

FORMATION OF POLITICAL THOUGHT IN THE ANCIENT EAST

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Annotation. This article analyzes the process of the formation of political thought in ancient Eastern civilizations. The first state structures that emerged in Mesopotamia, Ancient Egypt, India and China shed light on the issues of power, law, justice and governance. The religious, moral and legal foundations of ancient Eastern political thought, the role of the ruler in society and the relationship between state and religion are revealed. The content and historical significance of political doctrines such as Confucianism, legalism and "Arthashastra" are also analyzed. The article serves as an important theoretical source in studying the history of political thought. In the East (ancient Egypt, China, India, Turan and the countries of Iran) and in the West (ancient Greece, Rome) political and legal views developed on the basis of mythological and legendary ideas in the early stages of their origin. Mythology, evaluating man, society, power, state, law and laws, connected them with the activities of divine forces.

Keywords. Ancient East, political ideas, state and power, political thought, divine power, law and justice, Hammurabi's Code, pharaoh, Confucianism, legalism, Arthashastra, state administration.

INTRODUCTION. Ancient Eastern civilizations played an important role in the formation of the concepts of state, power and political governance in the history of mankind. The first states that arose in the territories of Mesopotamia, Ancient Egypt, India and China laid the foundation for the emergence of political ideas, arising from the need to regulate social relations, justify power and ensure the stability of society. This article analyzes the process of formation of political ideas in the Ancient East, their main sources and ideas. The emergence of political ideas in the Ancient East was associated with a number of socio-economic and cultural factors. First of all, the development of irrigation-based agriculture required centralized management. The construction and maintenance of large water structures created a strong power. Secondly, property stratification in society increased, and social differences appeared between rulers, priests and ordinary people. In this process, the need to legitimize

power led to the formation of political and religious views. The methods and nature of the connection of earthly events with theology were solved or reflected in various ways by ancient peoples. These relationships, that is, the ideas about the divine roots and causes of political, legal orders, and rule on earth, as well as political and legal views, developed over the centuries. They led to the emergence of teachings of various directions. In the mythologies existing in the history of the ancient Eastern peoples, God is the creator of all that exists. In ancient Babylonia and India, God created society, people, and also taught people how to govern, he is always depicted as the sole ruler of the entire universe.

RELEVANCE OF THE TOPIC. The peculiarities of the religious mythological ideas of the ancient Jews are that the only god concluded a special agreement with all the Jewish peoples, he is the leader and head of all the Jews. The prophet Moses received the sacred ideas of all the Jews directly from God. He was entrusted by God with the task of temporarily ruling the earth and governing the people. In difficult times, if necessary, he himself rules the state, the country. According to the legends of the ancient Chinese people, all earthly events and people's lives are controlled by the only god. Only the supreme ruler-emperor is considered the closest person to God. According to the ideas widespread among the ancient Egyptians, all truth, justice, fairness, and judgment (Maat) were governed by the goddess. Judges wore amulets with the image of Maat. All earthly orders, politics, laws, human relationships, and worship of the supreme creator were reflected in ancient written sources such as the "Advice of Ptahotep" (28th century BC). The "Advice of Ptahotep" emphasizes that all free citizens are naturally equal to each other, and the actions of each person must comply with the standards of justice and goodness. Of course, these requirements applied to the upper class of ancient Egyptian society. Slaves, who made up the majority of the population, were excluded. It is worth noting that ancient political and legal teachings were first expressed in oral folk literature, and later in written sources about mythical heroes and gods who were the saviors of the people, and later in written sources about Secular teachings also developed in opposition to the mythical religious teachings of the Avesta (Ahura Mazda) and Spitomen. For example, they were expressed in the works of the ancient Greek thinkers Socrates, Plato, and Aristotle, and in the East in the works of such figures as Farabi. According to the myth spread in ancient Babylonia, the patron of justice, the protector of the oppressed, was the god Shaman, who severely punished all injustice and evil. Anyone who violated the just and true principles of the Shaman was severely punished in accordance with the laws in force at that time. Violating the requirements of the Shaman was a serious crime. The rulers of Sumer and Babylonia considered their power to be given by God. These ideas were expressed in the Code of Hammurabi, created in the 18th century BC (these laws were widespread in their time). These laws divided people into free and slaves. The free were also divided into

several classes. Ancient In Turan, or rather in Khorezm, myths first appeared, which later appeared in the Zoroastrian religion. The founder of this religious and philosophical doctrine was Zoroaster. He lived approximately in the 8th century BC. Zoroastrian ideas spread throughout the world over the centuries. The struggle between the two opposing poles of life, good and evil, takes place between the patron of good, Ahura Mazda, and the patron of evil, Ahura Manu. This struggle is fierce, cruel and eternal. The history of the gradual, concretization of initial mythological ideas and the emergence of the first teachings about social life, state, politics, and law has a long history. This process took place differently in different peoples. However, if we take the general laws inherent in all peoples and countries, we observe the advancement of the ideas of justice against injustice, lawfulness against violence and lawlessness, mercy, and peace against war. It is characteristic that in folk oral literature, in written sources, in religious and secular books, the history of the struggle for goodness, glorification of the human name, and the achievement of social justice is characteristic of the life of all ancient peoples. The political and legal views that first appeared in ancient India were formed under the influence of mythology and early religions. The ideas of Brahmanism were expressed in the Vedas, which appeared in ancient India in the 2nd millennium BC. "Veda" means "knowledge" in Sanskrit. Brahmanism was further developed and concretized in the Upanishads, an Indian monument created in the 9th-6th centuries BC. The Vedas and Upanishads emphasize that every person must adhere to dharma, that is, laws, duties, customs, and procedures. The Dharmasutras and Dharmashastras, legal collections that form various schools of Brahmanism, create the ideology of Brahmanism. The famous political and legal monument "The Laws of Manu" was created in writing in the 2nd century BC. It comprehensively develops and defends the ideas of the Vedas and Upanishads. The main attention in the "Laws of Manu" is paid to the imposition of punishment. Society was divided into varnas, between which there is inequality. Siddhartha, who lived in the 6th century BC, sharply criticized Brahmanism and the ideas of the Vedas and Upanishads, and he called himself the Buddha, the "Enlightened One". According to him, the ideas about the Supreme Power of God distract people, everything depends on the person himself. He shows that all political and legal norms, moral orders should be created by people themselves. The ideas about limiting punitive measures, characteristic of Buddhism, are found in the "Dhammapadam". It is impossible to punish a person without confirming his guilt. In Buddhism, it was about glorifying the dharma, glorifying the law. Buddhism gradually began to influence all socio-political events, including state activities. Although the main idea in Buddhism was connected with the self-development of each person and his eventual spiritual ascent to nirvana, many aspects of this new religion were related to life on earth. That is why Ashoka, who ruled from 268 to 232 BC, declared Buddhism the state religion. Buddhism thus spread to several

southeastern countries. Taoism, which played a major role in the development of ancient Chinese philosophy and socio-political thought, and its founder Lao-Tzu (VI century BC) and the work "Dao-De-jing" created by him, dealt a major blow to religious scholasticism. He attributed the sources of all social development not to divine power, but to the Tao, and emphasized that the Tao is the basis of law and political governance. In relation to the Tao, everyone is equal. According to Lao-Tzu, the main reason for all the misfortunes of that time, the limitations of culture, and political and legal inequalities between people was the failure to establish truth. Condemning all injustices in life and society, he focused all his attention on the Tao that creates itself, and he considered the Tao to be the main means of restoring justice. An important aspect of Taoism is encouraging people to live peacefully. The ideas that wealth and position are both transient and should be avoided are put forward. In the development of ancient Chinese socio-political thought, the teachings of Confucius (551-479 BC) and the book "Lun' Yu" (conversations and reflections), collected by his students, play a major role. Confucius summarizes and further develops the knowledge that appeared before him, and expresses his own views on the state. The state is like a large family, the head of the family is the emperor, the ruler, and the rest should obey him. Confucius does not follow the path of sharp criticism of existing systems. He chooses the path of compromise and compromise. Recognizing the existing social structure and systems, he thinks about their further improvement. His teachings take a progressive direction, emphasizing the need to adhere to the principles of justice in governing the state. This idea contradicted the ideas of force in governing the state that had prevailed until then. Confucius calls on rulers, leaders, and officials to be just. The most important thing is that the justice of the supreme ruler affects the lives of all citizens. In both state affairs and society, the younger ones must obey the older ones, and the lower ones must show respect and honor. The main goal of Confucius was to create harmony between the upper and lower classes of society, to stabilize the development of society. Confucius was against both external wars and the conflicts between Chinese kings. The basis of actions taken to govern society should be not only laws, but also moral norms. All relationships between people should develop on the basis of these moral and legal norms (without the use of force). With the advent of Confucianism, it became widely known, and in the 2nd century BC this doctrine was declared a special state ideology in China. The founder of the new trend, Mo-ts'i (479-400 BC), defended his views on the natural equality of all people, the emergence of the state being carried out by the people's power. He interpreted the idea of God in a new way. Only good rains down from heaven for people. Therefore, God should be treated with great respect and trust. Mo-ts'i believed that in governing society, it is necessary to agree with the people, to eliminate oppression and poverty, and to centralize power and develop legislation.

The Chinese emperors fought to subjugate the country to one center, which is why they were forced to separate from the interests of the people and the struggle.

Political and legal teachings in ancient Turon. Turon is the oldest name of Central Asia. The history of Turon, especially the history of its statehood, is an ancient history, and to this day it has been influenced by various civilizations in its development, and has experienced many wars. Each world war leader, while marching on ancient Turon, gave it a different name, and carried out campaigns that caused massacres and wars. For example, after Alexander the Great (Iskander the Great) invaded Turon (until the 3rd century AD), the Bactrian state was formed and was first called Greco-Bactria, and later Bactria. A large part of Turon was included in this Bactrian state. After the arrival of the Arabs, the Turanian concept was called Movarunnahr (the country on the other side of the river), and the state was transformed into a part of the Arab Caliphate and was called a caliphate. After the campaigns of Genghis Khan, these lands were called the Chigatai ulus. After the Russian invasion, the "Turkistansky kray", the general governorate, and finally, during the Soviet era, the Republics of Uzbekistan, Kazakhstan, Turkmenistan, Kyrgyzstan, and Tajikistan were formed, and today they are all developing as sovereign states. If we go back to antiquity, how did the word Turan appear? There is no clear, unambiguous answer in history books to the questions: When did the first state appear in the land of Turan? There are disagreements on this issue among scientists and historians, and there are even contradictions between them. The oldest written sources: "Tarihi Tabari", Firdawsi's "Shahnama", Navoi's "Tarihi Muluki Ajam", "Avesta", "Zafarnama", "Tuzuk", state that the word Turan originated from the name of Tur, who first led the state about 4 thousand years ago. Navoi's works "Tarihi Muluki Ajam" and "Tarihi Muluki Anbiyo va Hukamo" are directly related to our history of statehood, and valuable ideas about statehood and political, religious, and legal views in these states in ancient Turan are expressed. Firstly, Navoi uses the word "mulk" instead of the word "state". So, until the Middle Ages, "mulk" was used in many books instead of the concept of state. Secondly, in ancient written sources, the regions of Turan, Iran, Khorasan, or rather, countries outside of Arabia, were called "Ajam". In this sense, the history of our oldest statehood, the Turanian and Iranian states, is given on the basis of the single concept of the "Ajam state". The Ajam state (state) is divided into four dynasties: the Peshdadis, the Kayanids, the Ashkanids, and the Sasanids. According to Navoi, they ruled for 4336 years and 10 months. Navoi provided information about the years of rule of more than 65 kings and about the just and unjust policies pursued by each of them. The name of the first person to rule in the Ajam state was Kayumars. Navoi believes that "There was no kingship before, by fate. He established this rule." In Tabari and Firdausi, Kayumars is also considered the founder of the Peshdadi dynasty. After Faridun succeeded the tyrant king Zakhdok, Tur (his son) was appointed king of Turon. Turan is derived

from the name of Tur and is believed to have been the first statehood founded by Firdawsi in the Shahnameh. Turan, or rather, in Khorezm, which was an integral part of it, was formed the religion of Zoroastrianism, which embodied religious, political and legal views, and which had a significant impact on human civilization. Taking into account the place of his book "Avesta" in the world culture and history of religions, the UNESCO General Conference, at its 30th session held in Paris in November 1999, adopted a decision to celebrate the 2700th anniversary of the creation of the "Avesta" on a global scale. At the initiative of President Islam Karimov, the Cabinet of Ministers of the Republic of Uzbekistan adopted a resolution No. 110 dated March 29, 2000, and in accordance with this resolution. An international scientific conference dedicated to the Avesta was held in Khorezm, a park was created, a monument was erected, and a full edition of the Avesta in the Uzbek language was published. Various opposing views and debates about the land where the Zoroastrian religion arose and the Avesta have been going on for centuries. Today, most scientists, based on their information and the monuments that have come down to us, recognize that the homeland of the Avesta is Khorezm. E.E. Bertels said that there were favorable conditions for the writing of the Avesta in Khorezm. The first pages of this book, "Gokhlar", were written by the prophet Zoroaster in Khorezm.¹ The oldest part of the "Avesta" is "Gokhlar". The word Goh is called "Gosa" in the books, and "Gota" in the European style. The Ayryani-Vaij (Iran Vij) described in the "Avesta" is the first country created by God - the state of Khorezm. The first sacred fire of the "Avesta" was also lit in Khorezm. God Ahura-Mazda also appeared to the prophet Zoroaster. The fact that Khorezm is the homeland of the "Avesta" is confirmed by the monuments found in fortresses such as Kangaqala, Bazarqala, Jambasqala, Kirqqizqala, Tuproqqala, and in the fire palace and the "Chilpiq" temple. According to the "Avesta", Zoroaster was well aware of the lives of the farmers living on the banks of the Amu Darya and the nomadic tribes living in the vast deserts. He was a person who traveled with caravans and knew the lives of other countries and peoples well. His political and legal views were formed on the basis of these customs, traditions, laws and regulations. He understood well that the frequent religious conflicts, wars, and injustices between tribes were leading countries and peoples to disintegration. For this reason, he put forward the idea and ideas about the only god in his teachings. He opposed such vile customs as sacrificing children and girls in honor of the sun god Moloch. The priests carried out such barbaric customs, i.e., sacrificing their children alive, even in years of drought, famine, and natural disasters. Zoroaster replaced these with customs such as celebrating "Nowruz", worshipping the one Ahura Mazda instead of many gods, and sacrificing sheep instead of people. He glorifies the simple hardworking farmer.

CONCLUSION. It is clear from this that in Zoroastrianism, truth and honesty are based on three ideas: a good thought, a good word, a good deed. In the Avesta,

one can find many ideas and views based on these three. In the human soul, the struggle between two opposing forces; Vohu Mana ("Good Thought") and Ako Mana ("Evil Thought") is significant. While Ahura Mazda is the embodiment of goodness and goodness, Ankhro-Mans (Ahriman Mainyu) is the embodiment of ignorance, evil and evil. The Avesta also contains many ideas, considerations, and laws on the issues of crime and punishment. For example, if someone does not return a loan to its owner, his action is equivalent to stealing a deposit from him. The formation of political ideas in the Ancient East reflects the early stages of human political thought. In the "Avesta" great attention is paid to keeping the environment clean, especially the issues of preserving land, water, and plants. It considers 4 things: land, fire, water, and air, sacred, and measures are taken against those who allow them to be polluted. First, it protects the population by educating them, and secondly, by applying the norms of law and custom. The ideas created at that time had a strong influence on the development of subsequent political doctrines and systems of state administration. The political heritage of the Ancient East still serves as an important source for understanding the principles of political culture and governance today. The conclusion is that the oldest views and ideas about the state and law were formed in the East about four thousand years ago in the form of religious mythology in oral folk literature and written religious books. The political and legal views in the Avesta have not lost their theoretical and practical value even now. The Avesta, with its progressive ideas, influenced world civilization in ancient times. For us, it is an important source.

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