

## FORMATION OF THE CONCEPT OF HEDONISM AND ITS REPRESENTATION

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### Abstract

This article (thesis) describes the history of the emergence of the philosophical term hedonism, which expresses the feeling that a happy life, which a person strives for throughout his life, is formed from the well-being of life. It also describes its historical development and forms of manifestation.

**Keywords:** hedonism, happy life, Epicurus theory, Aristippus ethics, Mill and Vietnam utilitarianism, Social eudemonism, happiness and bliss.

### INTRODUCTION

The primary basis for the remembrance of all historical figures who have lived in the history of mankind by generations is the result of their immorality towards society and people in general, or their actions run on high moral principles. Man, as a conscious being, lives in life with certain goals in mind, which become the meaning of his future life, in other words, the meaning of his life.

For a person to live a happy life, he must take the middle path at every stage of life, not go to extremes, and treat well as good and evil as justice. "The moral skills and norms that have been established in the activities of human beings to create material and spiritual wealth are increasingly accumulating, glorifying, growing, and forming a moral heritage through life experience."

Hedonism - (Greek. Hedone - pleasure, enjoyment) is the principle of substantiation of moral requirements in the theory of ethics, according to which what brings peace and relieves suffering is defined as good, and what brings suffering is defined as evil. Theoretical hedonism is a manifestation of naturalism in ethics. The basis of hedonism is the idea that man is endowed with nature, which is the main driving force behind nature, which determines all his actions. The goal of peace is declared to be a single passion and at the same time a moral requirement.

Hedonism originated in ancient times. In Greece, those who were fans of Aristippus's ethics and considered peace to be supreme bliss were called hedonics. Hedonism reached its most advanced point in Epicurus' theory. The ideas of hedonism were central to Mill and Vietnamese utilitarianism. The doctrine of hedonism, as one of the teachings of mankind from the earliest times to the present day, has promoted the pursuit of living in good conditions, adorned with ornaments, and the pursuit of peace. As Beruni puts it, "The violation of the norm of pleasure in human life leads to its destruction."

Hedonism was fully reflected in the moral theories of the ancient world. (Democritus, Socrates, Aristotle). The pursuit of happiness is considered by hedonism as a criterion of morality and the basis of human moral behavior, the pursuit of personal happiness - individualistic hedonism, the pursuit of social happiness - is called social hedonism.

Hedonists recognized that a person is happy and perfect if he strives for both spiritual and physical health, helps to form all the virtues of himself and others, and thus earns the respect of contemporaries and future generations. They are interested in the question of whether happiness can be an objective principle, whether individuals have the ability to give moral proportions to each, despite the fact that their desires, interests, needs, and human societies are different.

Assuming that the family is a small community, the inviolability of the whole human society depends on the coherence of this "community". This means that as long as the families in a society are not strong, that society, regardless of its military power and wealth, is doomed to destruction. Family love is the most enduring love common among people. Only someone who is happy in their own home is truly happy.

Feuerbach wants people to be happy. He admits that people's happiness depends on the social environment. For example, the social environment can create or hinder the creation of favorable conditions for a person to achieve happiness. For people to be happy, the principles of social justice must prevail in all spheres of society.

Happiness is manifested, first of all, in the satisfaction of the material and spiritual needs of man. In the pursuit of happiness, the strength and principledness of the human will deserve special attention. In turn, it promotes the idea that in order to be happy, one must unite with others. The philosopher argues that people's pursuit of happiness is the foundation of the moral science he created.

The destiny of everyone, happiness, the destiny of humanity is directly related, first of all, to maintaining peace on earth, preventing nuclear war, ending the arms race, ensuring international security. That is why maintaining peace in the world is one of the most important, urgent problems of our time. The cosmic moral system put forward by K. Tsiolkovsky stems from the fact that the pursuit of happiness and perfection is a fundamental and integral feature of all living things in the universe. His rational ideas influence the formation of interpersonal relationships in the context of cosmic activity.

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