

ASOTHYRIAN IMAGERY AND PHILOSOPHY IN THE ANCIENT EAST THE EMERGENCE OF KNOWLEDGE

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Abstract: This article discusses the early stages of the philosophy of the Ancient East, its influence on the minds and lives of the inhabitants of this land, the role of philosophy in the life of the Ancient East.

Key words: emergence of mystical ideas and philosophical knowledge in the Ancient East, philosophical schools, Islamic religion, Islamic philosophy, social-political, spiritual-ethical teachings of Eastern thinkers,

The term Eastern philosophy refers to a set of philosophical currents and views that appeared on the Asian continent. Eastern philosophy includes Indian, Chinese, Persian, Japanese, Korean, and Central Asian philosophy. Babylonian and Arab philosophy are sometimes included in this list, but they also apply to Western philosophy. 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. The first philosophical teachings It originated in India, China, Central Asia and Greece, and then spread to Western countries. Qad. Philosophical schools in India are divided into 2 types, one is based on the Vedas (Vedanta, Yoga, Vaisheshika, Nyaya, Sankhya), and the other is schools that reject the Vedas (Jainism, Buddhism, Lokoyata). The first philosophical teachings in ancient China originated in the 7th century BC. He is Qad. Found in Chinese written sources, these sources include "Book of Songs", "Spring and Autumn". monuments and "Aphorisms" of Confucius, Taoism can be included. Philosophical views in Central Asia. It is expressed in Turkic writings, the principles of belief in God, and the Zoroastrian holy book Avestodia. In addition, the natural philosophical views and ideas of the peoples of the East about worshiping the main elements of nature, earth, water, air and fire, spread widely to the countries of the Near

and Middle East and were absorbed into the way of thinking of the peoples of Ancient Egypt, Babylon, and Lydia. Researchers know that the first philosophical school of Greece, the Miletus School, also took its ideas from Sharkus. In the 2nd-1st centuries BC, the kingdom of the Kushons settled in the territory covering the lands of Marv, Balkh, Termiz, Sighnoq, Samarkand, Bukhara, where the Buddhist religion ruled, and its philosophy influenced the way of thinking of the people living in this place. But the ideas of Avesta do not completely leave the people's minds. By the 3rd century AD, the doctrine of monism appeared, promoting the ideas of equality. This doctrine was the spiritual support of the Mazdak movement. Philosophy had a significant impact on Chinese civilization and East Asia as a whole. Many great philosophical schools emerged during the Spring and Autumn Period and the Warring States Period, known as the Hundred Schools of Thought. The most important of them are Confucianism, Taoism, Mohism and Legalism. Later, during the Tang Dynasty, Buddhism joined the ranks (it should be noted that in Eastern philosophy there is no strict distinction between religion and philosophy). Like Western philosophy, Chinese philosophy is broad and has schools that cover every branch of philosophy. In the history of the Indian subcontinent, after the establishment of the Arya-Vedic culture, within a period of two thousand years, philosophical and religious thought led to the emergence of six Nastika schools. These schools were closely associated with Hinduism. Hindu philosophy shaped much of South Asian culture and reached the Far East through dharmic religions. The pluralism of ideas in it brought Indian philosophy to the form of liberal universalism. The history of Persian philosophy goes back to ancient Iranian philosophical traditions and their Indo-Iranian roots. Persian philosophy was influenced by Zoroastrian teachings. The various wars in Iran's history—Alexander the Great, the Arabs, and the Mongols—conquered cultures, religions, and resulted in the emergence of various philosophical schools.

These include Zoroastrianism and Islamic teachings, trends influenced by Greek philosophy, Manichaeism, Mazdakism, etc. Central Asian philosophy was formed under the influence of Zoroastrianism and later Islam. Ibn Sina, one of the most important philosophers, formed logic and metaphysics in Central Asia and the Islamic world in general; in this he relied on the works of Aristotle and Plato. Ibn Sina rejects the creation of the universe on the axis of time; says that the universe is an emanation of its creator. These views of Ibn Sina are close to Islamic deism and pandeism. Later, other Central Asian philosophers—Biruni, Farabi, Ghazali, Nawai, Bedil, etc.—thought within the Islamic metaphysics founded by Ibn Sina, and some of these currents reached Europe.

Indian philosophy (religion) VEDA this religion is now called Hinduism but. VEDA is divided into 4, these are rigveda - hymns to the deities, samaveda - melodious songs, yajurveda - sacrificial songs, atharveda - magic and spells. The Vedic religion

led to great stratification in the Indian people. Later, Buddhism appeared. All his After the inhabitants of India began to convert to Buddhism, the Vedic people made a big change in their religion, and thus the Vedic religion became Hinduism. The medieval period of Chinese philosophy (2nd century BC - 10th century AD). and is characterized by the contrast between Daoism. In the end, Confucianism prevailed in this debate as the state religion and morality. In the 1st century BC. e. Buddhism entered China. The famous thinkers of the Han period: the philosopher and statesman Dong Zhongshu (2nd century BC), who became famous in the Middle Ages as "Confucius of the Han period", the emperor Wu of the Han dynasty (2nd century BC, Confucius), Confucian philosopher, writer and philologist Yang Xiong (53 BC - 18 BC), author of the Tai Xuan Jing (Great Secret Law), an imitation of the Book of Changes. Great thinkers such as Wang Chong (27-97 AD) and Zhang Heng (78-139 AD) also belong to the Han period. Zhang Heng made great contributions to the development of ancient Chinese astronomy, mechanics, seismology and geography. A great thinker of this period was also the historian Sima Qian (145-86 BC), the author of the first general history of China, beginning with ancient times and ending at the end of the 2nd century BC. e. During the reign of the Han Dynasty, the work of thinkers such as Meng Si (90-40 BC) and Jing Fang (78-37 BC) are believed to have laid the foundation for the I Ching calendar applications. This line of development of the I Ching's calendrical astronomical aspects may include the works of Meng Si's disciple Jiao Yanshou, the author of the I Lin (Forest of Changes), and Zheng Xuan (127-127 CE). 200), Xun Shuang (128-190) and Yu Fan (164-233). In the second century AD, the work of the Daoist philosopher and alchemist Wei Boyang (ca. 100-170) was the author of Can tong qi, in which he described the trigrams and explained the main principles of Taoist alchemy using hexagrams. continued. Wei Boyan's work was constructed as a commentary on the classic "Book of Changes" (Zhou Yi). During the Han period, the Tai Ping Ching was written and attributed to the Taoist sage Yu Ji. The teachings contained in this book formed the basis of the ideology of the Yellow Turban Rebellion and significantly influenced the development of Taoist utopian thought.

The philosopher Wang Bi (226-249), who lived for 23 years, greatly influenced the development of philosophy in China. He was a major official during the First Wei Dynasty (220-264). The thinker expressed his views in his commentaries on the classics of Confucius and Taoism. Wang Bi is the author of Zhou i Zhu (Commentary on Zhou Changes) and Laozi Zhu (Commentary on Laozi). The content of "Zhou i" was interpreted by Wang Bi as a theory of temporal processes and changes.

The philosopher and scientist of the Western Jin state Pei Wei (267-300), author of the essay Chun Yu Lun (Discourse on Respect for Existence), actively opposed the idea of "value of absence". gui wu) A new era of Chinese philosophy developed by Wang Bi (since 1000 AD) It is characterized by the dogmatization of Confucianism,

which was raised to religious veneration together with its founder (1055 - the Confucian family was given the highest noble title, 1503 - Confucius was canonized as a saint, the construction of temples for him, However, there were no images of saints). On the other hand, there is the persecution of Daoists (the official ban of Taoism - 1183). By that time, Christianity had entered China and was able to influence Chinese philosophy. Zhang Zai was a prominent thinker of the 11th century, one of the founders of the Neo-Confucian school of li xue ("principle of doctrine"), also known as Zhang Zihou, Zhang Hengju, and Zhang Tzu (1020-1078). Ming ("Western Script"), "Dong Ming (Eastern Script), Zheng Men (Guide to the Unenlightened), Jing Xue Di Ku (The Abyss of Principles of Canon Study), Yi Shuo (Doctrine of the Law of Change). Zhang Zai's doctrine of man arose from the recognition that man has two "natures" - the celestial and the "ethereal". According to Zhang Zai, qi (ether) is the fundamental principle of everything and the entire universe. Qi fills the great void (taishu). According to Ye Shi (1150-1223), the founder of the Yunjia School, the philosopher, the universe consists of five basic elements and eight types of substance, symbolically represented by the eight trigrams. Wang Yangming (1472-1529), a mediator between Taoism and Confucianism did Later, the teacher Yan Yuan (18th century) appears. A major thinker of the 17th century was the Confucian philosopher Wang Chuanshan (1619-1692), whose natural-philosophical constructions were based on Zhang Zai's (1020-1078) teachings on the Great Void (tai xu). the founders of Neo-Confucianism. The activity of Gu Yanwu (1613-1682), a scientist-encyclopedist (philologist, historian, geographer, economist, astronomer), the founder of the doctrine of nature (pu xue) in the 17th century, has a unique empirical-concrete direction. , also occurs. The 18th century philosopher and scientist Dai Zhen (1723-1777) was also the greatest representative of this movement.

In China, the original and profound thinker of the 19th century was one of the organizers and ideologues of this movement, the philosopher and poet Tan Sitong (1865-1898), who was executed along with five other active figures of the reform movement. Among the representatives of the 20th century, first of all, we should mention Gu Hongming, who fought for the purity of Chinese philosophy, as well as Sun Yat-sen, Feng Yulan and Liang Shumin (1893-1988). A famous propagator of Marxist ideology in China was the philosopher Ai Siqu (1910-1966). Philosophers and historians of Chinese philosophical and social thought Hou Weilu (1903-1987) and Du Guoxiang (1889-1961) in their research activities have also been inspired by the principles of the Marxist worldview. his works devoted to the most urgent problems became famous. In the 20th century, among various foreign philosophical currents, Soviet philosophy had the greatest impact on the development of Chinese philosophy, so a number of Chinese researchers are focusing on studying the history of Soviet philosophy and the Soviet era. in the history of Russian philosophy and the history of

Russian philosophy (Jia Zelin, An Qingyan, Li Shangde, Bao Ou, Ma Yinmao, Zhang Baichun, etc.)

Philosophical knowledge developed in the ancient Near East, mainly in the middle regions of Egypt, Mesopotamia, Greece, and Babylon, as well as in the Indian, Chinese, Mayan, and Inca cultures. During this period, philosophy, science, religious teachings and political concepts were formed together. From symbols in Egypt and Mesopotamia, from mythology in Greece, the one who knows everything, does not know the explanation.

In India and China, many cultural and philosophical views developed, philosophical thoughts and religious concepts (Taoism, Confucianism, Hinduism and Buddhism).

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