

# Ethics Lessons In The History Of The Ancient World (Comparative Analysis)

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**Abstract:** The first examples of practical ethics are proverbs and proverbs written on clay tablets in cuneiform, the world's first writing, three and a half thousand years ago. Samaritan proverbs and sayings are also noteworthy; many of them have risen to the level of universal wisdom and are still used in the East in a slightly different form. In addition, various moral problems are raised in the epic "Gilgamesh". When talking about ancient Greek ethics, it is customary to mention the names of four great philosophers; Socrates, Plato, Aristotle, Epicurus. But in fact, even before them, a lot of work on ethics was done in Ancient Greece.

**Key words:** Good, evil, virtue, vice, spirit, free will, suffering, justice, wisdom, friendship

The wisdom in the world of science that there is no theory without the history of any science applies especially to ethics. Because the history of ethics studies the laws of the emergence of moral thinking and its development, analyzes the ways of applying and promoting moral teachings, wisdom, and advice, which are a huge part of the spiritual heritage, to the life of modern society. Although each moral concept is the fruit of the reflections and activities of a certain thinker, it essentially arises from the requirements of a certain historical period. At the same time, the problems of moral promotion, which include various rules of etiquette and etiquette, the fulfillment of the requirements of moral instructions and norms, enter the field of moral management and organize the part of ethics, which is usually called "practical ethics".

In fact, as we mentioned earlier, it is difficult to imagine the development of this science without "Kalila and Dimna", Konfutsiy's admonitions, "Kabusnoma" and folk proverbs and adages. Also, it should not be forgotten that the understanding and evaluation of a certain moral system, like propaganda, is carried out in a certain sense through the medium of literature.

The first examples of practical ethics a written three and a half thousand years ago on clay tablets in cuneiform, the world's first writing ago are proverbs and adages. In Sumerian commendations (hymns), almost all the main deities are also praised for being the supporters of virtue, justice, truth and goodness. For example, the sun god Utu specially watched over the fulfillment of moral standards, while the goddess Nanshe is depicted in some texts as the guardian of truth, justice and mercy. But, at the same time, from the list of laws called "Men" established by the gods, in order to regulate the movement of the universe, to ensure its non-stop and harmony, together with the above moral qualities - "falsehood", "discord", "power", "concepts of fear" are also included. Also, Samaritan proverbs and adages are also noteworthy; many of them have risen to the level of universal wisdom and are still used in the East in a slightly different form. In addition, various moral problems were raised in the Epic of Gilgamesh.

In ancient Egypt, issues of etiquette were expressed in specific. Among them, "Phatotep advices" is considered the oldest notice that has come down to us. Almost two and a half thousand years ago, the fifth dynasty pharaoh Jadkara Ise asked the minister Phatotep to appoint his son to replace him due to his old age, and he wrote this notice consisting of thirty-seven exhortations to his son. In it, issues such as moral laws, behavior, and manners of the time are raised, and moral qualities are promoted in the form of proverbs and advice. His poems still amaze people not only with their high artistry, but also with the style of universal democratic thoughts that bypassed the requirements of the slavery era, as an example of true wisdom and humanity: «A wise word is hidden like a precious stone, but it can be found in a grain of wheat». If we take into account that not only in Ancient

Egypt, but also in Ancient Greece a few thousand years after that, a slave was considered a creature not characteristic of goodness and wisdom and was not seen as a human being, it is possible to understand how important this thought of Phatotep is in the development of human moral thinking.

The main moral virtues and vices are listed and interpreted in the holy book of this religion, which was created in Ancient Khorezm and called "Avesta", which began to spread before XXX century. In it, the Zoroastrian deity Ahura-Mazda is shown as the personification of goodness, and Ahriman as the personification of evil; reflects the beginning of the eternal struggle between good and evil, light and darkness, life and death. Noble concepts such as "Eternal goodness", "Good intention", "Good order", "Divine subordination" acquire a real meaning and appear in the form of humanized deities, they sow seeds of goodness around Ahura-Mazda. The opposite of such concepts is realized in the evil forces around Ahriman. Apa Mana, the embodiment of evil thought, Tuarvi is a symbol of withering and death and Giants named Zarik are among them.

Zoroastrianism is a moral belief in a certain sense, its holy book "Avesta" can be called a set of moral concepts and instructions followed by our ancient ancestors. This can be clearly seen in the following words of Zarathustra, the prophet of this religion, from the Asha in commendation "Avesta":

Rejoice Ahura-Mazda –

«The will of the most worthy has come true», let it disappear Ahriman.

I associate good thoughts, good words and good deeds,

I will give myself to good thoughts, good words and good deeds,

I refrain from all bad thoughts, bad words and bad deeds,

may it be (in charity) for you from the heart

my praise, my good opinion,

Good words (meritorious) good deeds

«my soul in my body» together with

May it be (in his bestowal) to you from the heart,

O immortal saints,

respect the right (I say):

"Truth is the highest blessing. he enjoyed

this blessing, reward him

if he does not praise merit (work) in the way of the people,

if the reward does not leave the job, the reward does not leave the job"

It is noteworthy that the interpretations in "Avesta" are related to the real life of a person. The spirit of goodness in him is manifested in the form of creativity, the power of creation, and evil in the form of the power of destruction.

In "Avesta", a person who has worked with the principles of virtue, goodness, purity, and purity throughout his life is a person who is connected to the world and has dominion over spiritual pleasure, it is said that a sinner and a wicked person will be condemned to a place of suffering and ugliness. It is not difficult to understand that the problem of soul and body is expressed here. Because in "Avesta" the concept of soul-soul is not deified, it is "secularized" in a certain sense and appears as a conscience that communicates with its owner.

It is worth noting that in "Avesta" man is interpreted as a higher being. At the same time, loving and honoring all the blessings in the world is considered a sacred duty of a person. Freedom and cleanliness rise from a hygienic concept to a moral and divine concept: keeping water and the environment clean, not giving animals, especially dogs, sharp bones or hot food - means compassion for them; person should be kind. All this shows that there are also the first buds of ecological ethics in "Avesta". Ancient Indian moral thought occupies a special place in the ethics of the ancient East. It is historically composed of Vedic, Yuga, Jainism, Buddhism, Bhagavadgita and Artashastra and Lokoyata streams.

Vedic ethics divides ancient Indian society into four strata-varnas; Brahmins (priests), Kshataris (military), Vaishyas (farmers, ), Shudras (slaves). According to the famous "Laws of Manu", the occupation of a Brahmin is to teach, study the Vedas, perform sacrifices, distribute alms and receive gifts; the kshataris scorn the peasants; Vaishchis are engaged in livestock, trade, usury and

farming; and shchudras serve these three social groups. "Wife, son, ashes - all three are not considered owners of private property, they are the property of whoever owns them, added to the ashes," says the Laws of Manu. According to Vedic ethics, kura, brahmins are considered morally superior and shudras are morally inferior.

But in the next directions Yuga, in Jainism, especially in Buddhist ethics, the idea that the owner of moral qualities depends not on a person's social origin, but on his personal perfection is put forward. According to the teachings of the Buddha, the world is full of suffering and the most important problem is to find a way out of this suffering. It is said that Prince Siddhartha Gautama, who lived a luxurious life with his peers, was walking one day and saw a sick old man and a funeral procession. When he hears that illness, old age and death await everyone, he is shocked, runs away from people, leaves the world, and realizes the good truth and conveys it to people. Here is a brief summary of it:

1. Life in this world is full of suffering.
2. There are reasons for this suffering.
3. This suffering can be ended.
4. There are ways to end suffering.

The fourth truth of the Buddha is especially important from the point of view of ethics. It is the path to nirvana (the state after the gradual cessation of passion, hatred, and remorse) that the Buddha passed through and that everyone can pass through. It consists of achieving eight virtues: 1) correct views; 2) right courage; 3) correct behavior; 4) correct speech; 5) the right way of life; 6) the right effort; 7) correct direction of thought; 8) focus properly. Thus, the eight paths consist of the unity of three mutually reinforcing factors - knowledge, action and attention. Knowledge and morality have integrity here; virtue comes from knowledge (and vice from ignorance), therefore knowledge cannot be improved without virtue. This is the complete concept of moral perfection: 'One does not become a Brahmin because of his hair, his lineage or his caste. Whoever has truth and dhamma is happy and a brahmin,' says the book, which summarizes Buddhist moral rules. Thus, Buddhism denies the authority of the Vedas, the special position of the Brahmins and condemns the division of society into varnas. Undoubtedly, this was one of the manifestations of moral progress.

Buddhist ethics had a unique position not only in India, but also in Ancient China. But two other areas of morality were of great importance and scope.

In Confucianism, the main moral law, the main moral concept is *gen* (humanity) the book "Lun yu" ("Proverbs"); "He who sincerely seeks to love a person does not do evil", "Don't see others as worthy of what you don't see fit for yourself, then you won't be able to feel good in the state or in the family. "Thus, *jen* is a moral principle that determines the relationship between both society and family members. With him, "xiao" means to respect parents, elders, The concept of "li" - tradition, observance of rituals is a strong connection. At the moment, the meaning of the concept of "li" is much broader, it also includes the relationship to the state. Khakan (Emperor) – Son of Heaven, U osmon ostidagi hammaning otasidir. And the procedure under heaven is as follows: "There should be king-king, father-father, servant-servant, son-son".

In Confucianism, there are two distinct ways to become virtuous: for the people - unconditional obedience to traditions; and for the diligent person, to improve oneself morally *axloqiy burchni vijdonan bajarish*. The wisdom of Confucianism in the education system has not lost its importance even now. "The teacher said: Yu, do you know the six stages of the six vices?" Tszin-lu replied: "No". Teacher said; "Then sit down, I'll tell you". To love humanity and not to love learning, the bad thing is that it leads to indifference. The fault of loving wisdom and not loving learning is that one spends one's life on small things, love the truth, do not like to learn, its badness harms itself loving truth and not loving learning, the vice is that it leads to rudeness; love of bravery and not love of learning leads to rebellion, loving perseverance and not loving learning leads to arbitrariness"

Confucian views were continued by his followers Men-zi and Sun-zi. This doctrine served as the basis of Chinese ideology from the Han period (2nd century BC to 2nd century AD) until the beginning of the 20th century. In addition, the views of moralists such as Mo-tzu, Han Fei-tzu, and Wang Chun, who opposed Confucianism, have their place in the history of Chinese moral thought. When talking about ancient Greek ethics, it is customary to mention the names of four great

philosophers; Socrates, Plato, Aristotle, Epicurus. But in fact, even before them, a lot of work on ethics was done in Ancient Greece. For example, the views of philosophers belonging to the stream of sophists (wise men) such as Democritus, Pythagoras, Hippias, and Gorgias are noteworthy. Take the views of Democritus (ca. 450-370 BC) as an example. He considers wisdom to be the highest virtue, and intelligence to be the criterion of moral behavior, and defines the wise as moral and the ignorant as immoral. According to Democritus, the first teacher in life for a person is desire and experience. These things bring a person to the point where he can distinguish between good and bad things.

Among the ancient Greek philosophers, Democritus was the first to address the inner world of man. It separates intention (cause of behavior) from action. Meanwhile; "An honest and dishonest person can be recognized not only by his actions, but also by his intentions," says the thinker. Democritus describes faith and trust as a force that prevents a person from doing hard work. Only mentally weak and stupid people attribute their failures to gods, fate and chance. An ignorant and wicked man brings himself to misery because he has a wrong idea of pleasure, happiness, and the purpose of life.

As for the views of Socrates (470-399 BC), he, like Confucius, considers morality and law as an inseparable unity: "What is legal is justice." Both thinkers connect the evaluation of governance as good or bad with the education of citizens and find examples of courage and selfless service in the past of their countries.

According to Socrates, the polis and citizens are not equal in terms of rights; they are like father and son. The main essence of morality is wisdom, which is an immutable and eternal virtue. It is a perfect activity according to divine scripture, which is the standard of moral conduct. The source of morality is divine, not human. Socrates considers the soul (heart, spirit) to be immaterial, unlike the body, but does not develop his views. In his opinion, excessive curiosity in this matter is harmful. Because the gods don't like researching things they don't want to reveal to humans.

Plato considers wisdom to be the highest virtue, the manifestation of the intellectual part of the soul, and recognizes sages-philosophers as the only category worthy of governing the state.

An important feature of Plato's ethics is that it takes divinity as the basis of morality, as a moral model. According to the philosopher, if someone wants to receive God's favor, he should imitate him; God is the standard for all things; only one who believes and imitates God can be wise. So, Plato's ethics has a strictly religious nature. At the same time, it incorporates and develops ideas from Vedic ethics to a large extent.

Aristotle's moral views are reflected in the treatises "The Book of Nicomachean Ethics" and "The Book of Ethics of Eudemus" and "The Great Book of Ethics", which are mainly dedicated to his son. Aristotle was the first among ancient Greek thinkers to consider free will as the basis of morality and, contrary to Plato, said that moral virtue is not an innate quality of the soul, but an acquired quality. He divides all qualities into two: the first, such qualities as wisdom, experience, resourcefulness, which are related to the intellectual part of the soul, which is related to the spiritual sphere, and the second, the aspirational (voluntary) part of the soul - which is related to pure morality. According to him, the main virtue is justice. "Virtue," says Aristotle, "is, in a certain sense, the middle, because it always strives toward the middle." For example, bravery is the middle ground between crazy courage and cowardice, etc. Also, the thinker attaches great importance to intention, calling it the principle, the beginning of action. But it is not the highest goal, the basis of intention is desire and reason, so intention is not beyond reason, taste and manners.

Aristotle, unlike Plato, emphasizes the unity of mind and soul; It is said that the activity of knowledge of perfection, supreme goodness and freedom helps to actively interact with reality, and to legislate over selfish passions achieves human rights. So, man has freedom, he has the right to choose good or bad, virtue or vice.

Aristotle sees the end and the means as a whole; the end determines the means, so the moral nature of the end admits of only moral means, and especially an immoral end requires immoral means.

Aristotle considers intellectual activity to be the highest form of life and activity, a value that cannot be compared with anything else. Within the realm of the Supreme Mind, the subject and the

object, the thought and the thing of thought are compatible with each other, that is, the Supreme Mind (God) is the Contemplation of thinking. Although man can never reach the level of the divine life, he should strive for it as far as possible as an ideal; human perfection is always relative.

In his views, Epicurus emphasizes the practical purpose and moral content of philosophy: "The words of a philosopher who has not found a cure for any human ailment are meaningless. Just as there is no benefit from medicine that cannot cure a disease from the body, so a person has not found a cure for a human ailment. the words of the philosopher are meaningless, and philosophy is useless if it cannot heal the soul.

According to Epicurus, man has free will. Like Democritus, he begins the doctrine of goodness with the problem of pleasure and pain. The most important thing for him is peace of mind. He writes to one of his friends; "It is better to lie peacefully on a bed of straw than to live in peace with a rich table and a golden bed!" Epicurus emphasizes justice and wisdom among virtues. He emphasizes that there is absoluteness and relativity in the concept of justice: "In general, justice is the same for everyone, because it is a useful phenomenon in interpersonal relationships; but according to the characteristics of some countries and others. in similar situations. justice is not found equally for all.stems from mental and physical health.

Epicurus emphasizes that suffering should not be avoided, but overcome. For this, moral fortitude, mental clarity and power of thought must be put in the face of suffering. His moral ideal is a sage, a philosopher who does not look at life on earth with hatred, but lives in harmony with nature, that is, lives in accordance with the purpose of life set by nature.

In conclusion, in our opinion, the basis of Islam is monotheism - monotheism. Allah is the only one, He has no partner and cannot have. Ancient Greek thinkers followed this path of monotheism. Socrates was the first to clearly raise this issue. When he was sentenced to death, he was accused of disrespecting the Greek gods and diverting the youth to a different path (actually, the path of monotheism). This is also confirmed by Socrates' last words after drinking tsikuta before his death: "I am going to Him (not them! -A. Sh.)!" Also, Plato's thoughts about ideas, universal spirit, emanation directly go back to the issue of monotheism. But Socrates and Plato did not make it their task to prove monotheism from a philosophical and theoretical point of view, they did not try to do it. Aristotle did this. In his famous "Metaphysics", he theoretically proved that the unity of God does not exist physically, is not moved by anything, but rather is the first mover. It is called "Higher Form". In Aristotle's interpretation, God is seen as the goal of the world and all world processes, which, as we noted above, is the idea of High thinking.

This is the real reason why the thinkers of the Middle Ages and the Muslim East paid a lot of attention to the ancient Greek thought, in particular to ethics, and imitated it.

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