

EMERGENCE OF POLITICAL VIEWS IN ANCIENT GREECE AND ITS HISTORICAL SIGNIFICANCE

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Abstract: This article describes the influence of ancient Greek culture and the political views that arose in it on the modern world. At the same time, the importance of ancient Greek culture in the formation of Western civilization, its deep influence on the development of art, literature, philosophy and politics, and the fact that it is an integral part of Western culture, have been widely studied with the help of historical research, literary analysis and archaeological findings.

Keywords: sophism, universalism, realism, rationalism, philosophy, democracy, law enforcement, wealth accumulation, authority, equal rights, oligarchy.

INTRODUCTION

The origin of the concepts of the state and politics in the West goes back to the political teachings of ancient Greece. Although three periods are usually distinguished in the history of the political and legal thought of ancient Greece, they are interpreted differently. In particular, B.N. Chicherin distinguished cosmological (physiological), sophistic and metaphysical periods. In the first, the scientist explained, universalism dominates the primitive unity, in the second - realism, and in the third - rationalism.

The period of emergence and development of political ideas in ancient Greece is classified as follows:

- The early period (IX-VI centuries BC) is associated with the period of the emergence of the ancient Greek civilization;
- Classical (the first half of the 5th and 4th centuries BC) - the flourishing period of the doctrine of philosophy, state and law;
- Hellenism (2nd half of the 4th-2nd centuries BC) - the decline of the ancient Greek statehood, the period when Greece was ruled by Macedonia and then by Rome [1].

In the early period, Carthage, Rome, Syracuse, Byzantium were founded. Homer, the author of the famous "Iliad and Odyssey" lived during this period. Since 776, the Olympic Games have been held. It was also during this period that the first written laws appeared in Europe: Zaleucus, the ruler of the Greek colony of Locri (in modern-day south-west Italy), ordered local

legal norms to be written down. These ancient laws written in Europe strengthened property rights and moral principles. It was also during this period that the Draconian laws were created, which were later relaxed by Solon. Attempts to rationalize ideas about the moral and legal order of social relations developed in the work of the “seven sages” and they are connected with Plato’s “beginning of Hellenic wisdom”. They included Thales (he is called the “father of philosophy”), Pittacus, Periander, Biantus, Solon, Cleobulus, Chilo. Among them, one can find aphorisms about the current police life, the place of law in it, the best form of police management, statements of a completely secular nature. Many “wise men” (Solon, Thales and other philosophers) were political figures and legislators. For example, Solon, according to Aristotle, considered the observance of laws to be an important duty of citizens.

The classical period is considered to be the period of the victory of the polis system, the flourishing of the slave democracy, and this period is called the “golden age” of the Athenian democracy in historical literature. Philosophers such as Aeschylus, Sophocles, Euripides, Herodotus, Socrates, Protagoras, Aristophanes, Hippocrates, Democritus, Plato and Aristotle were created during this period, and philosophy reached its most developed point in Greece.

Sophists appeared in the political life of the Greek world in the conditions of the flourishing of ancient democracy in the 5th century BC. Sophists (from Greek “sofa” - wise) were called philosophers who taught the art of arguing, proving, speaking in court and in public meetings. Sophists focused on law and politics, ethics, methods of proof, and rhetoric. Traditionally, the sophists were divided into older and younger sophists. Old sophists such as Protagoras, Gorgias, Prodicus, Hippias, Antiphon consistently defended the ideas of democracy. The political theories of the young sophists Thrasymachus, Lycopron, Alcidamantes - ultimately turned into a nihilistic attitude towards laws.

In the first half of the fourth century BC, Sophism declined mainly as a pro-democratic movement. The teaching activities of sophists are more and more limited to the fields of rhetoric, theory of arguments, and logic. Under the influence of ideological opponents, primarily Plato and Aristotle’s criticism, the term “sophistry” had the meaning of imaginary, superficial philosophy, and sophistry eventually became the name for reasoning based on the deliberate violation of the laws of logic. Hellenism is a primarily eastern period in Mediterranean history that lasted from the death of Alexander the Great (323 BC) to the establishment of Roman rule in these regions. It is related to the fall of Hellenistic Egypt in 30 BC. After the death of Alexander the Great, the ancient Greek language and culture spread widely in the territories that were part of the Diadoch states formed in the territories he conquered. The Hellenistic period was characterized by the penetration of Greek and Eastern - first of all Persian - culture into this area, as well as the appearance of classical slavery. The beginning of the Hellenistic period is characterized by the transition from the political rule of the polis to the hereditary Hellenistic monarchy, the migration of the centers of cultural and economic activity from Greece to Africa and Egypt [2].

The famous Greek thinker and philosopher Heraclitus (late 6th century - early 5th century BC) was also a supporter of nobles and aristocracy in government. He emphasized that everything in the world flows, everything changes gradually: “One cannot step into the same river twice”; “...You can’t touch the same body twice”. Through these views, Heraclitus reflected the elemental passion of the ancient Greeks for materialism and recognized that the world consists of constantly changing matter. He expressed this idea by declaring fire to be the basis of all that exists: “Fire is the world, it is the only one, not created by any god or man. But he was before that, he is now, and he will live forever. It flares up regularly and naturally goes out...”

Heraclitus also founded the doctrine of progress through oppositions and their dialectic unity. That's why he argued that everything comes from "reverse exchange": "It is the same with us - living and dead, awake and sleeping, young and old. After all, the former has changed into the latter, and vice versa, the latter has changed into the former". In this case, the struggle, that is, the clash of opposites, is the moving beginning of any changes. Unity comes from multiplicity, harmony comes from the clash of opposing principles and their struggle.

Heraclitus was in favor of slavery. He tried to justify social inequality by referring to the laws of the universe and stated that struggle is the law of the universe, and that this struggle determines that some are gods, others are humans, some are slaves, and others are free. Also, the philosopher believed that conflicts and life's troubles cannot be eliminated. He said that trying to eradicate disasters and banish strife from the worlds of gods and men can only contribute to the death of the world.

Heraclitus worked as a supporter of the nobility in the field of state building. He tried to justify the rule of the few by their superiority over the masses: "To me, if he is the best man, he is worth ten thousand". Heraclitus denied the democracy that existed at that time in his native city of Ephesus. However, fearing opposition to the slavery system, Heraclitus emphasized the importance of law enforcement in the state. According to him, people should fight for their own laws like their own walls. Heraclitus considered state laws to be a reflection of the eternal laws of the world order. Heraclitus urged himself to be humble before the law - to extinguish his arrogance like fire. But not the law established by democracy, but the law of tyrants or oligarchs, Heraclitus reminded us that "law is also called following one's will". It is to this law of inequality, imposed by one or more persons, that the thinker calls for unquestioning obedience [3].

Democritus (460-370 BC) was another prominent thinker of that time, who was a defender of democracy and a supporter of trade and industry. He was a Thracian, traveled a lot during his life and had a lot of knowledge. He wrote many works on various fields of knowledge, but only isolated fragments have reached us. Democritus believed that everything in the world consists of countless atoms moving in space. Atoms are neither created nor destroyed. He emphasized that they are eternal, unchanging, indivisible, and impassable. He taught that all things are formed from the combination of atoms, and all changes are related to their union and separation, movement. According to the teachings of Democritus, people initially led a herd lifestyle without creating clothing, housing and food reserves. They had no kings, no rulers, no masters, no wars, no thefts. They lived a peaceful and peaceful life. Later, they learned to use fire, turned to agriculture, invented crafts, and created state power.

According to Democritus, the state is the biggest fortress that reflects everything: as long as the fortress is indestructible, everything stands intact, when it dies, everything dies. Emphasizing this importance of the state, Democritus also emphasized the great importance of law and legitimacy. Democritus, who understood the essence of laws by himself, declared the mutual enmity of people as the reason for their appearance. He believed that laws would be superfluous if people did not envy and harm each other: "if one does not harm another, the Laws do not prevent everyone from living as he wants". He said that he was a wise man, he could live freely without obeying the laws. But since human relations are fraught with hostility, laws are necessary and must be enforced with ruthless rigor. The high importance of political and legal art came from this. Democritus recognized that there is no higher art than politics and law, and no higher duty than civic duty.

In his benevolence, Democritus was a supporter of slave democracy. He argued that poverty in a democracy is preferable to the welfare of citizens under kings, because freedom is preferable to

slavery. In particular, he objected to easing the responsibility of officials, and especially to the fact that a person who ruled over others would fall under the rule of others “after a year”. At the same time, the development of the economic system and the intensification of contradictions within the polis related to it increased the importance of questions about the state and law, especially the origin and essence of the state and law.

Aristotle (384-322 BC) was born in Stagira, on the Halkidiki peninsula, the son of a physician in the court of the king of Macedonia. He studied in Athens. Aristotle was Plato’s most famous student. From 367 BC, he worked at Plato’s Academy for 20 years, first as a student and then as a teacher. After Plato’s death, he left the Academy and lived in a number of Greek cities, engaged in scientific and pedagogical activities. From 343 - he was tutor of Alexander of Macedonia. In 335 BC, he returned to Athens and founded his own school - Lycae.

He defined his political and legal doctrine in his main works: “Politics”, “Nicomachean Ethics”, “Athenian Politics” and “Ethics”. Aristotle founded about 14 disciplines, including political science [4].

According to Aristotle’s teaching, the state is a product of natural development, and it was formed due to the natural interest of man in communication. There are three levels of association that people create successively in their natural desire to communicate: family, village, and state (polis). According to Aristotle, the state should be an association of similar people to achieve the best life. Aristotle included a unique content in this definition: people are only free citizens of the Greek polis, but slaves and barbarians were not included. The purpose of the state is to ensure the well-being of the people. Criticized Plato’s communist project of the ideal state, Aristotle believed that common property is unnatural, and private property is in accordance with human nature. Private property originates from human nature itself and is considered an important element of the family. Aristotle distinguished two forms of wealth accumulation.

The first form is to create material values with one’s own work, and at the same time increase the wealth of the people;

The second form is trade, speculation, or savings, taking away ready-made wealth. Aristotle defended private property, but only the first form.

Aristotle defined the following mandatory features of the state:

- unity of authority and territory;
- power belongs to citizens with free and equal rights, i.e. persons participating in political life;
- the social basis of power is the landowners [5].

Aristotle was a supporter of politics of political administration, and he emphasized that it is a mixed form resulting from the combination of democracy and oligarchy.

Aristotle connected law with the state in the closest way and defined law as a norm that regulates social life and gives it stability. Its most important feature is that it has coercive power. According to Aristotle, law is the embodiment of justice. The goal of law is the common good, like the goal of the state, so it is necessarily related to justice.

The philosopher divided the law into a natural and conditional group. A natural right is a universally recognized right that does not need to be strengthened by legislation. It includes social phenomena that exist “from nature”: family, slavery, private property, etc.

Conditional law, that is norms established by people in the form of laws and agreements. At the same time, he distinguished between written and unwritten laws, as well as customs. Aristotle advocated the stability of law. He wrote that law can be just and unjust, but even unjust law is mandatory, otherwise there will be no order in society. Aristotle’s contribution to the history

of political doctrines is incomparable, and he had a great influence on the development of philosophical views.

In conclusion, Ancient Greece left an indelible mark on the world, and its culture serves as an eternal source of inspiration and knowledge. The philosophical studies of Heraclitus, Democritus, and Aristotle continue to shape modern philosophy. Greek art, architecture, and literature provide enduring models for artistic expression and storytelling. In a word, the legacy of Ancient Greece is an invaluable part of human history. Because:

- A comparative study of Greek culture with other ancient civilizations can shed light on the uniqueness and universality of the Greek contribution.
- A more in-depth study of the lives of ordinary people in ancient Greece can provide a more holistic picture of their culture.
- Studying the influence of Greek culture on modern society, including its impact on education and politics, can deepen our understanding of its continuing relevance.

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