

The Role of The Theological Means in The Identification of The West and The East

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Annotation: This article examines the role of theological factors in the identification of western and eastern civilization, features of integration and the influence of globalization in the spiritual relations of the humanity.

Keywords: Eastern and western civilization, integration, spiritual – cultural relations, peculiarities of globalization, intensive information, global homogenization, peripheries, corruption, transformation, mental features, world culture.

At the end of the twentieth century, with the beginning of a new era, the concept of “East” and “West” took a pure geographical character. It is due to the fact that integration, globalization, intensification, universality and urbanization have proliferated equally among the inhabitants of this global village, regardless of their socio-political system, level of economic development, ethno-demographic structure and confessional character. As a consequence, the concept “East” and “West” changed its classical meaning and paradigm, and began to be used as new concept by philosophers, historians, politicians and other scientific apparatus.

«From the ancient times central Asia has played a key role in the friendship and mutual social relations of Eastern and Western population, in particular, in the crossing of different cultures and itself was one of the core centers of ancient cultural civilization»¹. In other words, based on the first philosophical and religious sacred book of Zoroastrianism “Avisto”, the historical roots of oriental civilization go back to the second millennium BC. At the same time if the religions which have the status of world religion nowadays, have spread beyond the boundaries of their newly emerging regions, throughout the history, then obviously, it is necessary to admit that Zoroastrianism is considered to be the first religion in history of humanity².

According to a great researcher, German scientist Mary Boys, no any religion can be compared to Zoroastrianism, whose direct and indirect effects on humanity deeply-rooted. A wide range of religions and philosophical trends such as Jewish, Buddhist, Christian and Islamic religions are heavily influenced by Zoroastrianism. The Miletus school, which was based on philosophical minds in ancient Greece, was largely influenced by the culture of “Avisto” or Zoroastrianism³. The influence of Ionian philosophical views on Miletus wise doctrines was unilateral by Zoroastrianism. To be more exact, Zoroastrianism is not only the first stage of the formation of the principals and regional enhancement of the humanity, but also it is the main base of universal human civilization.

In synchronization with Mary Boys, the Belgian scientist Jacques Dyushen Geyyoman illustrates that “Among eastern boys Zerdourth was the first boy who was adopted by western people. His teaching enriched Greece four centuries before the teaching of Jesus Christ. Even Platon knew about Zerdourth. It took a long time until Buddha and Confucius’s voice had come to Europe. Therefore, for centuries the west was known with the ancient Orientals only by Zoroastrianism⁴.”

Based on predominantly fundamental ethnographic researchers, it is clear that the universal civilization, sound of moral requirement and moral criteria of humanity was not developed yet in the

¹ Конрад Н.И. Запад и Восток. –М.: ИВЛ, 1966. –С. 94.

² Корнев В.И. Буддизм - религия Востока. –М.: Знание, 1990. –С. 64.

³ Мэри Бойс. Зароастрийцы: верования и обычаи. М.: Наука, 1989; Бойс М. Зардуштийлик тарихи. 1 том. Лейден-Кёльн. 1982.

⁴ Бобоев Х., ДўстжоновТ., Ҳасанов С. ”Авесто – Шарқ халкларининг бебаҳо ёдгорлиги”. ТМИ. 2014. –Б.11.

religious mythological doctrines that lived historically parallel with Zoroastrianism. Only simple primitive historical forms of culture existed⁵. An excellent example of this view is Brahmanism, Phoenician, Carthage, ancient Rome and Maya's religious rituals which demanded sacrificing from Australian aboriginal to ordinary men, women, and children. Obviously, this was extremely inhumane and unethical.

Therefore, the humanistic and democratic principle and cultural values of Zoroastrianism have still practical significance, being a root religion to others. On the contrary, in the present day-era of the moral and ethical crisis, the Manu's laws, Indian "Vedas"⁶ that make living things as a divinely inspiring as God, which means these teaching absurd to their absolute inferiority. Considering comparative typological analysis of the ideal conception of "Avisto" is certain to remain not only historically, but also it has a great role in the presence and future as a great humanist and educative source.

Generally, Zoroastrianism, which was characterized by the principle of humanity in the ancient East civilization, was a spiritual base for the emergence of the next Semitic religions. Furthermore, Zoroastrianism is not only religion but also an integral philosophical system, which forms the basis of Homosapien's nature, the pursuit of justice, equality, liberty, altruism, and charismasm. To be more exact, Zoroastrianism plays a key role on the emergence of Judaism, Christian, Islam religions, having direct and indirect role in determining their civilizations, constituting the general essence, functional significance of these religions. It has also eliminated the practice of religious mythology based on inhumanity and their practice.

Zoroastrianism deserves a good assessment of the role of civilization in the history of humanity around the globe. Because its significance in the context of globalization and tension in the problems of modern civilizations is the tendency, vectors of the spiritual evaluation of the mankind for thousands of years. The prominent English avant-garde Lourents Mills noted the importance of Avesto's programming significance: "If we were to see this argument and not see ourselves or hide it, it would have been a sign of our unfettered and despair"⁷.

With the invasion of the East by western Alexander the great, a new era of transformation began. However, this process led to the formation of the Arab Empire, and the strengthening of its political and theoretical status (which is also referred as "Islamic Empire", "Muslim Reincarnation" and the collapse of the Constantinople Christian Religious centre in 1453). Consequently, this was divided into "Christian West" and "Muslim East". Later, they were simplified and generalized in the Middle ages. The conceptions of the civilizations of the East and West were included in the scientific community, and identifiable factors and symptoms were identified in the international community.

Identity of West and East: On the one hand, East and West civilizations are different and mutilated the socio-economic and cultural growth of the world on the two different "polar" opposites. On the other hand, it illustrates the dominant position of Islam or Christianity. Nevertheless, the logic of the past has proved to be an objective character of the universal value of religion and relationships, regardless of their chronological sequence and form (even subjective arguments in the face of allegations).

In the 19th and 20th centuries due to the development of science, technology, geoeconomic, political and military strategic position shaped alternative relations with the East in European intellectual circles. These relationships have been known throughout the world in the name of "European centrism". Particularly, the slavjonophilic trend of this flow is characterized by a very distinct and negatively view to the muslim civilization. For instance, one of the founders of the slovanic philosophy V.S Solovaev (1853-1900) described the history of Oriental culture in his work "Tri Sila" (three power). " In the Muslim word there is no positive science, philosophy and no any real theological concepts, theoretical conclusion is that they are only some philosophical concepts and excremental data derived from Greece some of which have

⁵ Примитив-содда диний мифологиялар қадриятлари бўйича қаранг: Тайлор Э.Б. Первобытная культура. –М.: Изд-во полит. лит-ры, 1989.

⁶ Муайян даражада «Ҳинд Ведалар»и ва қадимги «Авесто» китоби битта умумий манбага эга»лиги ҳақидаги (Исхаков В.И., Исхакова Т.Н. Древо мудрости и здоровья. Т.: Фан, 1991. -143-144-бет.) хулосаси қабул қилиниши мумкин бўлса ҳам, аммо улар социологик-сифатий таҳлилда, яъни Худонинг олдида барчанинг тенглиги ёки тенг эмаслиги ва ундан келиб чиқувчи бошқа принциплар билан тубдан фарқ қилади. Шунинг учун табақачиликка асосланган, элементар инсоний ҳуқуқлар инкор этилган тоталитар диний системалар билан демократизм руҳи мавжуд бўлган зардушт таълимоти моҳиятан яқинлаштириш, айнийлаштириш ҳеч қандай илмий асосларга эга эмас.

⁷ ; Бобоев Ҳ., ДўстжоновТ., Ҳасанов С."Авесто – Шарқ халқларининг бебаҳо ёдгорлиги". ТМИ. 2014. –Б.38.

dogmatic notions “there is no theoretical knowledge of the Quran” and he still retains its inertia in certain circles⁸. Particularly, some western politicians deserve to be attested by the attitude of eastern and Muslim civilization to relations with other cultures, in some ways as an expression of the phenomenon of “Eastern Xenophobia”.

However, throughout the history East has not been a monolithic-dogmatic, restricted socio-geographical unit as it has always been developing. In other words, the development of the East contributed to the development of the world civilizations in spiritual, ethical, creative, critical spheres and religions. Islamic directions can be divided into the following areas: The first is the model of prosperity, education and enlightenment as well as the embodiment of the state and social governance (primarily in China). In the second direction, the spirit of violence, slavery, harshness and stagnation could be witnessed in ancient Egypt, Persian and other countries. In the third direction, the predominance of algebra, trigonometry, astronomy, geography, chemistry, psychology, medicine and other secular science were developed in the Islamic-Arabian East playing the role of stepping stone to the West.

Later, the success of the East in various secular and divine subjects was the basis of western civilizations. Particularly, thousands of years ago, The Baghdad academy spread and some of the scholars came to Spain (Kardova) and some to Kharezm (Khiva) which was regarded as the civilization moment, migration” Indeed, the object and the subject of any civilizations are human and its social and intellectual mobility.

The first president of the Republic of Uzbekistan in his speech in the opening ceremony of the international conference “Historical heritage of scientists of the Medieval East its role importance for the modern civilization” (May 2014) in Samarkand mentioned “...To understand deeply the great scholars and thinkers of the East and appreciate their heritage, to evaluate their role and place of their past in the history of modern civilization and to strive for further study and popularization of this invaluable scientific heritage, I believe that it is important to give a new impulse to the new imputes, to the discovery made by the great scholars of the East for modern science and progress”⁹.

To put it differently, western renaissance is based on the East, (especially the Muslim renaissance). Uzbek oriental scholar F. Sulaymanov said: “The East the original cradle of human thought and the true source of culture and spirituality. For many centuries, all the great western scholars and the great inventors have come to the treasure of oriental spirituality and culture. The West has burned its flames from the East sunshine¹⁰.

But in the formation of regional civilizations it is necessary to admit not only external factors, but also internal conditions. Indeed, the formation of any civilization must have not only external influences, but also internal potential. To illustrate, it is important to remember that the regions have a special significance in terms of the influence of civilizations, cultures, their developmental needs, psychological tendencies, moral tolerance and adaptability.

In the Western and Eastern civilizations, intercultural and inter-religious tolerance, the process of integration, based on cultural pluralism, has altered its scope and content. As a result, the need to reject all cultural and religious beliefs, the need to abandon the primacy of one or another regional culture, has created a civilizational approach to rejecting the prevalence of Euro Centrism and Osco centralism.

The need and necessity of interconnections between East and West civilizations are regarded as a non-alternative historical way of building a unique world civilization that respects different ways of "regional mentality", "differentiation of confessional mentality" and ultimately leads to their convergence, and general conceptual theories are being created. This is because the world community's centuries-old dream and practical activity are aimed at implementing this ideal.

In general, first, in any society, religions (regardless of their forms) are the determinants of the meaning of civilizations, in particular, the fact that Zoroastrianism has the status of secular religion, its global civilization role; Second, all religious beliefs are an important factor in the universal humanistic -

⁸ Соловьев С.С. Ибранное. М., “Советская Россия”, 1990. –С. 45.

⁹ Каримов И. “Ўрта асрлар Шарқ алломалари ва мутафаккирларининг тарихий мероси, унинг замонавий цивилизация ривожига роли ва аҳамияти” мавзусидаги халқаро конференциянинг очилиш маросимидаги нутқи. // Халқ сўзи. 16 май, 2014 йил.

¹⁰ Сулаймонова Ф Шарқ ва Ғарб. (Қадимий давр ва ўрта асрлар маданият алоқалари). Тошкент. “Ўзбекистон” 1997.

tolerance, pluralisticism, moral and ethical norms, integration of civilizations and globalization; Thirdly, artificial separation, contradiction and mutation of civilizations of the East and West, both civilized and contrary to the interests of historical development of humanity; Fourthly, civilization in the modern world requires the integration of the spiritual and cultural relations, in particular, the religious values of mankind, in order to maintain the objectivity of globalization, its prospects; fifth, as a result of the overall development of world civilization, the integration of its individual-individual, mental capacities, and the constant modernization of various religious, cultural and cultural values.

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