



# HISTORY OF THE DEVELOPMENT OF ANCIENT EASTERN PHILOSOPHY

**Timur Abduvalievich Madalimov**

Associate Professor of Chirchik State Pedagogical University

## ABSTRACT

This article analyzes the emergence of philosophical ideas that arose in the ancient East, especially in Babylon, Mesopotamia, India and China.

**Key words:** svilization, dao, yin-yan

## Introduction

That the first civilizations in the East took place near the Nile River. We know that along with the civilizations, the thinking of people was gradually formed. Because the thoughts on the oldest papyrus papers testify to the formation of the first worldview in people. In the simplest terms, mummification of a person indicates that they have formed ideas about the "other world". In the work "The Song of the Harp Player" the fact that everything on earth is impermanent shows not only the high value of life on earth in human society for centuries, but also the nihilistic view of the afterlife. Another manuscript of Egyptian philosophy is called "Conversation of a Disillusioned Man with His Spirit" and the papyrus shows a man conversing with his soul.

Ancient Babylonian philosophy is as ancient as Egyptian philosophy. A set of laws of Hammurabi was developed in the country of Babylon in the 2nd millennium BC. This reflects the new economic approach to secular affairs, including crime and punishment, rather than religious ones. Judgments were aimed at strengthening the power of the rulers, taking into account the needs of social management.

The formation of philosophical thinking in ancient China is closely related to myths and legends. All nature is animated. But the emergence of philosophical schools in Ancient China is connected with the weakening of power in the country.

Confucius' moral-political teaching does not rely on some theoretical knowledge base. Confucius understood the question of knowledge (chji) and its origin in studying ancient books and quoting the experience of ancient ancestors. According to him, the main source of knowledge is reading, and its source is ancient narrations and chronicles. Therefore, it was alien to Confucianism to have a critical attitude to the previous and new experience in the development of society, and to draw conclusions from them. Natural sciences were not given any attention at all. Any new phenomenon was evaluated from the perspective of the old experience and traced back to the past. This framing of the issue led to the idealization of China's past. Confucianism became the basis of conservative ideas. According to Confucius, order is established by the desire of a person to nature, including the desire of a common dream, which is manifested in the relationship between people. Order (li) appears as a moral concept that includes external behavior, that is, etiquette. Compliance with the order in the original sense leads to the fulfillment of duty obligations in accordance with the purpose. "If a noble land (szyun szi) is a diligent worker and does not waste time, and if his human nature is

respectful and disciplined, then those who live between the four seas will be his brothers." In Confucianism, the concept of "Jen" - humanity, xiao - means respect for elders.

**Moizm school.** It focused on the problems of social ethics. The implementation of social morality was connected with a serious organization created by the head of the autocratic power. In this school, it is emphasized that physical labor is the main source of nutrition for its students. The teachings of the Moists were fundamentally opposed to the teachings of Confucius. All its content is expressed in the ideas of common love (xian ai), success in every field, and mutual benefit. There should be a common norm of mutual humanity in society, which is binding on all people, and everyone should care about each other's mutual benefit. According to this doctrine, theoretical studies are a useless luxury, and the practical expediency set in work is a necessity.

The focus of Daoism is on nature, the universe, and man, but this is learned through direct perceptual access to the existence of nature rather than intellectually through primitive coherent logical forms. The world is in a constant state of motion and change, living and moving of itself without cause. In the doctrine of existence, the concept of this path - dao - occupies a central place. According to the teachings of Taoism, the purpose of meditation is to make man "merge" with nature, because he is a part of nature. Here it is clear that there is no room for separation in the "subject-object" relationship. The Dao is a concept that makes it possible to give general, all-encompassing answers to questions about the origin and way of life of all beings. As a rule, it is nameless and manifests itself everywhere, because it is the "source" of things, but not an independent substance or essence.

Yin and yang are the main concepts of Chinese philosophy. The meaning of origin is: a cloudy and sunny day, or a shady and bright side (eg mountains, gorges). Ancient Chinese thinkers used the duality of such opposites for the philosophical expression of many phenomena that alternate one after the other: light and darkness, sun and moon, fire and water, activity and earth, and so on: "Yan, reaching the limit of territory, becomes yin; reaches the border of the area and becomes new. Order in society is just to hide the flaws from the outside. This is necessary in relations between people, including between the ruler and society. For example, the ruler only issues laws (fa) and decrees (min), but does not delve deeply into the interests of the community (u wei), because within the framework of these laws, only a system of rewards and punishments has been developed. Han Fei-zi further develops Xun-zi's idea of the evil nature of man.

the end of the 2nd millennium and the beginning of the 1st millennium BC, great changes began to take place in the ideological life of the society. Later, according to their social roles in Indian society, equals were divided into four groups or varnas, viz.

Brahmins (state leaders and sages), Kshatriyas (military). Vaishyas (those who create blessings) and Shudras (those who perform the most difficult and dirty jobs in society). These classes differ from each other in terms of their social status, rights and duties. Brahmanism became the leading religion in India during this period. The only reality (existence) in the world is Brahma, that is, the god Brahma. He is at once a real earthly soul, an impersonal, qualityless divine substance, the source of life, the basis of all existence. The doctrine of "Karma" was created in the religion of Brahmanism. Based on this doctrine, it is emphasized that the soul moves from one body to another. According to the law of karma, a person is responsible for his actions in the mortal world in the next world. Many important themes and ideas related to the Vedic period (a series of ideas about the universe, ideas about the unity of all existence) are

reinterpreted in the Upanishads. The Upanishads written in the early period adopted the religion of the Vedas and emphasized its monotheistic ideas.

Opposed caste and priests in ancient Indian society. The declaration of the equality of all people led to the widespread spread of Buddhism. Buddhism was more useful to the rulers of large states, as it was directed against the priests of the Brahmanical religion in the context of the establishment of large states. In the 3rd century BC, King Ashoka accepted Buddhism and contributed to its spread beyond India. Buddhism, in turn, developed a system of customs, rituals and beliefs. Based on the ideas about the transmigration of souls that existed in ancient India, Buddhism promoted the doctrine of rebirth of living beings. He explained that the death of a living being is the disintegration of its particle body, followed by the re-establishment of its new elements, the dharmas. The philosophical content of Buddhism includes two aspects: the doctrine of the nature of things and the doctrine of the ways of knowing. Underlying the Buddhist doctrine of the nature of things are the concepts of drachmas - "particles with their own characteristics" or "particles", "elements". According to this doctrine, drachma-particles, like the cells of worldly objects, are in motion within them in the processes of the whole material and spiritual world, and are constantly changing and disappearing.

**Six Schools of Hinduism.** There are six main schools of Hinduism: Yoga, Mimamsa, Vaisheshika, Nyaya, Sankhya, Vedanta.

**Yoga** practice: yama (restraint), niyama (ethical culture), asana (posture), pranayama (breath control), pratyahara (removal of emotion), dharana (attention), dhyana (observation). and samadhi (deep meditation).

The first systematic work of **Vaisheshika philosophy is the Vaisheshika-sutra**. Its author is the wise Canad. All the sutras (connecting thread) of the book were written in the 1st century AD. The second work written as a commentary on Vaisheshika is Prashatapala's Padarthadharma-sangraha.

**Nyaya focuses on** logic and the theory of knowledge, and the elaboration of its problems is in many ways the pinnacle of Indian logic. According to the Russian Indologist FISherbatsky (1866-1942), Nyaya logic arose in the process of generalizing the methods used in open discussions with the participation of the community, which were widely used in the practice of ancient India. In Nyaya, analysis of logical conclusion is the main place. Nyaya divides inference into three types: 1) from cause to effect (purvavat), such as knowing that rain falls through clouds gathering in the sky; 2) from the effect to the cause (sheshavat), for example, to know that it rained from the level of the rising water in the river; 3) unchanging accompanying connection (samanyatodrishta) of one phenomenon with another, which is not directly perceived and is not connected with the first by an obvious causal relationship, for example, the movement of the heavenly planets in their place.

## Conclusion

In short, Eastern philosophy differs from Western philosophy with its humanistic ideas and ideologies.

## References

1. Educating for the Media and the Digital Age//International Conference. - Vienna: UNESCO, 1999, p.273- 274
2. Cynthia Vinney. „Very well mind“. What Is Media Literacy? 2022

3. Kastels M. Informatsionnaya epoxa: ekonomika, obshestvo i kultura. M.: GU VSHE, 2000.
4. Kirillova N. Mediakultura: ot moderna k postmodernu. M., 2005.
5. Ponimaniye media. M.; Jukovskiy, 2003.
6. Sadikovich, H. M. THEORETICAL FOUNDATIONS FOR THE FORMATION OF PROFESSIONAL COMPETENCE OF FUTURE MILITARY SPECIALISTS IN THE UNIVERSITY.
7. Umarova Z.A. Raqamli mediata'lim muhiti: mediaresurslar va ularning roli /
8. Markaziy osiyo ijtimoiy tadqiqotlar jurnali, №1, 2020. – 65-72 b.
9. Usov Y.N. Ekranniye iskusstva — noviy vid mishleniya // Iskusstvo i obrazovaniye. 2000. - №3. – S. 48-69.
10. Abduraxmonova N. Z. Q., Urazaliyeva M. Y. O 'zbek tili elektron korpusida (<http://uzbekcorpus.uz/>) og'zaki matnlar korpusini yaratishning nazariy va amaliy masalalari //Academic research in educational sciences. – 2022. – T. 3. – №. 3. – C. 644-650.
11. Sunnatov, T., R., (2024) Estetika va metaetikaning badiiy uslublar rivojlanish dinamikasi //Mug'allim. – 2026. – T. 3. – №. 3. – C. 99-104
12. Sunnatov, T., R., (2024). AN'ANAVIY VA ZAMONAVIY QARAMA-QARSHILIKDA BADIY USLUBNING NAMOYON BO'LISHI // Academic Journal of Educational Research (AJER) International scientific journal. – 2024. – T. 3. – №. 12. – C. 12-16.
13. Jurayev, H. P., (2024). MEDIA TA'LIMNI O'RGANISHNING XORIJIY DAVLATLAR TAJRIBASI // Academic research in educational sciences. – 2024. – 5(11), 149-155
14. Ruziyev, A., B., (2024). ME'MORCHILIKDA ROMANESK VA GOTIK USLUBLAR (QADIMGI RIM MISOLIDA) // Academic research in educational sciences. – 2024. –5(11), 155-160.