



**THE ROLE AND SIGNIFICANCE OF THE
PHILOSOPHICAL HERITAGE AND CULTURAL
DEVELOPMENT OF THE ANCIENT EASTERN
PEOPLES IN THE ESTABLISHMENT OF THE STATE**

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Abstract: *This article analyzes the historical and cultural development of the peoples of the Ancient East, characteristic of the civilizations of Babylon, Egypt, India, China and Central Asia, as well as their religious, moral, political and philosophical views. It also covers the formation of such religious and philosophical movements as the "Avesta" doctrine, Manichaeism and Mazdaism, and their influence on the development of Eastern and world thought. The study reveals the role and significance of the philosophical heritage of the Ancient East in the spiritual development of humanity.*

Keywords: *Ancient East, Babylon, Egypt, India, China, Central Asia, "Avesta", Zoroastrianism, Manichaeism, Mazdaism, philosophical thought, cultural heritage, civilization, moral views, religious teachings.*

The history, culture, religious beliefs, moral views, political and legal ideas, artistic, aesthetic and philosophical thinking of the peoples of the Ancient East are an important source for understanding the early stages of human civilization. Knowledge about this has come down to us through the works of ancient authors, archaeological finds, myths and legends, epics and examples of oral creativity.

The first philosophical thoughts began to take shape in the territory of Babylon, one of the most ancient centers of the East, at the beginning of the 4th millennium BC. People of that time began to think about such issues as natural phenomena, life and death, human destiny, good and evil. This is clearly reflected in the famous "Epic of Gilgamesh". It interprets soil, water, air and heat as the source of life, and describes man's desire to seek eternity.

Also, the contradictions between good and evil, wealth and poverty, justice and oppression are widely covered in ancient Babylonian literature. In works such as “The Epic of Adona”, “The Tale of the Suffering Saint”, “The Conversation of the Master with the Servant”, the issues of human happiness, the essence of justice and inequality in society are raised.

The development of society, especially the needs of production and economy, gave impetus to the development of Babylonian science. As a result of the need to measure land areas, determine the size of buildings, and calculate time, mathematics, geometry and astronomy emerged. The Babylonians created a sundial and knew how to divide the year into twelve parts. At the same time, the fields of history, geography, medicine, music and art also developed.

Ancient Egypt is also one of the most ancient centers of world civilization. A high culture was formed in this region in the 4th millennium BC. The Egyptians considered water to be the source of life. The Nile River was especially revered as a divine blessing for them. Agriculture, irrigation systems, and fertility were associated with the Nile.

Astronomy was developed in Egypt, and star maps and calendars were compiled based on observations of celestial bodies. Medicine also reached a high level, and great experience was accumulated in diagnosing and treating diseases. Great achievements in the field of construction and architecture were reflected in the pyramids. The pyramids demonstrate the knowledge of the ancient Egyptians in mathematics, engineering, and astronomy.

Ancient India is also one of the countries with a rich historical and spiritual heritage. Here, irrigated agriculture, crafts, metalworking, textiles, and trade developed as early as the 3rd millennium BC. Multi-story buildings were built, and tools were made from various metals.

Works such as "Ramayana", "Mahabharata", "Kalila and Dimna" created by the Indian people are important not only as a literary but also as a philosophical

source. They cover issues of human duty, morality, justice, government, good and evil.

Ancient Indian philosophy developed, especially through the Vedas. The Rigveda, Samaveda, Yajurveda and Atharvaveda express views on the structure of the universe, the relationship of man with nature, time and space, and divine forces. Later, various philosophical schools were formed on the basis of these sources.

Among them, the Lokayata and Charvaka schools considered the material world to be the main reality. In their opinion, existence consists of material elements such as water, air, earth and fire. Man is also a combination of these elements. They believed that the world was not created by anyone, and nature exists according to its own laws.

Ancient China was also one of the major centers of Eastern civilization. Agriculture, irrigation, crafts and trade developed here, creating the basis for the development of science. Significant results were achieved in the fields of astronomy, biology, medicine and art.

One of the most important directions of Chinese philosophy is Taoism, whose founder is Lao Tzu. According to it, the world is in constant motion and change, all existence obeys the law of Dao. Everything in nature develops through the unity of opposites.

Confucian teachings are based on moral and social order. He paid great attention to human education. His concept of "Li" means order, decency and balance in society. According to Confucius, the development of society depends on discipline and moral standards.

Central Asia, in particular the territory of ancient Turan, was also one of the important centers of world civilization. Ancient states such as Sogdiana, Bactria, Khorezm were formed here. Crafts, mining, metallurgy, agriculture and trade were highly developed.

One of the greatest achievements of the region is the emergence of writing. Based on the Aramaic script, Khorezm, Sogd, Kushan and other writing systems

arose. The emergence of writing had a great impact on the development of science, thought, and culture.

The peoples of Central Asia inherited their ancient philosophical thinking

Manichaeism or Manichaeism emerged in the northern regions of Iran in the 3rd century AD. Its founder was Mani (216–276), and researchers believe that this doctrine was formed on the basis of a synthesis of the ideas of Zoroastrianism, Christianity and Buddhism. Manichaeism is one of the religious and philosophical trends widespread during the Sassanid era.

According to this doctrine, the world is an eternal battleground between light and darkness. The task of man is to support the side of light and fight against darkness. Mani called on man to spiritual purification, abstain from sins, and lead a normal and moderate life.

Mani divides society into two layers: on one side are representatives of the ruling class, and on the other side are the working masses and merchants. He also puts forward the view of two worlds. The first world is real life, where oppression, injustice and violence reign. The second world is the “World of Light”, where a person achieves perfection.

Mani set before his followers the idea of living without renouncing worldly life, but without striving for excessive wealth. He condemned wastefulness and promoted a moderate and honest lifestyle. Since some of Mani's views contradicted the interests of the ruling circles of that time, he was executed, and his supporters were persecuted.

Nevertheless, the ideas of justice, freedom, spiritual purity and human perfection found expression in the teachings of Mani. Therefore, it is considered one of the important ideological trends that reflected the aspirations of the masses of the people of his time.

The teachings of Mazdaism also occupy a special place in the study of the ancient philosophical views of the peoples of Central Asia. This movement emerged

in Iran in the late 5th and early 6th centuries AD, and later spread to Central Asia, the Caucasus, and Northern India.

Mazdakism continued some of the ideas of Manichaeism, but differed from it in its practical and social orientation. Its founder was Mazdak (470–529), who was born in the Iranian city of Nishapur. Initially a priest, Mazdak later formed his own independent religious and philosophical views.

According to Mazdakism, a struggle continues in the world between the forces of light and goodness and the forces of darkness and ignorance. In the end, the victory of goodness is considered inevitable. At the same time, this doctrine shows social inequality in society as the main problem.

According to Mazdak, wealth and blessings in society should be distributed equally to all people. However, as a result of the greed of some individuals, justice was violated, as a result of which one group became rich, while others became poor. Therefore, he put forward the idea of redistributing wealth, helping the poor, and restoring equality.

The ideas of Mazdaism were widely supported among the common people. Especially farmers, artisans, and representatives of the poor strata of the city considered this doctrine to be in their interests. As a result, Mazdaism became the ideological basis of popular movements in Iran, Azerbaijan, and Central Asia.

However, since these ideas contradicted the interests of the ruling class, drastic measures were taken against the Mazdaists. Mazdak was executed in 529 by order of the Sassanid king Anushervan, and his supporters were punished.

In general, Mazdaism, unlike Manichaeism, is a doctrine that has not only a theoretical but also a practical orientation. He put forward the ideas of equality, justice and freedom in society, and to a certain extent influenced the liberation movements in the East and even the West in later periods.

In conclusion, the historical and cultural heritage of the ancient Eastern peoples plays an important role in the formation of human civilization. Religious, moral and philosophical views that emerged in Babylon, Egypt, India, China and Central Asia

formed the ideological basis of the development of society. In particular, the principles of noble thought, noble speech and noble deed expressed in the Avesta became an important criterion for the idea of human perfection.

Teachings such as Manichaeism and Mazdaism, putting forward the ideas of social justice, equality and spiritual purity, had a significant impact on the development of Eastern thought. In general, the philosophical heritage of the Ancient East served as a theoretical basis for the formation of Eastern and Western philosophy of the later period.

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