosophical philosophies. In the late 19th and early 20th centuries civilized civilization in the West

coincided with the civilization of the West in all spheres, including science, philosophy, ideological-ideological spheres. As a result, we can see that the West has influenced the culture, social life, ideological world of the entire Muslim world, including the history of our country. We see the positive aspects of this in the work of the Jadid, the Enlightenment, the negative aspects of atheism, the "worship" of the individual, the absolute "sovereignty" of the parties, the national culture, the degradation of our values. you can. Tabatabai is making the most important and important task of learning Eastern and Western cultures in relation to western philosophy and learning from one another. The XX century and today's 21st century can be represented as a dialogue of various cultures, a dialogue of diverse civilizations, which is one of its constituent components of conflict of philosophical ideas.

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