

GEDONISM – IN THE INTERPRETATION OF EPICURUS

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ABSTRACT

This article presents a philosophical analysis of the hedonistic doctrine of the ancient Greek philosopher Epicurus. For Epicurus, pleasure is the highest goal of human life, understood not merely as physical gratification, but as mental tranquility (ataraxia) and freedom from pain (aponia). The article explores the essence of Epicurean hedonism, its distinctions from the Cyrenaic school, and its key conceptual foundations such as the classification of desires and the role of reason in ethical decision-making. Furthermore, the paper examines the influence of Epicurean thought on modern ethical discourse, as well as critical perspectives on his ideas. The study aims to reveal the humanistic depth of Epicurean philosophy and reconsider the concept of happiness in a contemporary philosophical context.

Keywords: Epicurus, hedonism, ataraxia, aponia, ancient Greek philosophy, ethical theory, happiness, pleasure, morality, historical-philosophical analysis.

INTRODUCTION

Humanity has long been thinking about the meaning, purpose and supreme blessing of its life. One of the central questions of philosophy in this regard is "what should a good life be like?" is an issue. In answering this question, various approaches have appeared, starting with ancient Greek philosophy, one of the oldest and most influential of which is the theory of hedonism. Gedonism, derived from the Greek *hēdonē* — "pleasure", "pleasure", is based on the idea that the Supreme purpose of human life is to enjoy, enjoy and avoid suffering. Although the gedonistic views were first formulated by representatives of the Cyrene school — especially Aristippus-he found the most systematic and profound expression in Epicurean philosophy.¹ For them, happiness was especially closely associated with spiritual tranquility and the absence of suffering. However, gedonism is an urgent topic not only in ancient times, but also in the context of modern moral theories, psychological thinking and consumer society. This article analyzes the historical foundations, basic forms of the philosophy of gedonism (psychological and moral gedonism), how it is reflected in the thinking of great philosophers and its role in modern philosophical discussions. Critical views and alternative ethical approaches that have been advanced towards gedonism are also planned to be analyzed. Today we live in a historical period-a time when our people are pouring good and Great Goals on themselves, living a peaceful and peaceful life, first of all, relying on their strength and capabilities and achieving tremendous results on the way to building a Democratic state and a civil society. Taking our destiny into our own hands and relying on our long-standing values, at the same time taking into account the experience of the developing countries, it is with such noble aspirations that we live, building a free, free and prosperous life that our people have

¹ Usmonova, L. R., & Abdumajidova, H. (2023). Falsafa: O‘quv-uslubiy qo‘llanma. Samarqand: Samarqand davlat universiteti.

been looking forward to for centuries, we deeply realize that the recognition of the achievements Epicurus' moral doctrine has had progressive significance in relation to its time. In his opinion, the purpose of life should consist of pleasure and joy. Pleasure, joy, in the opinion of Epicurus, is the Genesis and suicide of human happiness².

Epicurus argues that pleasure is not seen in the same emotional flavor as the manifestations of the Kyrenian school, but in the redemption from suffering. A person lives a happy life when it comes to achieving pleasure, it is obligatory for him to pass by stating that in order to achieve it, a person needs to look indifferent to his life twin. Therefore, we can cite the fact that the human soul should be calm and healthy, both physically and spiritually. But the pleasure that Epicurus refers to is that joy is immorality, pleasure, but that it is freed from physical suffering and mental danger. To the one who has been saved from suffering as Epicurus had told him, who has attained pleasure, the security of death is alien. Epicurus, Plato and the soul in the world of ideas of the Plato, the salvation of the soul about the state of the soul, made all his views on beauty fictitious and did not include these views in his instructions. Epicurus mentions that there is only a material world, in which a person must recover from the panic of death, arguing that he can live a life of peace. A person divides the good bad through a sense of perception. By reason, however, one accepts all good and rejects all evil. It acts according to conditions, Environment, place, moderation, relativity. In a state of hunger, a person sees that food is also very tasty and gives a person physical pleasure. When we say peace, pleasure, anger, guilt, drunkenness, womanhood, domestic perversion, ignorance, royal marriage, not understanding, but physical oppression, as well as getting rid of spiritual oysters, freedom, we can see in Epicurus's views. The beginning of all good is in the mind of a person. It is impossible to give up the irrationality, the irrationality, to live a pleasant life, as pure and righteous as it is impossible to live a life of purity and reason without living with reason. At this point, as the sages say: "be smart even if you are unhappy, be smart, prefer to be innocent happiness." Researchers falsifying the history of philosophy are trying and trying to undermine Epicurus, accusing him of lascivious, domestic disgrace, debauchery and undermining his teaching. Epicurea means peace, pleasure, evdomanism, which contradicts the morality, behavior, nature of a person, that is, it did not promote immorality, hypocrisy, but rational mental, human, understanding of a human life, longing for it.³ The life of a model person is to live a peaceful, carefree, unkempt life. However, it is worth mentioning that Epicurus does not call and does not call a person to struggle in his moral views. Perhaps it is mentioned that the sweet marriage is aimed at explaining what it is for each person. In the eyes of Epicurus, he passes by recommending to the elderly and young that philosophy should be studied. Everyone says that at a young age they should learn philosophy, and even in old age they should not stop practicing philosophy. Young, engaged in philosophy, remembers his happy past moments even in old age. The old man at the same time remembers both youth and old age, is not afraid of the prospect. Fearlessness is happiness, happiness is knowledge and science. Therefore, medieval believers challenged and challenged this doctrine of Epicurus. A person is obliged to spend his spiritual life in moderation in relation to all things, says the philosopher. In the

² Ғарб ғалсағаси Тошкент 2004 Шарқ 195-196-бет

³ Shermuxamedova, N. (2020). Falsafa. Toshkent: Elektron nashr.

moral views of Epicurus, the categories of justice, friendship and prudence also occupy a large place⁴. He encourages her not to harm others by acknowledging that justice is relative. These ideas of Epicurus form the basis of his theory of social transaction. Epicurus believes that a sage is a person who knows life well, who stands above the hypocrites of everyday life. But the moral doctrine of Epicurus is not free from its inherent errors and shortcomings. His teaching on Ethics is aimed at the interests of the individual. His morality consisted of a passive observant, a refusal to fight without rebellion, a wise morality. Hence: in Epicurean doctrine, hedonism manifests itself not only as a simple based on personal pleasure, but as a moral system with a deep philosophical basis. Although Epicurus declares pleasure as the supreme goal of human life, this pleasure is always formed on the basis of conscious choice, rational analysis of needs and mental calm (Ataraxia). For him, the highest form of pleasure is a life controlled by the mind, calm, stable and free from suffering. Epicurean ethics relies on the principles of personal freedom, friendship, naturalness and normality, and in these aspects it also offers current approaches to today's moral problems. Epicurean hedonism is fundamentally different in ancient Greek philosophy from the principles of impulsive and short-term pleasure promoted by the Cyrene school⁵. In his opinion, in order to achieve true happiness, a person must distinguish his needs, give up excessive desires and strive to satisfy natural and necessary needs. This approach, in turn, gives a special place to balance, patience, and intellectual management in moral life. Thus, Epicurean hedonism provides an important conceptual framework for modern ethical theories. Especially in modern discussions about the culture of consumerism, the psychology of happiness, minimalism and mental health, Epicurean thoughts have not lost their relevance. He attributes the essence of human happiness to neither material goods nor just physical pleasures — but promotes a conscious, responsible and inner tranquility-based lifestyle. Thus, Epicurean philosophy not only reveals to us the point of view of the ancient world, but can also be a moral guide for modern man. Summarizing the above, it can be said that the moral teaching of the Epicurus is not the philosophical basis of such phenomena as mass culture and moral abyss, which today lead Europe to the incirosis, but the genesis of the Goya, which call humanity to prosperity to goodness. It is necessary to make good use of the views of Epicurus on the achievement of a prosperous life to get rid of suffering in the absorption of the idea of free and prosperous Fatherland into the minds of young people.

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⁴ Фарб фалсафаси Т-2004 Шарқ 197-бет

⁵ Epikur. (2002). Baxtli hayot haqida. (O'zbek tiliga tarjima, tarjimon: A. Karimov). Toshkent: G'afur G'ulom nomidagi nashriyot.

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