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The prevailing views on the origin of the state in ancient world: The similarities and differences between the ancient Greek and Orientalist views on the origin of the state

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Keywords

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Abstract

The present paper studies the views on the origin of the state which prevailed in ancient world as well as identifying the key similarities and differences between the ancient Greek and Orientalist views on the origin of the state**.** Views of ancient people as of the East, so of the West are embodied in their legends and strict convictions. The author examines the views of different ancient civilizations and comes to the conclusion that the common feature of the political thought at that times is the justification of the divine origin of power.

1. Introduction

Despite being a relatively young scientific discipline, the science of politics has a long historical background in the form of a political thought. Already in ancient times, there was a need to explain a political phenomenon and that is when political doctrines started to form. Some of the political concepts of the Ancient world disappeared soon after their appearance, while others kept influencing people's minds for centuries and even millenniums (Whitelam, 2013).

2. Material and Method

The current study is a kind of a historiographic essay. A historiographic essay is a systematic and thorough study of books, science papers and other sources related to a specific topic which

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provides a basis of facts, and it is also known as a "historiographic examination," or a "literature review," outside of the discipline of history. Literature reviews are intended to recognize and critique established literature on the topic, supporting the work by highlighting gaps in current work (Momigliano, 2012).

The review will include a definition, overview and critical evaluation of the work related to the research issue or query, which will also contribute to the overall knowledge of the topic as well as show how the research can fit into a wider field of study. The literature review includes a comprehensive overview of current research on the subject, and that overview should direct your research objective. It should not be confused with a book review or an annotated bibliography; both are analysis resources but are somewhat different in intent and scope.

3. Discussion

The Views on the origin of state in Ancient World.

Voegelin (1987) divided the entire history of origin and development of the political thought into the following stages (Voegelin, 1987):

a) the emergence of political thought in the Ancient world

world;

b) development of social and political thought in the Middle ages;

c) political thought in the Renaissance;

d) political thought in Modern times.

In ancient times, political views were progressively emerging in ancient Orient as well as ancient Greece. This emergence is closely connected with the origin and functioning of the early states. The common feature of the political thought at that times is the justification of the divine origin of power, as well as the justification from these positions of social, political and legal inequality of people and social strata of society (Farruxovna,2020). Views of ancient peoples as of the East, so of the West are embodied in their legends and strict convictions. The ancient Babylonians and Indians accepted that human fates and activities of rulers are dictated by the divine beings. The Egyptians likewise deified the power on earth: pharaohs, priests, and authorities in their myths spoke to the equity of the goddess Maat. One of the most important sources in the study of the political thought is the ancient Babylonian political and legal monument of the XVIII century BC "Laws of Hammurabi".

In the Ancient East, political idea arrived at its apogee in the lessons of Confucius (551-479 BC), particularly his perspectives on the Chinese state as an enormous family, where the Emperor ("son of heaven") shows up as the dad, the subjects — individuals from this family, and the more youthful (ordinary people) are completely subordinate to the more established — aristocrats and authorities. As indicated by Confucius, the monarch ought to be a monarch , a dignitary-a dignitary, a dad a dad, furthermore, the child the child. Every social role requires certain characteristics of the individual. The child ought to be faithful, the dad mindful, the dignitary-steadfast and executive, and the monarch— wise. Confucius legitimized the requirement for bureaucratic association of open organization, based on an unbending order. Confucius considered a strict political hierarchy necessary, but objected to excessive socio- economic differentiation. In his view, the gap between rich and poor needs to be reduced in order to preserve social stability and harmony (Lantsov & Lantsova, 2017). The humanism of Confucius' perspectives is significant and extremely applicable, his judgment of wars of conquest, rough strategies for managing the society, etc.

Likewise, acclaimed ancient Indian philosopher the Buddha, who lived in the VI century BC, longed for liberating individuals from treachery and troubles, with the goal that they could live in

not too bad conditions. He condemned the framework by which the number of inhabitants in India was isolated into castes.

The ancient Greek views on the origin of state

However, the highest development of political thought in the Ancient world was achieved in the teachings of Plato (427-347 B.C.), Aristotle (384-322 B.C.), Democritus (460-380 B.C.). It is interesting to note that they did not consider themselves political scientists, not only because there was no political science then. Socrates, Democritus, Plato, Aristotle, Cicero, and other outstanding minds of antiquity they called themselves philosophers, that is, seekers of human wisdom.

Plato expressed the point of view and interests of Athenian aristocracies. In his treatise "the State", he isolated individuals into three classes: savants, warriors, and laborers (workers and craftsmen). As per Plato, force ought to be in the hands of scholars: just they can deal with the state sensibly. The assignment of fighters is to ensure the built up request. They should not possess houses, land, or some other property. The assignment of the third domain is to take care of whole state. Plato was an adversary of extraordinary poverty and an excess of wealth, in light of the fact that both wreck the uprightness and solidarity of the state, and create various conflicts.

Political idea was additionally evolved underway of Aristotle. Aristotle's political lessons are set out in his work "Politics", where he dissects the different forms of government of the state. It was Aristotle who initially communicated the most clearly the possibility of the need to partition power into judicial, executive and legislative. The state system, Aristotle believed, is an order in which the rule belongs to the power established by law (Farruxovna, 2020).

Political perfect Aristotle comprises in a state where only law is power. In the state, Aristotle recognized three social gatherings: exceptionally rich, white collar class, and incredibly poor. The acclaimed philosopher Democritus attempted to explain the characteristics of origin of man and society. As he would see it, it is totally inconsequential to the exercises of divine beings or legends. Just need, this authentic "educator of men", has driven humankind to civilizations. Democritus-supporter of democratic forms of government and the enemy of monarchs. As per Democritus , in a democratic state, even poverty is superior to riches in a monarchy.

The Orientalist views on the origin of state

There are also Orientalists who lived on the territory of Central Asia in IX- X centuries and made a great contribution to the development of political science. Let's highlight two features of the Eastern approach to politics: (1) Political thought of Eastern philosophers often appeared in the shell of moral, spiritual world views concepts, i.e. rarely had a self -sufficient character; and (2) in the political views of Eastern thinkers, especially before the XII century, there was a significant influence of the Greek philosophy -Plato, and Aristotel and others.

This was especially felt in the political views of Al Farabi (870-950), who is called the father of the Arab political philosophy. Being the author of more than 160 works, he wrote about the mores of the ideal city, and about fair ruler , and on civil policy. His political ideal, similar to Aristotle’s, was the city of city-state where intelligent, educated people, peace and happiness reign, righteous the court protects law and justice, and the rulers rule with their mind, relying on the advice of the wisest inhabitants. The political views of Farabi had a great influence on the general views of scientists in the East and Central Asia. Ideas about a virtuous city were also close to the general views of Ibn Sina (980-1037) - the father of Eastern medicine, who in his "Treatise on politics" perceived policy like Plato did, as the rules treat values between people. However, gradually the

views of Eastern thinkers on the development of society was Islamized, in other words it fell under the influence of the Muslim religion.

4. Conclusion

In conclusion, it is no exaggeration to say that the foundations of political science were created in the ancient era. Although, different nations hold different views as to the origin of state, they all justified the divine origin of power, as well as the justifying from these positions the social, political and legal inequality of people and social strata of society. Despite the fact that the political thought of Eastern philosophers often appeared in the shell of moral, spiritual world views concepts, it was similar to the political views of Eastern thinkers as there was a significant influence of the Greek philosophy.

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Abdusolikhova Yulduzkhon is a student of Tashkent State University of Law. Her current interests include politics, commercial law. Besides studying and volunteering, she has participated in an international moot court competition called Willem C. Vis International Commercial Arbitration Moot, held annually in Vienna, Austria.

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