

EARLY MEDIEVAL EASTERN PHILOSOPHY AND

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Annotatsiya: This article discusses early medieval Eastern philosophy and the Renaissance period. The term "Eastern philosophy" refers to the collection of philosophical movements and perspectives that originated in the continent of Asia. Eastern philosophy includes Indian, Chinese, Persian, Japanese, Korean, and Central Asian philosophy. Sometimes, Babylonian and Arab philosophy are also included in this list, although they are also relevant to Western philosophy.

Key words: East, philosophy, culture, society, religion, Central Asia, China, India, continent, Persia, Zoroastrianism, era, development, dynasty, Han Dynasty, philosopher, state, people, Buddhism, AD (Anno Domini).

Many societies engaged with philosophical issues and developed their own philosophical traditions based on their practices. For example, the Near Eastern philosophy was influenced by Western philosophy. Russian (some consider it related to Western philosophy), Jewish, Islamic, African, and some Latin American philosophical traditions were influenced by Western philosophy; however, they also retained their originality. The differences between these traditions are identified by distinctive historical achievements, ideas, styles, or languages. They can be learned with relevant methods and have significant commonalities among them. Early philosophical teachings emerged in ancient India, China, Central Asia, and Greece, later spreading to Western countries. The philosophical schools in ancient India were divided into two categories: those that accepted the Vedas and the schools that rejected them (Jainism, Buddhism, Lokayata). In ancient China, the earliest philosophical teachings emerged in the 7th century BC. They are found in Chinese written sources and can include the "Book of Songs," "Spring and Autumn Annals," and Confucius' "Analects," which can also include Daoism

In Central Asia, philosophical views were found in Turkic scripts, beliefs in Tangri (Sky God), and the sacred book of Zoroastrianism, the Avesta. Additionally, the natural philosophical views and ideas of Eastern peoples about the basic elements of nature, such as earth, water, air, and fire, were widely spread in the Near and Middle East. They greatly influenced the way of thinking of the peoples of Ancient Egypt,

Babylon, Lydia, and other civilizations. The first philosophical school in Greece, the Miletus school, also drew its ideas from the East. In the 2nd and 1st centuries BC, the empire of the Kushans emerged, encompassing the territories of Marv, Balkh, Termez, Sogdiana, Samarkand, and Bukhara, where Buddhism prevailed, and its philosophy influenced the thinking of the people living there. However, the ideas of the Avesta did not completely disappear from the people. By the 3rd century AD, a monistic teaching emerged that promoted equality, which became a spiritual foundation for the movement of Mazdakites.

Philosophy had a significant influence on Chinese civilization, as well as on Eastern Asia in general. Many major philosophical schools emerged during the Spring and Autumn Period and the Warring States Period, collectively known as the Hundred Schools of Thought. Among the most important of these are Confucianism, Taoism, Mohism, and Legalism. Later, during the Tang Dynasty, Buddhism was also added to this list (it is important to note that there are no strict distinctions between religion and philosophy in Eastern philosophy). Similar to Western philosophy, Chinese philosophy is also broad and encompasses schools of thought related to every aspect of philosophy.

In the history of Indian civilization, after the establishment of the Indo-Vedic civilization, within a period of two thousand years, six non-theistic schools of philosophical and religious thought known as Nastika schools emerged. These schools were closely related to Hinduism. Indian philosophy laid the foundation for a large part of South Asian civilization and also influenced the Far East through dharmic religions. The pluralism of ideas in Indian philosophy has manifested in the form of liberal universalism

This text seems to be discussing the history of ancient Persian philosophy. It mentions the influence of Zoroastrian teachings on Persian philosophical traditions and their connections to Indian and Persian cultures. It also talks about various wars in Persian history, such as those involving Alexander the Great, Arabs, and Mongols, which led to the interaction of different civilizations, religions, and ultimately the emergence of various philosophical schools of thought. These include Zoroastrianism and Islamic teachings, influences from Greek philosophy, Manichaeism, Mazdaism, and so on.

This text discusses the development of Central Asian philosophy, which initially was influenced by Zoroastrianism and later shaped under the influence of Islamic teachings. One of the prominent figures mentioned is Ibn Sina (Avicenna), who played a significant role in shaping logic and metaphysics in Central Asia and the Islamic world in general, drawing from the works of Aristotle and Plato. Ibn Sina rejected the idea of the world being created in time; instead, he believed that the world is the necessary emanation of its creator. His views are closely related to Islamic deism and

pantheism. Later, other Central Asian philosophers such as al-Biruni, al-Farabi, al-Ghazali, Navoi, Bedil, and others built upon Ibn Sina's foundations in Islamic metaphysics, and some of these ideas reached Europe.

Hindu philosophy (religious) The VEDAS, this religion is now called Hinduism. VEDAS are divided into four parts: Rigveda - hymns to the gods, Samaveda - chants, Yajurveda - sacrificial chants, Atharvaveda - spells and charms. The Vedic religion led to a significant stratification in the Hindu society. Later, Buddhism emerged. All of the Hindu population converted to Buddhism, and then the followers of the Vedic religion made great changes in their religion and thus the Vedic religion transformed into Hinduism. The history of Chinese philosophy in the Middle Ages (2nd century BC - 10th century AD) is described by the contradiction between Confucianism, Legalism, and Daoism. Eventually, Confucianism triumphed as the state religion and philosophy.

The intellectual figures of the Han Dynasty include philosophers and statesmen such as Dong Zhongshu (2nd century BC), known as the "Confucius of the Han Dynasty," Emperor Wu of Han (2nd century BC, a patron of Confucianism), the Confucian philosopher, writer, and philologist Yang Xiong (53 BC - 18 BC), author of the "Fayan" (Model Sayings) and the "Taixuanjing" (Great Explanation Classic) believed to be based on the "Book of Changes." Wang Chong (27–97 AD) and Zhang Heng (78–139 AD) were also great intellectuals of the Han Dynasty. Zhang Heng made significant contributions to the development of ancient Chinese astronomy, mechanics, seismology, and geography. Sima Qian (145–86 BC) was the foremost historian of the era, completing the "Records of the Grand Historian," the first comprehensive history of China, beginning with ancient times and finishing in the late 2nd century BC. During the reign of Emperor Wu of Han, Menicus (90-40 BC) and Jing Fang (78-37 BC) were believed to have contributed to the creation of the "I Ching" calendar systems. Menicus's disciple Jiao Yanshou developed the astronomical aspects of the I Ching calendar, and Chjen Syuan (127–200 AD) also contributed to the development of the I Ching calendar. Other notable intellectuals of this period include Xun Shuang (128–190 AD) and Yu Fan (164–233 AD).

In the 2nd century AD, the Daoist philosopher and alchemist Wei Boyang (estimated 100-170 AD) was active. He was the author of the work "Can Tong Qi," in which he elucidated the fundamental concepts of Taoist alchemy using trigrams and hexagrams. Wei Boyang's creation is a commentary on the classic text "Book of Changes" ("Chjou Yi"). The "Tay Ping Ching" was written during the Han Dynasty, with its authorship attributed to the Taoist sage Yu Ji. The teachings presented in this book formed the basis of the Yellow Turban Rebellion ideology and significantly influenced the development of utopian thinking in Daoism.

23-year-old philosopher Wang Bi (226-249) had a significant influence on the development of philosophy in China. He became prominent during the Wei Dynasty (220-264) as a leading practitioner. In his commentaries on the classics of Confucianism and Daoism, he expressed his own ideas. Wang Bi is the author of "Chjou i Chju" (Commentary on the Changes) and "Laozi Chju" (Commentary on Laozi). The content of "Chjou i" was temporarily presented by Wang Bi as a theory of processes and changes. In the Western Jin Dynasty, the philosopher and scholar Chun Yu Lun (author of "Speech on Respecting Existence") actively opposed the "yoqlik qadri" doctrine, which was created by Wang Bi

The new era of Chinese philosophy (since around 1000 AD) is characterized by the dogmatization of Confucianism, which was elevated to a position of religious reverence. This period saw significant events such as the ennoblement of Confucius' family (1055 AD) and the canonization of Confucius as an ancestor (1503 AD), leading to the establishment of temples for worship, although there were no images of the sages. On the other hand, there was also a crackdown on Daoists (official recognition of Daoism - 1183), and Christianity made its way into China, influencing Chinese philosophy.

Cheng Hao (11th century) was a renowned philosopher of the time, known as one of the founders of the Neo-Confucian school of thought. His major works include "Si Ming" ("Inscription of the West"), "Dong Ming" ("Inscription of the East"), "Chjen Men" ("Guide for the Ignorant"), "Jing Syue Di Ku" ("The Folly of Studying the Classics"), and "Yi Shuo" ("Explanation of Changes"), among others. In his teachings on human nature, Cheng Hao identified two "principles" in humans - vital force and "ether," considering qi (ether) to be the fundamental principle of everything, filling the great void.

Ye Shi (1150-1223), the founder of the Yunjia school, believed that the world consisted of five primary elements and eight kinds of substances, symbolically represented by eight trigrams.

Wang Yangming (1472-1529) bridged Daoism and Confucianism. Yan Yuan (18th century) was another prominent educator.

Wang Fuzhi (1619-1692), a prominent philosopher of the 17th century and a Confucianist, based his natural philosophical constructions on the teachings of Cheng Hao regarding the "Great Void" (tai xu). The neokonfutsiylik asoschilari.

The 18th-century philosopher and scholar Dai Zhen (1723-1777) was also a major proponent of this view.

In 19th-century China, one of the key thinkers and activists was the philosopher and poet Tan Sitong (1865-1898), who was involved in reform movements and was ultimately executed along with other prominent reformers. Moving into the 20th century, notable figures in the intellectual landscape of China included Gu Hongming, who advocated for the revival of traditional Chinese philosophy, as well as Sun Yat-sen, Feng Yulan, and Liang Shuming (1893-1988). Among them, Gu Hongming was a prominent advocate for traditional Chinese philosophy. Ay Siqu (1910-1966) was a leading proponent of Marxist philosophy in China.

Xu Fuguan (1903-1987) and Du Guangxiang (1889-1961) were scholars who made significant contributions to Chinese philosophical and social thought. Their works focused on globalization and the most pressing issues in geostrategy. In the 20th century, various foreign philosophical trends, including Soviet philosophy, had a significant impact on the development of Chinese philosophy. This led to a number of Chinese scholars focusing on studying the history of Soviet philosophy and its era to understand Russian philosophical history and Russian philosophy itself (such as Jia Zelin, An Qingyan, Li Shangde, Bao Ou, Ma Yinmao, Chjan Baichun, among others).

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