

AHMED ZAKI: ON THE IDEAS OF THE PHILOSOPHY OF HISTORY

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Abstract: *The development of science, especially social sciences, was seriously hindered by the communist ideology, which was a powerful ideological weapon of the totalitarian regime. As a result, the opportunity to objectively study and research the national philosophy and its classical heritage was deprived. The physical and spiritual persecution against the intellectuals of the nation accelerated the moral decline of the society, including social sciences, which caused them to fall into the ignorance and violence. In this brief article, we will dwell on some of the ideas of the doctor of philosophy, professor Ahmed Zaki Validi Togon on the history of philosophy.*

Key words: *philosophy, history, government, revolution, national education.*

Аннотация: *Развитие науки, особенно социальных наук, серьезно тормозилось коммунистической идеологией, которая была мощным идеологическим оружием тоталитарного режима. В результате была лишена возможности объективно изучать и исследовать национальную философию и ее классическое наследие. Физические и духовные преследования интеллектуалов нации ускорили моральный упадок общества, в том числе социальных наук, что привело их к невежеству и насилию. В этой небольшой статье мы остановимся на некоторых идеях доктора философии, профессора Ахмеда Заки Валиди Тогона по истории философии.*

Ключевые слова: *философия, история, государство, революция, национальное образование.*

Introduction. We consider it appropriate to pay attention to the following comments of professor, Doctor of Philosophy Ahmed Zaki Validi Togon: "The

influence of Asian people on the relations of the outside world is now attracting the attention of many scientists. Arabs and Turks not only believed in the cultural changes (movements) of other peoples but their actions had a great internal meaning, gave them spiritual and cultural strength.” In 1917, Validi became a member of the Social-Revolutionary Party and the Provisional Bureau of Russian Muslims. In April 1917, he took part in the organization of the Council of Muslims in Tashkent. He was elected as a member of the II assembly from Turkestan. In May of this year, at the congress of Russian Muslims sent to Moscow, Validi supported the idea of national-territorial autonomy of the Russian Federal Republic and Muslim peoples, became a member of the executive committee of the All-Russian Muslim Council and the regional bureau of Bashkortostan. "Bashkort" newspaper published an article about Validi's death in Bashkortostan. ¹ On July 20-27, 1917, he took part in the 1st Congress of Bashkortostan, held in Yarmbur, and was elected the deputy head of the Presidium and the head of the Central Council of Bashkortostan. Except for reports on state power (based on national-territorial autonomy) and "Land Affairs". In his second lecture, he defines the need to return the lands of Bashkortostan that were lost between the 17th and 20th centuries. On August 22-29, 1917, he participated in the Second Battle of Bashkortostan in Ufa. Here he created maps of "Greater Bashkortostan", "Little Bashkortostan" and "Federation of Muslim Autonomous States of the Soviet Union". After the establishment of the government of Bashkortostan, military departments were entrusted to Validi.

Methods. In November 1917, according to the list of federalist leaders of the Ufa governorate, he was elected as a delegate to the meeting. Participates in the establishment and signing of farms in one of the Central Councils of Bashkortostan. This year, the position of Bashkortostan in the political struggle and the autonomy of Bashkortostan within the federal government will be announced. On December 8-20, 1917, he took part in the III Bashkir army that went to Orenburg, and was appointed

¹ Zeki Velidi Togan. Der Islam und die geographische Wissenschaft // Hettners Geographische Zeitschrift. Heidelberg. 1934. Heft 10. S.361-372., Islam and the Science of Geography // Islamic Culture. Hyderabad. 1934. October. P.611-627.

the chairman of the Presidium and body of Bashkortostan, as well as the head of the government and military department of Bashkortostan. In February 1918, he became a deputy of the National Assembly of Turko-Tatar Muslims of All Russia and Siberia, criticized the idea of a "single Turko-Tatar nation". He opposed the creation of the "Ural-Volga State". After S. M. Sviling, the head of the military-revolutionary committee of the governor of Orenburg, obeyed the order, in February 1918, the Bolsheviks arrested and imprisoned the members of the government of Bashkortostan, including Validi. In April 1918, during the attack of Orenburg Cossacks and Bashkir detachments, the head of the Bashkir government was released from prison. From June 1918 to February 1919, Validi was the head of the Bashkir Military Council and the commander of the Bashkir Army. All-Russian Organizational Assembly with the Government of Bashkortostan (KOMUCH). Validi organizes negotiations with V.I.Lenin and V.Stalin about the integration of the autonomy of Bashkortostan into the RSFSR. In February 1919, Validi managed to push the Bashkir army to the side of the Red Army. On March 20, 1919, he participated in the creation of the "Agreement on the Autonomy of the Bashkir Soviet between the Great Soviet Union and the Government of Bashkortostan", V. I. Lenin and Stalin did not agree to it. From April 1919, Validi was appointed as the military commissar of the Bashkortostan ASSR. In the spring and summer, the Red Army and the Bashkir cities of Amar, Saransk and Sterlitamak are engaged in building military bases. Participated in the establishment of the social party "Irek" of Bashkortostan. In the winter of 1919-1920, a struggle for autonomy took place in Moscow from the Bashkir Military-Revolutionary Committee of the RKP(b) Bashkir Regional Committee. In it, Validy opposes the idea of investigation. The Tatar-Bashkir Soviet Republic presents the project of the Kyrgyz-Bashkir Soviet Republic to V. I. Lenin.

Results and Discussion. In February 1920, he was appointed the head of the Military-Revolutionary Committee of Bashkortostan. In April of the same year, following the request of the head of the Russian Emergency Commission, Dzerzhinsky, he was sent to the Central Committee of the RKP(b) in Moscow. 1920

year. On May 19, local authorities of Moscow did not approve the decision "On the State Government of the Autonomous Soviet Republic of Bashkortostan", which was adopted unilaterally, and other state bodies resigned along with it. In June 1920, Validi quickly went to Baku, from there to Central Asia. Stalin sends a letter to L. D. Trosky and A. I. Rykov exposing the great state policy of the Bolsheviks. He became one of the ideologues of the independence movement in Central Asia, and in July 1921 he was appointed the head of the Central Committee of the Turkestan National Federation. In February 1923, he wrote the famous "Letter to V.I. Lenin" and "Farewell Letter to the People of Bashkortostan". On February 21, 1923, he left Ashgabat for Iran with his friend Abdulkadir Inan. In March, he met his colleague Karim Hakimov at the consulate of the USSR in Mashhad, and in the city library he found the works of medieval Arab travelers Ibn Fazlan and Abu Dulaf, and the geographer Ibn al-Faqih. He will leave for Afghanistan in April. At the request of the King of Afghanistan, Amonullah Khan, he will leave for India in September, after preparing a project for the establishment of a university in Kabul. In November 1923, he went to Turkey, and in December to France, in Paris with French scientists (Paul Pelliot, Gabriel Frau, E. Bloch, etc.), and in February 1924 in Berlin with many scientists (E. Zahau, T Neldeke, A. Mordmann, F. Muller, von Lenock, I. Marquardt and others).

In June 1925, he received Turkish citizenship and started working in the authorship and translation committee of the Turkish Ministry of Education in Ankara. On July 31, 1925, Walidy was received by the President of the Republic of Turkey, Mustafa Kemal Atatürk.

In 1927, he founded the magazine "New Turkestan". In 1927-1932, he was the first to teach history at the Faculty of Mathematics at Istanbul University and received the title of professor. He was forced to leave Turkey on July 8, 1932 because he did not agree with Atatürk's teachings on scientific issues. From 1932 to 1935, he studied at the University of Vienna, Austria, defended his doctoral thesis. In 1934, a book titled "Seventeen Sand Cities and Sadri Maksudi Bey" was published in

Istanbul. On July 7, 1935, the scientific council of the University of Vienna approved his doctoral dissertation on the topic of "Ibn Fadlan's travelogue". In accordance with the new law on surnames in Turkey in 1935, he adopted Togon as a nickname, a shortening of his ancestral name Eshtogon³⁴.

In 1935-1937, Walidi received the title of professor in the field of Islamic history at the universities of Bonn, Germany, and in 1938-1939, Göttingen. In 1923, Walidy's work "Ibn Fadlan's travelogue" was found among the manuscripts of the Mashhad city library, it was translated into German and published in Leipzig in 1939. He taught at Istanbul University in 1939-1944 and 1948-1970. In 1940, "Turkistan and its recent history" (in Turkish) and "A View of the World" (in English) were published. On May 15, 1944, the Turkish government accused him of pan-Turkism.

In 1946, the book "Introduction to Turkish history" was published. On July 27, 1947, he was reinstated as a professor at Istanbul University. In 1950, the book "Tarikhda Usul" was published, and in 1951, the work "Khorazmian Translation of Muqaddimat al-Adab" was published. In July 1951, he presided over the XXII Congress of International Relations held in Istanbul.

In 1953, Walidy managed to establish the Islamic Research Institute at Istanbul University, which he headed until the end of his life. In 1954, he was appointed an honorary professor at the University of Manchester, Great Britain. In 1957, he gave lectures in the United States of America. In 1968-1970, he worked on the book "Oguz epic", and in 1969, the book "Memories" was published in Istanbul.

The family environment plays a big role in the formation of Ahmad Zaki Validi's views. The scientist writes that while his father was teaching at his madrasah, he turned a room into a "laboratory". It is noted that he used morse (a type of telegraph) between his home and the madrasa, taught madrasa students *ilmi hayat*, i.e. astronomy, and used Flamarion and the works of the Syrian Nadim Husayn al-Jisr-Luban (Lebanon) in these lessons. is enough. He also remembers that he visited the mausoleum of Imam al-Bukhari in the 60s of the 20th century. Ahmad Zaki Validy admits that he effectively used the works of Imam al-Bukhari in creating his works.

He also writes the lessons in the form of questions and answers of two people named Ahmad and Said: "Kizir Mulla, who was well versed in geometry, taught geometry and Studied astronomy in Ulugbek. After the death of his teacher, he determined the Kaaba in the construction of mosques through the knowledge he gained through his method"³⁶. Validi's interest in this matter was strong.

Validi's academic studies are devoted to the history of Iranian, Mongolian, Turkic peoples and the problems of the national liberation movement in Syria, archeography, "refugee" studies, ethnography and historical research methodology³⁷. In 1923, he translated Ibn Fadlan's "Travels", found among the manuscripts of the Mashhad city library, into German and published it in Leipzig in 1939.

Conclusion. Ahmad Zaki Validi's views play a big role in the political history of Bashkortostan. He is the author of more than 400 works, including "Introduction to the History of All Turks" (1946), "Method in History" (1950) and other works. This work is a valuable reference on the history of the national liberation movement of the Muslim peoples of the Russian Empire and the USSR, and the establishment of the autonomy of Bashkortostan in the first half of the 20th century.

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