

THE MORAL VIEWS OF EASTERN AND WESTERN PHILOSOPHERS OF THE RENAISSANCE

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Annotation. This article covers the attitude of philosophers during the medieval eastern Awakening and Western Renaissance to the phenomenon of morality. Within the framework of the Islamic Enlightenment formed between the 9th and 12th centuries, such great thinkers as Abu Nasr Farabi, Ibn Sina, Ibn Rushd and al-Ghazzali studied the topic of morality not only from a religious-philosophical point of view, but also from a social, political and pedagogical point of view. The Western Renaissance, on the other hand, brought moral concepts to a new level throughout Europe through the enlightened revolution that began in Italy in the 14th and 16th centuries. Thinkers such as Thomas Aquinas, Dante Alighieri, Erazm Rotterdam, and Nicollo Machiavelli interpreted Ethics in different directions in the process of moving from religious thought to a secular worldview. The article will conduct a comparative analysis of the similarities and differences of the two periods and highlight the harmony of the phenomenon of morality with Dionate, political events, cultural development and science. As a result, the modern relevance of this heritage, which was formed during the medieval eastern Awakening and the Western Renaissance, is also shown.

Keywords: ethics, Eastern Renaissance, Western Renaissance, Farabi, Ibn Sina, Machiavelli, Dante, Erazm Rotterdam, humanism, Justice, nafs, religion, philosophy, science, politics, education of the heart, behavior.

Introduction. The medieval eastern Renaissance and the Western Renaissance are two important stages that laid the foundation for invaluable scientific, philosophical and educational achievements in the development of World Culture. Although these periods occur in different space and times in content, their common features are the renewal of the human intellectual world, the realization of its creative potential, and most importantly, the phenomenon of morality, when the thinkers of both regions rise to a central place in the worldview. This article analyzes how the concept of morality became philosophical in the work of medieval eastern philosophers and figures of the Western Renaissance, how this concept harmonized with the political, social and educational factors of this era. These processes, on the one hand, are associated with the rediscovery of the Greek philosophical heritage, and on the other hand, are explained by the transformation of Islamic and Christian religious traditions into enlightened representations.

Literature review. Ethics in medieval Islamic Civilization (arab. behavior) as a scientific field formed on the basis of the mutual harmonization of religion and philosophy. The so-called Eastern Renaissance Renaissance Revival was especially pronounced in the 9th-10th centuries in the regions of Baghdad and Movarounnahr, the capital of the Abbasid state (Bukhara, Samarkand, Khorezm, Marv), during which sciences such as word, philosophy, medicine, mathematics and astronomy flourished. Religious-philosophical discussions, an active translation of the Greek philosophical heritage into Arabic, the formation of Islamic sciences such as tafsir, Hadith, fiqh — all gave impetus to a comprehensive discussion of moral issues as well.

Abu Nasr Farabi (870-950) is regarded in medieval Islamic philosophy as a “teacher-us soniy” (i.e., second teacher after Aristotle). His work, “the city of fertile people”, is an important source showing how ethics and politics can be reconciled [1]. The author considers the spiritual perfection, mental qualities and behavior of a person as a primary factor in the parlance of a description of an

idealized form of State. In the eyes of forobius, moral principles occupy a strong place in a society governed by reason, since only good behavior and fair management can lay the groundwork for social well-being and Educational Progress. In this sense, Farobius connects moral concepts with individual qualities (honor, generosity, justice in the metaphysical sense) as well as the importance of Social Responsibility, political stability, science and wisdom.

Abu Ali Ibn Sina (980-1037) explores ethical issues in harmony with mental analysis techniques. His works, in particular the moral section of "book ash-healing", cover issues such as the stages of human ego, ways of nurturing it, and its importance in Social Life [2]. Ibn Sina interprets reason as a power that separates man from all attributes, leading him towards Supreme perfection. According to this, the process of achieving personality maturation is not limited only to the fulfillment of religious practices, but is also directly inextricably linked with philosophical observation and scientific research. It is he who is the greatest gift of the creator to man and is discovered through the cultivation of lust. Therefore, Ibn Sina explains morality in a religious-philosophical context, but at the same time in harmony with mental-cognitive activity.

Abu Hamid al-Ghazzali (1058-1111) was a scholar who harmonized Islamic philosophy with the traditions of mysticism, while analyzing moral issues in terms of purity of heart, nafs education and point of personal development. His famous four-volume work "Ihyou ulumid-din" covers a wide range of Islamic science, including issues of ethics, in depth [3]. Al-Ghazzali sees the path leading man to spiritual elevation as, first of all, the achievement of botanic purity. In this context, he encourages the adoption of this experience as a socio-educational criterion in the tradition of Islamic Sciences, also referring to ideas and views ranging from Roman Stoic philosophers to works of Greek philosophers. The phenomenon of morality, in the eyes of al-Ghazzali, is not only an important factor in personal maturation, but also in the achievement of collective solidarity, social stability of the community.

Thus, in the medieval eastern Awakening, it is observed that the formation of the concept of morality occurs in a harmonious way with several factors — religious tradition, Greek philosophical heritage, mystical thinking, the progress of Science and Political needs. In his work, each philosopher explored concepts such as intelligence, lust, Soul, Society, Public Administration, and the like in line with new paradigms.

Research methodology. The Renaissance in Europe in the 14th and 16th centuries, beginning in Italy, is regarded as an enlightened-cultural revolution that later spread throughout the continent. The formation of the idea of humanism (humanism) during the Renaissance, the re-appeal to Greco-Roman antique heritage, the development of the natural sciences and art led to a significant renewal of the theme of ethics as well.

While Thomas Aquinas (1225-1274) is conditionally associated with the period of "Scholasticism" in the West, his works occupy an important place in shaping the philosophical-legal foundation of the later Renaissance. Aquinas seeks harmony between Christian faith and Aristotelian philosophy, and interprets moral principles as a person living according to divine commandments, as well as a confession of "Natural Law"[4]. According to aquinsky, morality is the harmony between the soul and the mind of a person, living monandically to divine commandments. Therefore, in order to establish a spiritual order in society, a person will have to maintain a moral "golden mean" in his behavior, while striving for mental perfection.

Dante Alighieri (1265-1321) was known as a master of illuminating moral ideas in poetic form, as well as being a creator who had a tremendous influence on European literary and aesthetic thought through his work "Divine Comedy" [5]. In this epic, consisting of the sections "Hell", "The Grave" and "Heaven", a deep artistic-philosophical analysis of human behavior and the attitude of sin and punishment is carried out. Dante, representing the interrelation between the structure of the universe

and morality from the point of view of Christianity, puts forward the idea of the existence of a certain “punitive space” for each sin. Here, however, the matter is not limited to mere theological dogmas — the work allows the reader to philosophically observe spiritual themes such as human freedom, the responsibility of choice, penance, forgiveness, and repentance. As a result, Dante's attitude towards the phenomenon of morality is manifested in the integration of socio-spiritual relationships, individual consciousness and divine commands.

Erazm Rotterdam (1466-1536) was a mature exponent of the Western Renaissance, seeking to analyze the behavior of men, social customs with a critical eye in works such as “Hymn of Fools” [6]. For Erasmus, morality is not only a set of religious obligations, but also a means of deciding social justice and humanism through the use of reason, a critical approach. He argues that in the ideology of humanism, only by exalting reason, benevolent thinking and enlightenment can a proper moral program be formed in the human soul. Erazm also promotes higher educational ideas that should be put above the political interests of church circles as well as secular rulers.

Niccollo Machiavelli (1469-1527) took the field as a siemeau with the most controversial views within Renaissance ideology. His recommendations regarding the seizure of power and its maintenance in” the King " caused moral controversy [7]. Although Machiavelli does not seem to advance an idea directly contrary to morality, he has gained a reputation for lowering morality to a secondary level in political practice due to the popular principle that “purpose justifies the instrument”. This approach is also seen as an expression of secular thought that emerged in the Renaissance: religious or spiritual norms are not always a priority in the field of politics. Nevertheless, Machiavelli's views were a serious impetus for the development of political-legal thought in the West on a secular basis.

Analysis and results. In the Eastern Awakening, philosophical schools based on the Islamic tradition, and in the West, the ancient heritage, harmonized with the ideas of Christianity, formed moral principles. In this sense, it can be observed that for both awakenings, Greek philosophy — in particular, the work of Plato and Aristotle-served as the main source. Whereas Ibn Rushd's Aristotelian commentaries were the reason for the rise of the Averroist direction in the West, Thomas Aquinas developed the Christian-educational doctrine, relying on those commentaries. On the other hand, this case is regarded as an important aspect of the influence of the East on Western philosophy.

In the eastern and Western Renaissance, the question of morality did not remain a separate field, but developed in close connection with various scientific directions, such as medicine, art, astronomy, economics and law. For example, Ibn Sina's medical works also emphasize the professional duty and moral responsibility of the physician. In the West, however, the creative work of artists such as Leonardo da Vinci, Michelangelo was indirectly enriched by moral-aesthetic principles. Hence, at the time of the Renaissance processes, the achievements of Science and science were harmonized with the spiritual rise of Man, including the revision of the criteria of morality.

In the Global age, existing ideological conflicts, complexities in international relations and unexpected social changes are exacerbating the need for moral principles. A lesson from the Eastern Renaissance and the Western renaissance shows that the phenomenon of morality is not only limited to the behavior of an individual, but also serves as an important foundation for the stability of society as a whole. Strong integration can be achieved if Educational Progress, scientific discoveries and political reforms are always carried out in harmony with moral criteria.

The focus of Eastern thinkers on the education of mysticism and the soul, the ideas of Western philosophers on human freedom and responsibility also have universal significance for today's time. The formation of a tolerant attitude towards religious, racial, cultural diversity, the emergence of stable views against the ideas of extremism and violence, can make the most of the rich moral heritage formed in both Eastern and Western traditions.

Political-ethical approaches, ranging from the Faroese concept to Machiavelli's views, can be refined in harmony with the principles of modern public administration. Eastern philosophy has already advanced that not only political perception, but also spiritual qualities of the administrator are worthy of attention. In the West, however, the "pragmatic politics" approach, which began with Machiavelli, is central to the understanding of today's real political realities and the choice of political tools.

Conclusion/Recommendations. Examples of philosophical thought formed during the medieval eastern Awakening and Western Renaissance analyzed the phenomenon of morality from a religious, philosophical, political and social point of view at the same time. Eastern philosophers, in particular al-Farabi, Ibn Sina, Ibn Rushd, Al-Ghazzali, harmonize religious-philosophical heritage with Greek philosophy, linking morality with the Botanic purification of the individual, the achievement of wisdom with science and the decision-making of social justice. Western thinkers such as Thomas Aquinas, Dante, Erazm Rotterdam, Machiavelli, on the other hand, revise moral principles in the process of reconciling antiques with Christian traditions, humanism and the emergence of secular ideas. The interplay and impressiveness of these two Renaissance periods was that scientific and educational works created in the East (Ibn Rushd's commentaries, Ibn Sina's treatises, etc.) served to give rise to specific innovations in the Western scientific environment, while humanistic ideas formed in the West later influenced the concepts of progress of the whole world. Also, the formation of political thought was further exacerbated by the fact that it was enriched by the principles of eastern justice as well as by the pragmatic approaches developed in the West.

In the context of modern globalization, the moral ideas that took the field during these two revivals remain of universal importance. On the one hand, these ideas allow a deeper understanding and reinterpretation of the issues of human freedom, responsibility and spiritual perfection, on the other hand, they can also be an important philosophical and methodological basis in strengthening socio-political stability, developing effective measures against threats and crises. An in-depth study of the rich heritage of the Renaissance and its harmonization with the needs of the technogenic stage of development of the 21st century is one of the important tasks of mankind on the path to spiritual maturation.

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