

ISSUES OF STATE AND LAW IN THE WORKS OF ANCIENT GREEK THINKERS

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Аннотация:

This article examines the definitions given to the concept of state law in the ancient Greek culture and the political views that arose in it. At the same time, the importance of ancient Greek culture in the formation of Western civilization, its profound influence on the development of politics, and the fact that it is an integral part of Western culture, the views and opinions expressed by ancient Greeks have been widely studied.

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In the history of mankind, the process of various views on the management of the state and society, turning into certain political systems and doctrines, includes a very long period. The first political doctrines arose during the formation of the first class societies and states. Political doctrines gradually passed from the initial religious-mythological form of knowledge of the world to the rational-logical, philosophical form. In general, the introduction of political doctrines into the system of political sciences, like the history of mankind, took place on the basis of the following stages:

Firstly, it is the stage related to the first political imaginations of the ancient world, in which human thinking, including political views, developed on the basis of fairy tales and myths. Mythological thinking explained the development of history depending on Gods. There was a view that human history,

world order, earthly authority and existing laws were created with the help and participation of Gods.

Secondly, this stage of the development of political doctrines occurred in the Middle Ages, in which scientific doctrines, historical, philosophical and political views were developed under the influence of religious ideology. In the scientific heritage of many thinkers who worked in this period, the processes of social development were revealed from an idealistic point of view.

Thirdly, it is considered a new period in the history of political doctrines, and many thinkers in the system of political doctrines abandoned the belief that God is the creator of history and development, society's order and laws. World events and social relations have been studied based on the material world itself [1].

The components of political doctrines include:

- the logical foundations of the doctrine related to the worldview of the relevant period (religious, mythological, rationalistic, etc.);
- theoretical content (solving the general problems of the theory of the state and law: the origin and essence of the state and law, their relationship with society, the individual, etc.);
- rules of the program (evaluation of the state and law, goals and objectives of political activity).

The periods of emergence and development of political ideas in ancient Greece are as follows:

- The initial period - associated with the period of the emergence of the ancient Greek civilization;
- Classical period - the flourishing period of philosophy, state and law;
- The Hellenistic period - the decline of the ancient Greek statehood, the period when Greece was ruled by Macedonia and then by Rome.

The history of ancient Greece can be divided into three major stages:

- 1) the first class society and the formation of state associations in the II millennium BC (Crete and Achaean Greece);
- 2) The formation and flourishing of polylisms, classical slavery relations, creation of high culture (XI-IV centuries BC);
- 3) Conquest of the Persian state by the Greeks, establishment of Hellenistic societies and states.

The first stage is characterized by the emergence of a primitive class society on the island of Crete and its surrounding areas. At the same time, the emergence and development of the first traditions of statehood and the manifestation of signs of high civilization are observed. Usually this period is also called "Minoan civilization" in honor of King Minos of Crete. This period includes from 3000 BC to 1200 BC.

Historians call the second stage "the era of police". This period is divided into 3 according to the

level of socio-economic, political and cultural development:

1. The Age of Homer or the “Age of Darkness”. This period includes the 11th-9th centuries BC, including the historical process that took place before the polis.

2. The archaic period covers the VIII-VI century BC. At this stage, the formation of polis society and states, the settlement of the population to the shores of the Mediterranean and the Black Sea is observed (Great Greek colonization).

3. Classical or classical period (5th-4th centuries BC). It is possible to see the flourishing of the ancient Greek civilization, statehood, economic and cultural development processes. With the “Hellenic phase” the ancient history of Greece comes to an end. However, since this stage reflects the processes related to Greek and Eastern history, historians recommend studying it in 3 periods:

1. Alexander the Great’s march to the east and the creation of the Hellenic state system (from the 30s of the IV century to the 80s of the III century).

2. The existence of Hellenic states and society (from the 80s of the III century BC to the middle of the II century BC).

3. The crisis of the Hellenic system and the occupation of the Hellenic states by the Roman Empire in the west and Parthia in the east (middle of the 2nd century BC - 1st century BC) [2].

The conquest of the Ptolemaic dynasty in Egypt by the Roman Empire in 30 BC marked the end of the Hellenistic phase in the history of ancient Greece.

During this period, the most famous Boeotian poet was Hesiod (end of the 8th century - beginning of the 7th century BC). In his poem “Work and Days”, he described the plight of the peasants, who were oppressed and ruined by the nobles who concentrated the wealth of the land in their hands. Hesiod compared the rich man to a hawk, and the poor man to a nightingale in the hawk’s claws, and he described the hawk that raised the nightingale from under the clouds and addressed it with a lesson: “What are you whining about, you bastard! Because I am infinitely stronger than you. You’ll be wherever I take you anyway, and the fact that you’re a good singer won’t help you one bit. And I will do whatever I want with you: I can either eat you or let you go. A man who wants to argue with the strongest is crazy. He will go away broken, and in addition will see shame and pain”.

According to Hesiod, the golden age, where there was no sorrow, anxiety, or old age, has passed into the world of legends. After that came the Silver Age, which was replaced by the Copper Age. But the terrible and warlike people of the Copper Age destroyed each other and perished. Now is the iron age, where people are overwhelmed by overwork and constant worries, and are filled with mutual enmity. In the Iron Age, strife separated fathers and sons, friends and allies, deception and violence reigned everywhere. Hesiod, who witnessed the oppression and devastation of the common people and was full

of pessimism, prophesied: Never again, day and night, will people be freed from excesses and disasters. Now there will be discord between friends and brothers. No one wants to feed and respect old people anymore. The right of the strong will be established, and conscience will disappear. They do not honor honest people faithful to their oaths, but evil and arrogant ones". Nevertheless, Hesiod believed that truth would ultimately prevail. The author says that the truth, driven from everywhere, secretly followed people and brought disaster to those who chased it. His poems denounced violence and lies, and protested against oppression and oppression by the nobility. He recognized that the memory of equality and universal freedom that prevailed during the primitive communal system (golden age) was preserved in folk traditions and reflected in religious beliefs [3].

Wealthy nobles were forced to count with the popular cult of the Golden Age god Kronos and allow krongoi (Roman saturnalia) celebrations in his honor, during which time slaves were given freedom. Custom even required masters to serve slaves during festive meals. The struggle against the ancient tribal nobles - the Eupatrids, which began in the 7th century BC, ended with the victory of the people almost everywhere. The aristocracy of the nobility lost its privileges and was excluded from the monopoly leadership of the state.

Political thinking about aristocracy was expressed in the teachings of Pythagoras and his school. Aristocracy ideologist Pythagoras (571-497 BC) lived on the island of Samos for a long time, but when the tyranny of Samos Polycrates was established there, he left the island and moved to the city of Croton (Southern Italy). Here he united the local aristocratic circles and formed a special alliance of a political nature [4].

Pythagoras said that all that exists is a number. He called the elements of numbers the elements of everything. In other words, the Pythagoreans saw the beginning of mathematics as the beginning of everything. Pythagoras made number an independent metaphysical entity based on the quantitative aspect of matter. Pythagoras' political and legal teachings are often based on aristocratic principles. In particular, he believed that man needs a ruler, and that citizens should obey the law and order of the state. He saw the worst evil for any society in anarchy. Therefore, he considered it necessary to obey the ruling circle, to show respect to laws, parents, and rulers.

Pythagoras described the ruling circles in society as the best people, distinguished by their moral and intellectual qualities, courage, strength and intelligence. So, the political ideal of Pythagoras and his followers was aristocracy - the rule of the nobles over the masses of the people.

The famous ancient Greek philosopher Plato was the best student of the equally famous ancient Greek philosopher and historian - Socrates. In Plato's opinion, philosophy seemed to be the highest science that embodied only the pursuit of truth. He believed that everyday desires and impressions present

people with the wrong way of life, that the whole world around them is secondary. Direct naive knowledge is wrong. And you can determine the reality only by analyzing, thinking and logical thinking, trying to gather a common understanding and getting different ideas from it.

In his dialogue, Plato came to the conclusion that the main foundation of building an exemplary state is justice. Each citizen should be assigned a certain role, a profession that is individually suited to the person's abilities. A perfect system will only work when the real things match their ideas.

At the same time, various types of crafts, from peasants to warriors who are able to defend the country from external and internal enemies, must also be preserved. However, a person who is inclined to construction could not fight in any way, he also does not have the opportunity to learn this art, then there should be three main classes:

- higher - only the wise have the opportunity to control the correct way of life of citizens, they should be at the beginning;
- guards - only fighters;
- other citizens - providing necessary materials.

The goal of the Platonic state is to provide the greatest number of citizens with the conditions for a good life.

Therefore, the philosopher distinguishes the following types of government: aristocracy and monarchy (the best existing forms of government), timocracy, oligarchy, democracy and tyranny (the worst form of government).

Aristocracy and monarchy are just governments of the best, most capable citizens (the popular vote is taken into account). No one should have private property to join, a proprietary society is established.

A timocracy is a less fair government of citizens who receive their powers not according to ability. Such a state will not last long, because it is forever mired in war.

Oligarchy is the unjust rule of the rich, based on material superiority.

Democracy is a just and unjust power, equality, and over time, too much freedom becomes the main enemy, too much becomes slavery.

And finally, tyranny - power is in the hands of one person, the whole system is based on violence and the violation of human morality [5].

The philosopher spoke in defense of the unity of the state, which he sees a bright future. After all, unity, unrest, contradictions directly led to the collapse of the state. That is why Plato paid so much attention to laws. Law is the foundation upon which the ideal state rests. The stable situation in the country was supported not only by the current government, but also by fair laws.

The best state system, according to Plato, is a government in which the boundaries of democracy and monarchy are combined to some extent. These included the democratic principle of arithmetic equality (election was made by counting votes; by the majority) and the monarchical principle of geometric equality (election was based on merit). For Plato, utopia is an enduring synonym of the best state and government.

It is appropriate to distinguish the following periods in Plato's long-term work:

Literary philosopher from his acquaintance with Socrates until his death (408–399), wandering period (398–388), early academic (387–367) and late academic (365–347) until his second trip to Sicily. Plato's early dialogues are of special importance in the history of the formation of ancient Greek philosophy, because they created a unique opportunity for the researcher to come into direct, existential contact with the living, pulsating pulse of the awakened philosophical thought in Ancient Greece. If the previous period of the formation of ancient Greek philosophy is available to the researcher mainly in the form of fragments of thoughts scattered in various written sources, Plato's works are not only presented in their entirety. They placed philosophical thought in the plastic-thinking reality of his life. The great teacher philosopher-writer Plato mercifully allowed the grateful readers of later generations not only to understand this exciting process, but also to think about it intellectually. In the early dialogues of Plato, there is an excellent opportunity to think about how intense philosophical thought with great difficulty opened the projection of movement into the depths of the flat, sensual and commercial intellectual reality of Athenian society.

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 Hesiod, Pythagoras, and Plato continue to shape modern philosophy. Greek art, architecture, and literature provide enduring models for artistic expression and storytelling.

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