

## Laws of Solon

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**Annotation:** In this article, Solon's laws and a little of his life in Athens are covered, and information such as the division of the population into classes is mentioned. In addition, the period of Solon's travels and poetry is also covered. mentioned.

**Key words:** Solon, Plutarch, Areopagus, Sisakhfia, Pentacosimedimna, Hippa, Zeugits, Feta, Egypt, Cyprus, Lydia, Cleisthenes, Archon, Athens, Codrids, Byzantium.

Solon was the first Athenian poet, and by 594 BC he had become the most influential politician in Athens. The author of a number of important reforms that influenced the formation of the Athenian state. Solon was born in 640 BC. in Athens. He came from a noble family of Codrids. When he became an adult, he was forced to engage in maritime trade due to financial difficulties. Some biographers say that Solon's lover in his youth was his relative Pisistratus. At the same time, the same Plutarch wrote that the ruler had a weakness for beautiful girls. Historians did not find any information about Solon's descendants. Obviously, he did not just have children. At least in later centuries, no trace of his ancestors has been found. His poetry shows that Solon was very religious. It is interesting that he did not blame the gods for all the problems and misfortunes, but his own desires sought to satisfy, and also seen in the people themselves, distinguished by vanity and arrogance. Apparently, Solon was the first Athenian poet even before his political career. Many parts of his works of various contents have survived to this day. In total, 283 poems with more than 5000 lines have been preserved. For example, the Elegy "To Me" has reached us in its entirety in the "Ecologlari" of the Byzantine writer Stobey, and 3 fragments of the 100-line elegy "Salamis" have been preserved. their number consists of only 8 lines. The young man traveled a lot, showed great interest in the culture and traditions of different nations. Some biographers say that he was known as a talented poet even before he became a politician.

In his biography, there was an unstable situation in his homeland at that time. Solon died in 560 or 559 BC. Ancient documents contain conflicting information about the sage's death. According to Valery Maximus, he died in Cyprus and was buried there. In turn, Elian Solon wrote that he

was buried near the city wall of Athens at the expense of the state. Perhaps this information is the most appropriate.

According to Fanius of Lesbos, Solon died in his native Athens at the beginning of the 7th century BC. Athens was one of many Greek city-states that operated under the political system of the archaic Athenian city-state. The state was governed for 9 years by a collegium consisting of archons (i.e. chiefs or elders), who served for one year. The Athenian demos directly depended on the aristocracy, which caused discontent in society. At the same time, the Athenians fought with Megara for the island of Salamis. Constant disagreements between representatives of the aristocracy and the enslavement of the demos had a negative impact on the development of the Athenian police.

Wars in which Solon took part mentioned in documents relating to the war. Although the poet's compatriots were tired of long military conflicts, he urged them not to give up and fight for the territory until the end. In addition, Solon even created the elegy "Salamis", which speaks about the need to continue the war for the island. As a result, he defeated the enemy and personally led an expedition to Salamis. After the successful expedition, Solon began his brilliant political career. It is worth noting that this island, which was part of the Athenian polis, played an important role several times in its history. Later, Solon started between some Greek cities and the city of Chris, who took over the management of the Delphic temple. participated in the war. The conflict, in which the Greeks won, lasted 10 years.

The beginning of Solon's reforms. According to the position of 594 BC, Solon was considered the most influential politician supported by the Oracle of Delphi. It should be noted that both aristocrats and ordinary people showed kindness to him. At that time, in his biography, he was elected to the title of archon, who had great power in his hands. At that time, the archons were appointed by the Areopagus, but Solon was elected by the people's assembly, probably due to a special situation. According to ancient historians, politics had to reconcile the warring parties in order for the state to develop as quickly and efficiently as possible. Solon's first reform, called *sisakhfia* - "the removal of the burden", that is, the removal of the stones of debt from the mortgaged plots of land of the poor, he called it his most important achievement. Thanks to this reform, all the debts of the state were canceled. and debt slavery was banned. This led to the elimination of a number of social problems and economic development. After that, the ruler ordered to limit the import of goods from abroad in order to support local merchants. Then Solon focused on the development of the agricultural sector and handicraft production.

Interestingly, parents who failed to train their sons in any profession were forbidden to ask their elders to take care of their children. started During this period of his biography, Solon was engaged in the development of monetary reform, introducing a European coinage for money. The new currency helped improve trade between the neighboring polities. During the reign of Solon, very important social reforms were implemented, including the division of the police population into 4 property classes - *pentakosiomedimna*, *hippa*, *zevgits* and *fetas*. 1) *pentakosiomedimny* (five hundred medimns) - 500 medimns of grain or wine or olive oil Citizens with an income of more than 500 - the richest Athenians; 2) *riders* - citizens who could keep a war horse (their income was more than 300 medim); 3) *zevgits* (from "dzevgos" - community) - middle peasants with an income of 200 medim and more; 4) *feta* - the poor with an income of less than 200 medim. Some positions could be held only by *pentakosiomedimnas* (archons, treasurers), most of whom were

citizens of the three. higher categories. Feta could not be elected to public office, but had the right to vote (the election of all the most important positions was now carried out by the people's assembly).

A Council of Four Hundred, elected by filaments, was also established, which had the right to discuss laws and proposals in advance, which were then passed by the people's assembly. According to Plutarch, the newly formed Council prepared bills for the people's assembly and The Areopagus supervised all proceedings and guaranteed the protection of the laws. Even Solon became the author of the decree, according to which any childless person had the right to bequeath his inheritance to whoever he wanted. To maintain relative social equality, the politician signed a decree to introduce the maximum amount of land. Since that time, wealthy citizens will not be able to own plots of land in excess of the law. During the years of his biography, he became the author of a number of important reforms that influenced the further formation of the Athenian state.

After the end of the archonship, Solon's reforms were often criticized by various social strata. The rich complained that their rights were limited, and the common people demanded more radical change. Many advised Solon to establish a tyranny, but he strongly rejected such an idea.

Since many cities were ruled by tyrants at that time, autocracy (Greek: *autos* - self, *kratos* - power) - the voluntary relinquishment of the sole authority of a single person, not limited by any law or legal norms, was a unique situation. Solon o He explained his decision by the fact that oppression would bring shame to himself and his descendants. In addition, he was against any kind of violence.

As a result, he decided to leave politics and travel. During the ten years (593-583 BC), Solon traveled to many Mediterranean cities, including Egypt, Cyprus, and Lydia. After that, he returned to Athens, where his reforms continued successfully. According to Plutarch, after the long journey, Solon became less interested in politics. Solon says: "I gave the people such power that they reduced what they had, now they have become rich ... Those who are rich and high, My advice is also saved from shame, before them I hold my shield of power, and do not touch someone else's right! Every Athenian youth had to undergo two years of military training and remain a soldier until he reached the age of sixty. In case of war, he had to arrive with his weapons. According to legend, the laws of Solon were written on large wooden boards (*kirbs*). They are placed on a large shield that rotates around its axis.

Over the past centuries, the tree has turned to dust, so it is still unclear which of the laws were established by Solon and which belong only to him. Solon set a mandatory ten-year term for his laws and left Athens. According to some sources, the legislator was afraid of the anger of angry citizens - after all, he compromised, not fulfilling the hopes of both the rich and the poor. In one of his elegies, he says that the poor hoped for a complete redistribution of land, and the rich hoped for the repayment of all debts. There is a thought attributed to Solon in the works of Plutarch: "It is difficult to make everyone happy in great works." Under the pretext of expanding trade relations, Solon visited Egypt, Lydia and Cyprus. Excerpts from his impressions of visiting the palaces of the legendary Croesus, a contemporary of Solon, have survived to this day. But political tension forced him to return to Athens. Several political parties began to compete for power, and Solon tried to resist the establishment of an autocratic regime. In the end, the tyrant Pisistratus won state power. After the victory of his political rival, Solon remained in Athens, but did not

live long. The main thing in Solon's laws is a successful attempt to equalize the rights of all citizens, leaving aside the issues of descent and tribal hierarchy. The decisive actions of this politician formed a new political and social system in the country.

New criteria social relations made it possible to form a new political elite - without resorting to old tribal traditions. Despite a good start, Solon's laws did not completely eradicate the old prejudices. Only 90 years after Solon's reforms, the new politician Cleisthenes continued the democratic initiatives of his predecessor. Cleisthenes enjoyed the broad support of the demos, so he was able to finally undermine the rule of the aristocrats and establish power in the state based on new, democratic principles.

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