PERIPATETIC PHILOSOPHICAL THOUGHT OF IX-XII CENTURIES CENTRAL ASIA AND THE EUROPEAN RENAISSANCE

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PREFACE

The fact that the highest goal of our work is the formation of a spiritually rich and morally integral, harmoniously developed personality, possessing an independent worldview and independent thinking, based on the great heritage of our ancestors and universal human values formed the basis for the preparation of this monograph on the history of philosophy. We have made an attempt to critically rethink the old methodological and theoretical approaches to the study of the philosophical heritage of Uzbekistan and the rich spiritual thought of outstanding thinkers of Central Asia the territorial core of which was present-day Uzbekistan.

In light of these circumstances, the formulation of a number of pressing problems, the solution of which is associated with an objective coverage of history as the main source of the formation of national ideology, acquires special significance. First of all, this is the need for adequate awareness and preservation in modern spiritual culture, as well as in daily practice, of the special, irreplaceable value of the classical philosophical heritage, capable, as in previous periods, of fundamentally influencing the formation of high spirituality both at the level of the individual, and at the level of a social group, nation, society as a whole.

From this point of view we are significantly revising the literature where the main emphasis is being made on a new understanding of our existence, our life in conditions of real independence which is quite understandable because, firstly, Uzbekistan has the richest traditions in the field of philosophy and, secondly, the very new position of our Republic as an independent state requires deep philosophical understanding of such a position. The third aspect of this problem is the need for a broad study of the history of the origin and stage formation of European classical philosophy which played a huge role in the formation of the system of modern philosophy, its essence and content.

These materials, as we hope, will provide theoretical, methodological and practical assistance to teachers, researchers, candidates for academic degrees, and students in the process of preparing them for lectures and seminars, and independent work.

> **Philosophy is the culture of the mind.**
> **Cicero (106-43 BC)**

A Few Words to Start with

Thinking about the structure of this book we set a goal to get closer to one of the basic principles of science, i.e. to speak simply, briefly and clearly about the history of Philosophy and the idea of evolution in the light of searching deeply into the history of socio-philosophical Peripatetic thought of the IX-XII centuries originated in the territory of present-day Uzbekistan.

With all the understanding of the enormous complexity of such a task, one cannot tolerate a situation where the mass of talented and educated youth experiences, at best, confusion at the slightest reference to this discipline. So, what is the history of philosophy? In short, the history of philosophy is philosophy in its historical development, the process of movement and development of thought both "in breadth" and "in depth", in time, and in the space of social thought. In this case, we are talking about the objective history of philosophy, taking place within the framework of the spiritual creativity of mankind and the development of its culture. But there is also a subjective history of philosophy which is a scientific description and interpretation of an objective historical and philosophical process taken in a certain chronological sequence and internal relationship.

So, let's allow ourselves to speculate a little about the fundamental concepts of our subject of discussion.

The subject of the history of philosophy (subjective) is the process of emergence, formation and development of human theoretical thinking, the formation and natural change of rational pictures of the world and human existence in it. As is known, philosophical issues are "eternal" and inexhaustible since each time they are reproduced in a new way in new historical conditions, and are solved differently by other generations of people. What do we mean?

Firstly, the **history of philosophy** is, first of all, a reflection of the general logic of the cultural development of mankind. Philosophical thought, being organically woven into the fabric of human civilization and its components such as scientific knowledge, morality and religion, social system, state, has always drawn from them its foundations and guidelines, ideas and principles. It represents an understanding of the total social practice, relationships between people, society and nature. In other words, **philosophy** is the knowledge of an epoch about itself, a response to the call of its time; in addition, this is a set of eras, directions (trends) and currents in them, as well as individual schools, teachings and ideas. Philosophy is unified as an organic interconnected process, but it is not unique, it is always

multifaceted by nature. The history of philosophy is filled with the creativity of living individuals for whom philosophizing was the meaning and even the way of their life. The historical and philosophical process is like a "battlefield" where the unabated passions of thinkers, so to say, boil, their points of view and arguments collide.

Secondly, **the history of philosophy** is a person's concrete historical ideas about the world around him and his place in it. According to G. Hegel's apt definition, philosophy is "an era captured in thought." Historical types of philosophizing are always determined by the nature of a particular era, the level of knowledge in it, the social system, social processes and contradictions, and other circumstances. A special place in philosophy is occupied by understanding the problem of man.

Thirdly, **the history of philosophy** is a creative process of tireless theoretical search for truth. Like poetry, philosophy is the deepening of the restless Mind into more and more new problems, the discovery of Truth and error along this path. Without searching there is no accumulation of new knowledge and ideas. But old knowledge in philosophy is not thrown away as one which is unnecessary, but is often rethought and becomes a condition for the further progressive ascent of Reason. In this sense, the history of philosophy is the history of the formulation, comprehension and solution of cognitive problems, which together constitute the subject of philosophy: the universal in the "Man-World" system.

Fourthly, **the history of philosophy** is always an active dialogue of ideas, mutual enrichment and continuity of various ideological systems. Both epochs and unique national philosophical systems participate in this process. In this regard, the historical and philosophical process includes movement both in time (specific period of philosophical knowledge and types of worldview) and in space (national philosophical systems and traditions). The history of world philosophy is a holistic stream of thoughts which is the internal core of the spiritual culture of mankind.

Fifthly, **the history of philosophy** is in many ways the history of individuals, their intellectual search, life experiences and reflections on the most important ideological issues. The historical and philosophical process is not only the active self-expression of bright thinking individuals, but also the formation of Man as a civilized, cultural and free being. Talent and genius are two inevitable companions of the history of philosophical thought, restless sources of its dynamism, originality and versatility. A great thinking personality imparts fiery passion and energy to philosophical thought, bringing into it the uniqueness of its own life experience and worldview. Along with this, the history of philosophy contains a considerable element of tragedy as a result of the contact of free thought with an inert and often hostile reality. It is known that the first sprouts of philosophical thinking appeared about 2.5 thousand years ago in Ancient China and India, Greece, Egypt and Baby-

lon. The birth of philosophy became a true spiritual revolution in the history of the human race. This happened during the transition from a tribal society to a socially heterogeneous society, where mental work became an independent type of activity. The emergence of philosophy meant that the hitherto dominant mythological worldview was gradually replaced by theoretical thinking with its enormous cognitive capabilities. A number of other circumstances also contributed to the emergence of philosophy. It took the first steps along with the emergence in ancient society of a narrow layer of free citizens engaged in various types of mental activity: scientific knowledge, art and religion, politics. From that moment on, philosophy began to turn into a special type of intellectual work which required an appropriate type of thinking, enormous erudition, and civic courage and, of course, free time as "flight space" and the development of creative thinking.

Philosophy was also born thanks to the first forms of scientific knowledge. The first sprouts of such knowledge in the form of ancient mathematics and physics, astronomy and geometry, medicine, history and other sciences provided philosophy with abundant factual material for reflection and the formation of a rational, generalized picture of the world. Since then, the development of philosophy occurs, as a rule, in close interaction with scientific knowledge of the surrounding world and human existence in it. Folk wisdom which has long existed in the form of signs and aphorisms, proverbs and sayings, and legends, also had a certain influence on the formation of philosophy. Philosophy absorbed and comprehended the rich experience of the everyday spiritual and practical activities of people, expressed in their language, folklore and other forms of spiritual culture.

Having been born, philosophy has gone through a long path in its development. It showed the world a huge diversity of thinking personalities, their ideas and teachings, various schools, movements and directions. Philosophy has become an integral component of the spiritual culture of society, carrying in it the experience of understanding the world around us and human existence, the wisdom of numerous generations of people.

Why is it necessary to study the history of philosophy? The answer suggests itself: it absorbs the richest experience of people's spiritual and practical activities, their searches, finds and losses on this thorny path.

The history of philosophy is the history of the acquisition of wisdom by thinking humanity. As long as people ask themselves questions about the world and their place in it, about death and immortality, about the meaning of their own lives, they will remain thinking beings. And, at the same time, this is a call from past generations to us, now living and those - in future: do not rest in your intellectual search! And knowledge of the history of philosophy will help you with the main thing, i.e. to form your theoretical thinking as a tool for searching and discovering Truth. Without this,

your personality will not be able to be "completed", completed in its intellectual development.

PART ONE
METHODOLOGY OF INTERPRETATION OF HISTORICAL-PHILOSOPHICAL KNOWLEDGE

Before proceeding to a general description of the epoch, the relationship between philosophy and language in the Renaissance, we consider it necessary to dwell on the methodological principles of interpretation of historical-philosophical knowledge since the researcher-historian of philosophy must always remember that the qualitative originality of social, historical existence requires for its adequate comprehension of the corresponding methodological guidelines, cognitive principles. The history of philosophy, in the special sense of the word, seeks to use bridges to make a mental transition into the past, where one must learn about what has not passed into the present, and also (from the point of view of recreating a holistic image of this past) comprehend it in all that is inherent in its originality.

The need to solve this problem makes this task of understanding and interpreting the past extremely difficult, but this task, nevertheless, must be solved and not for the sake of satisfying curiosity. We focus on this because in the literature of recent years one can find many skeptical remarks regarding the value and relevance of scientific history. However, just as the "theoretical history" of the past is impossible without the "historical history" of the present, so the scientific study of the processes taking place in our time and forecasting the future is impossible without the most complete knowledge of the past.

To identify elements of the past in the present, one needs to know what the past was like. To distinguish these elements from what makes up the uniqueness of today, you need to understand the specifics of the past. In order to comprehend the law of transition from one state to another (and without this it is impossible to predict future development), it is necessary to know the past itself, to be able to compare it with the present, and on the basis of this to identify a possible future, remembering, at the same time, that the historicity of truth is manifested in the fact that that it reflects not the superficial layer of actual existence, but the entire dialectical diversity of objective reality in the unity of its actual and potential sides.

The study of the history of philosophy shows that the further we move away from the era of life and work of this or that thinker-philosopher, the more numerous and multifaceted the interpretation of his teachings, his philosophical system, his views and attitudes becomes. This, apparently, is not only inevitable, but also

natural, since, while basing his views, at the same time, he reflected in them the universal laws of existence. He could not deny it in an objectivist or subjectivist form.

The interpretation of historical and philosophical knowledge is a very broad field of science. Therefore, here we will try to give a brief overview of its main facets and aspects. At the same time, we hope that this review will help us to comprehend more deeply and broadly the question of the long and complex path of transformation that Philosophy as a science has undergone.

1.1. On the History of Understanding the Philosophical Teachings of the Past

In modern conditions, the correct choice of methodological basis determines not only the methodological essence of the study, but also its prospects and results. The history of understanding the philosophical teachings of the past presents a truly strange picture, at first glance. The thinker, his views seem to multiply in the minds of his recipients, appearing in different, sometimes diametrically opposed images. The amplitude of interpretation of the same teaching is often so great that doubt arises in general about the possibility of breaking through their thickness to an adequate understanding of the essence of the historical and philosophical phenomenon[1].

For example, let us take B. Spinoza (Benedict) (1632-1677). Several centuries separate him from us, and we have the opportunity to judge the essence of his views on the basis of his authentic works. Spinozaism in the history of philosophy was considered as rationalism and irrationalism, pantheism and theism, naturalism and acosmism, monism and pluralism, fatalism and voluntarism. If in the XYII - first half of the XYIII centuries Spinoza was almost unanimously recognized as the "atheistic Euclid", then from the end of the XYIII century in the minds of the German romantics he was called a "god-drunk man" (Novalis), filled with "religion and the holy spirit" (Schleiermacher). This trend was continued in the XIX century by E. Renan, V. Solovyev[2]. It is also typical for many modern interpreters of the teachings of the great Dutch thinker, who during his lifetime was subjected to persecution and persecution as a malicious atheist by the zealots of Judaism and who today is proclaimed by modern Zionist ideologists as "the most Jewish among all thinkers," "an exponent of the national worldview on religious and moral grounds"[3].

Such a "diversity of knowledge", where the position of a historian of philosophy often obscures the objective image of the history of philosophy, is characteris-

tic not only when assessing individual thinkers, but also entire stages in the development of philosophical thought. The view of the entire previous history of philosophy as a collection of false opinions and delusions, characteristic of some early representatives of the philosophy of the New Time, the interpretation by Italian Renaissance thinkers of the philosophy of the Middle Ages as an era of darkness and decline, was, in the apt expression of famous Russian scientist N.I. Conrad, "an idea of the desired present and the future, the projection into the past of ideals addressed to the present... Therefore, when establishing the progressive course of history, such assessments should be taken into account, but mainly in order to imagine more specifically what the society of a given era wanted or did not want for itself, what it considered progressive".[4]

The problem of historical and philosophical interpretation thus turns out to be one of the "burning" points around which an intense struggle is unfolding in the modern world. The main thing is to clarify the place occupied by the philosopher in the struggle of opinions and interpretations, although the relationship of philosophical teaching to religion undoubtedly constitutes one of the essential parameters when assessing the position of a thinker of the past. However, in the answer to this, essentially the initial question in historical and philosophical research, it is sometimes also difficult to detect a complete unity of opinions. The fact is that the historian of the language of philosophy is not a witness to the process of intellectual creation that he seeks to explain. History is the science of the past, and it does not allow the researcher to observe an object in its immediate reality. The researcher deals only with "imprints" that represent a more or less accurate "imprint" of the results of philosophical creativity. To this should be added factors determined by the unique attitude of the historian of the language of philosophy (i.e. the researcher of the language of philosophy) to the history he studies. After all, turning to the materials of the past, we see in them not an object of museum curiosity; the past always interests us from the perspective of problems that are relevant in our "today". Noting this feature, which determines the specific fate of the work in its real functioning in history, Hegel at one time wrote: "The work exists, this means that it exists for other individuals, and for them it is an alien reality, instead of which they must reveal their own reality, in order to convey to themselves through their action the consciousness of their unity with reality; their interest in the said work, revealed by their original nature, is different from the specific interest of this work, which has thus become something else. A creative work, therefore, in general is something transitory which fades away due to the opposition of

other forces and interests and reproduces the reality of individuality disappearing rather than being completed"[5].

Resolving this dialectical contradiction noticed by Hegel between the individual intention of a work and its general social meaning is one of the most difficult tasks of historical and philosophical research. If we take into account the ideological essence of philosophy, conditioned by its specificity, and the deeply intimate nature of the connection between philosophy and its history, then it will become clear how difficult the task of adequate historical and philosophical interpretation is even in comparison with historical interpretation in general.

There cannot be a "pre-conditionless", "disinterested" attitude towards history. This feature was clearly noted by French historian of science Alexandre Koyré: "The historian projects into history the interests and scale of values of his time, and only in accordance with the ideas of his time - and his own ideas - does he make his reconstruction. That is why history is updated every time, and nothing changes more quickly than the motionless past." [6] However, how can we identify an adequate image of the past in this stream of updates, separating it from distortions? How to correlate the polysemy of interpretation and the regularity of the historical and philosophical process? Is an objective, adequate historical and philosophical interpretation even possible? If yes, then why do new interpretations still arise after it? If not, then what is the point of any interpretation at all? Are the different interpretations mutually exclusive or complementary? If they add, how does this happen - by simple summation, integration, or some other way?

This boils down to the essence of the questions that today bring problems of understanding to the center of methodological searches in historical-philosophical science.[7] As for modern foreign philosophy, this was reflected in the broad discussion that unfolded in the 70-ies of the XX century about hermeneutics as a tradition of semantic analysis of texts dating back to ancient rhetoric, early Christian exegesis, and conceptually formed in the early Reformation movement with its emphasis on necessity a literal reading of the Holy Scriptures in an interpretation different from the dogmatic one, as well as in the aesthetics of romanticism with its focus on an adequate understanding of the author and the world of his experiences. The generalization of hermeneutics as an independent tradition of philosophical analysis was carried out by V. Dilthey, M. Heidegger, H.-G. Gadamer, K.-O. Apel, P. Ricoeur, G. Misch, M. Wach, P. Szondi, E.D. Hirsch, Husserl, etc.

If the foundations of hermeneutics as a general theory of interpretation were laid by F. Schleiermacher, later on Dilthey developed hermeneutics as the methodological basis of humanitarian knowledge. This line of his was continued by G.

Misch, M. Wach, Rothaner and others. P. Szondi is a representative of "literary hermeneutics". It should be pointed out that many representatives of hermeneutics as a method of interpreting texts (Betty, E.D. Hirsch, etc.) strongly protest against the attempt to transform hermeneutics into philosophy. It is therefore necessary to distinguish philosophical hermeneutics from traditional hermeneutics.

The project of hermeneutics as ontology was developed in the works of Habermas, Apel, and Ricoeur. K.-O. Apel puts hermeneutics at the service of philosophical synthesis which should merge the "philosophy of analysis" with the "philosophy of being." J. Habermas develops this problematic in the direction of limiting the claims of philosophical hermeneutics to universality. In the 70-ies of the XX century, a new type of hermeneutics appeared as a philosophical discipline: now we are talking about justifying the inevitable and unchanging connection of spirit, life, consciousness with everyday language.[8]

According to the philosopher H.-G. Gadamer, the task of philosophical hermeneutics is "to reveal the hermeneutic dimension in its full scope and fundamental significance for our entire understanding of the world, in all its manifestations, from inter human communication to social manipulation, from the experience of an individual, both in this society and with this society, from tradition built from religion and law, art and philosophy to the emancipatory energy of reflection of revolutionary consciousness"[9].

Thus, the real problems behind the hermeneutic theory of interpretation are not limited to the analysis of the understanding of texts; it affects deeper and more extensive layers of knowledge - its historical, cultural, linguistic, personal and problematic conditionality, the phenomenology of experimental activity. In fact this approach emphasizes human activity in scientific knowledge and the historical certainty of this knowledge. However, primary attention is paid, on the one hand, to the personal, phenomenological aspects of understanding; on the other hand, the historical conditionality of knowledge is reduced to linguistic determinations.

The question arises: why exactly today are the problems of historical and philosophical interpretation brought to the fore? After all, the very essence of understanding the teachings of the past, the resulting polysemy of historical and philosophical interpretations, has been recognized for a long time. In any case, it was already quite acutely identified by ancient skeptics. It was celebrated more than once in subsequent times. The emphasis on the methodological problems of historical and philosophical interpretation is due to the extreme relevance of developing the problem of understanding as such, which, in our opinion, is one of the most important aspects of human development of the world, characterizing the quality

and degree of this development. In this sense, historical-philosophical understanding turns out to be a specification of a broader problem brought to the fore by the logic of modern historical development.

1.2. Understanding as a Process and Result of Comprehension

Understanding as a process and result of comprehension currently acts as a verbal, multifaceted and complex philosophical problem that attracts the close attention of researchers. Understanding is necessary for the progress of scientific knowledge, but progress is not so much an increase in the volume of knowledge as its qualitative transformation and deepening. A new in-depth understanding of phenomena and processes makes knowledge accessible to the entire scientific community and society as a whole, and the problem of understanding occupies a central place in the theory of communication and has pragmatic, semantic and semiotic aspects. The solution to the problem of understanding seems to largely depend on the development of a general theory of metaphor. The change and development of concepts is one of the main objects of study in the theory of understanding, and consideration of the dependence of these two concepts - meaning and concept - will help solve a number of problems related to deepening the theory of understanding.

At one time, the famous American researcher Irwin J. Lee pointed out 7 main meanings of this term:

1. Understanding means the ability to follow a given or chosen direction;

2. Understanding is the ability to predict;

3. Understanding means the ability to give a verbal equivalent;

4. Understanding characterizes the coordination of activity programs;

5. Understanding means the ability to solve a problem;

6. Understanding is expressed in the correlation of statements about the subject of message, it means the ability to carry out an acceptable reaction;

7. Understanding means the realized ability to correctly reason, the ability to apply already existing knowledge about situations or objects to changed phenomena of reality[10].

"Understanding," wrote W. Heisenberg, "means the adaptation of our conceptual thinking to a set of new phenomena "[11].

Despite the variety of cases of use of the term "understanding" listed in the classification, some common characteristics can be identified in them that make it possible to understand its essence. First of all, understanding, being extremely close to knowledge, nevertheless differs from it. If knowledge characterizes a cer-

tain attitude towards an object, then understanding characterizes to knowledge about it. Understanding in this sense acts as a result of knowledge about knowledge. It characterizes the ability to identify a meaningful plan in a text, which is the materialization of certain knowledge. Understanding is associated with the procedure of revealing the real meaning of the text. Characterizing the subject-subject relationship, understanding has a dialogical character; it presupposes interaction in which the active component is not only the author of the statement, but also its recipient, striving to understand the thought contained in the statement. Through the word, a thought is not only transmitted, but also awakens its own thought in the recipient. Their coincidence is the result of the relationship that is characterized by the term "understanding".

But here is the quite an original opinion of the famous Russian linguist A.A. Potebnya: "The flame of a candle, from which other candles are lit, is not split: each candle ignites its own gases; thus, when understanding the speaker's thought, it is not transmitted to the next one, but the last one, understanding the word, creates his own thought, which occupies a place in the system established by language, similar to the place of the speaker"[12]. Thus, understanding is the result and essential prerequisite of inter human communication as the most important characteristic of human existence and human activity. This allows us to identify the relationship of the problem of understanding to the key issues of human history.

In the same spirit, it would be fair to quote the following expert opinion that "ultimately, the entire history of society can be rightfully considered as a process of communication, occurring simultaneously at the synchronous and diachronic levels, i.e. in the form of direct communication and mutual understanding and in the form of the relationship of the living to the common heritage of their ancestors..."[13]. The latter, by the way, determines the role and significance of historical (including historical and philosophical) understanding. Through it, familiarization with the cultural heritage of the past is carried out. Understanding history, the past, a person must inevitably go beyond what is directly given in him.

Thus, turning to the past serves as a kind of recognition of the ability to go beyond the limits of one's own, directly given to our "Ego". And this ability is extremely important for successful creative activity in the present. It acts as a significant factor ensuring the direction of creative activity into the future. The meaning of human activity is creation, but "to create" means "to do in order to give," to give to another what you have created. The ability to see and realize this "other", in the name of which, in fact, human life is carried out, significantly develops the ability of understanding.

This explains the importance of interpretative procedures that provide under-standing. The essence of man and his activity does not appear in the immediate given: it is mediated by material embodiments that express the essence of their cre-ators. Comprehension of this essence is associated with the need to move from the "plane of expression" to the "plane of content", "deciphering" the meaning encod-ed in the sign. And this is possible subject to mastery of the "code", the corre-sponding system of rules according to which the meaning is "encrypted" in the sign.

The deepening formalization and mathematization of natural scientific knowledge, the widespread use of axiomatic and hypothetic-deductive methods make the problem of interpreting both observational data and the means of describ-ing them very relevant - a problem that clearly did not figure in the science of the New Age, when observations were considered as self-sufficient and self-evident[14].

The set of procedures associated with understanding the text will be called in-terpretation. We will, first of all, be interested in the theoretical-cognitive content and methodological status of interpretation as an "understanding" procedure asso-ciated with the identification and interpretation of semantic structures. We use the term "interpretation" in the broad sense of the word, interpreting it as a way of un-derstanding the text. In this sense, interpretation includes a number of procedures, the main ones being interpretation, description and explanation. The study of the essence, types and functions of interpretation inevitably involves discussion of a complex of theoretical and methodological issues. Thus, in addition to explicating the meaning of the term "interpretation," it is necessary to identify the cognitive functions performed by interpretation in different areas of intellectual activity, the basis for the classification of its types, and the factors influencing its implementa-tion. We develop the concept of interpretation in relation to and within the frame-work of the topic of this study, i.e. the explication of the semantics of this term is considered in the field of philosophical knowledge.

The problem of interpretation belongs to that area of symbolic problematic, the study of which requires a direct appeal to philosophy since interpretation can-not be considered an absolutely arbitrary process caused by the spontaneous desire or intention of a subject free from any restrictions. And the first factor limiting the arbitrariness of the subject, which influences the nature of interpretation, is the se-miotic certainty of the interpreted phenomenon. The term "interpretation" is often used in a meaning similar to interpretation. Considering the interpretation proce-dure as one of the components of interpretation, we mean its narrow understand-

ing. In this sense, it means the procedure for establishing the meaning of the terms and statements of the theoretical system reflected in the text[15].

Based on the above, we come to the conclusion that the concepts of meaning and interpretation are fundamentally correlated and complementary: they express the main content of the complex and complex problem of human understanding of reality. Particular attention, in this regard, deserves consideration of some of the central concepts of the problem of understanding such as meaning and interpretation, the role and significance of which can be traced, for example, in distinguishing between two main traditions in philosophy related to the problem of understanding[16]:

1. "Analytical tradition", developed mainly within the framework of the English-language philosophy of language, focused on the logical and semantic analysis of natural language and formalized language systems and

2. "Hermeneutic" tradition, developed within the framework of "continental" European philosophy (mainly in Germany and France), focused on procedures for interpreting texts and cultural phenomena, identifying general cultural contexts of comprehension, the specifics of human cognition of a person, including a person of another era or culture.

Although this distinction is very arbitrary, it highlights quite significant points that should be discussed in more detail.

1. The "analytical" tradition, with its focus on analyzing the meanings and semantics of linguistic expressions, ultimately aims to build a theory of meaning (Theory of Meaning), and the "hermeneutic" tradition, with its focus on the interpretation of texts, cultural signs, and the inner world of the individual has the ultimate goal of constructing a theory of interpretation.

2. The analytical theory of meaning is formed based on the consideration of the "timeless" mechanism of communication and communication, and the hermeneutic theory of interpretation is determined by the desire to identify precisely the "modern", historical nature of the formation of this meaning. The development of both traditions shows their complementarity in connection with the problem of understanding. If, for certain reasons, the "analytical" tradition were subjected to detailed study, then the "hermeneutic" traditions have only recently been subjected to detailed critical analysis [17].

Interpretation can be defined "as the establishment of a system (or systems) of objects that make up the subject area of meanings of the terms of the theory under study"[18]. Just, as the analysis of meaning presupposes a procedure for its formation and identification - interpretation as an "understanding" procedure, so in-

terpretation itself presupposes the presence of certain semantic structures, which are understood as the process of interpretation[19]. It is necessary, based on the results obtained in the process of interpretation, to describe the phenomenon under study, thereby presenting it from the position of a real participant in this historical event (since we are talking about historical interpretation). And finally, explain it. Explanation, in turn, represents the procedure for bringing the phenomenon being explained (explanandum) under certain laws, theories (explanans)[20].

Explanation and interpretation, as components of interpretation, have much in common along with the characteristics that distinguish them from each other. As a result of interpretation, the meaning of the terms and statements of theoretical systems is established, which ultimately makes it possible to describe the system. An explanation reveals the essence of the system and allows you to answer the question why a scientist, a thinker came to the conclusion of this and not another solution to the theoretical problem, the manifestation of which patterns is this result of spiritual activity. As we see, the problem of interpretation which ultimately leads to understanding, taken in general terms, is extremely broad. We are only interested in a particular aspect of it, associated with historical and philosophical interpretation, the specifics of which, on the one hand, are determined by the uniqueness of historical knowledge in general; on the other hand, it is determined by the peculiarities of philosophy, the development of which is the object of study of the history of philosophy as a science. The tasks solved by a historian, including a historian of philosophical thought, ultimately come down to knowledge of the past, the study of what does not directly exist in the present. Historical research deals, as a rule, with mediated existence. As a source of knowledge about the past, it is forced to turn to those "traces" that have reached us from the events of the past.

Since we are directly interested in a set of problems associated with historical and philosophical understanding, in this case we should talk about the text as the materialization of knowledge. In relation to the text, "language turns out to be a system of rules and can be considered as a kind of regulatory way of translating the plane of expression into the plane of content and back, i.e., as a method of decoding"[21]. A text containing a presentation of ideas characteristic of one or another current of philosophical thought of the past acts as a "trace" along which a historian-researcher of philosophy "looks" for the phenomenon of interest to him in the process of reconstruction. Strictly speaking, in the present, it is not "traces" that are directly preserved from the past, but "residues", relics. The relic itself does not have the property of being a means of knowledge. A historian-researcher must see in a relic a "trace" of past events that interest him before this relic "speaks." Thus,

the relic becomes a historical source and acts as a means of knowing the past only in connection with the setting of a specific cognitive goal. The status of a source is given to it by the researcher. Every historical source is essentially a relic, but not every relic functionally acts as a historical source. Consequently, between a relic and a historical source there is not a substantial, but a functional difference, determined by the differences in their purpose and their practical use to achieve certain goals of the subject.

Due to the noted feature, historical knowledge is always mediated, and its object is of a reconstructive nature. This leads to the inevitable incompleteness of knowledge about the past and its probabilistic nature, which extremely complicates the process of historical interpretation. The need for knowledge of the past is not a specific characteristic of only a certain class of historical sciences. The retrospective function is realized in the process of any modern scientific research, because it follows from the requirements of the principle of historicism, which is equally mandatory for any branch of scientific knowledge. At the same time, we should not forget the basic historical connection; look at each question from the point of view of how a well-known phenomenon in history arose, what main stages in its development this phenomenon passed through, and from the point of view of this development, to inquire at what this thing has become now[22].

Appeal to the past as the prehistory of the current state of the object is not an external, encyclopedic decoration in relation to current research. It is determined by the view of the phenomena of reality as processes occurring in time. Indeed, scientific knowledge of an object is impossible without its genetic analysis. That is why a look at the past, which is interpreted as the prehistory of the present, modern, and the new is considered as a transformed old, allows us to understand the modern itself as a natural result of previous development. Without this, understanding it will be incomplete. This approach is undoubtedly important not only for historical sciences, but also for social sciences. And yet, for all its importance, it is insufficient to realize that special attitude to the past that distinguishes "theoretical history" from "historical theory" (history as a science in the narrow sense of the word from a science guided by the principle of historicism in its approach to the object of its study).

From the point of view of the relationship of the past to the present, studying this past, it (the past) contains:

a) Germs of certain elements that have found their positive development in the present;

b) That which was discarded by subsequent development and thereby perished (at least for a while) along with the era that gave birth to it;

c) Those elements that passed into the next era, remaining in it as atavism, relics of the past.

The theory of "prehistory" makes it possible to identify the first of these components, to understand what unites the past with the present, but this is not enough for "theoretical history". It is called upon to reconstruct the picture of the past in accordance with its own, inherent measure of this past. And such a requirement presupposes the study of all the named components of the past, explaining them in the light of laws specifically characteristic of this past. Both "historical theory" and "theoretical history" begin with the same thing, i.e. by identifying "traces" of the past.

In both types of research, procedures related to the need to understand these "traces" are performed, i.e. a bridge is thrown, so to speak, from the present to the past. If the theoretical study of the modern in looking at the past is limited to taking into account only those elements that, along the built bridges, have passed into the present, and have also changed significantly, having organically joined the system of the present, then the historian, in the special sense of the word, strives to use the bridges to carry out a mental transition to the shore of the past, where he must learn about what has not passed into the present, and also (from the point of view of the task of recreating a holistic image of this past) comprehend it in all its inherent originality. We must understand, however, that the need to solve this problem extremely complicates the task of understanding the past.

The scientific study of processes taking place in our time and forecasting the future are impossible without the most complete knowledge of the past (from the point of view of the task of recreating the maximum possible holistic image of this past). Such awareness of the specificity of the past is extremely important for the humanities, allowing them to understand the complexity of the task of understanding the past, no matter how close and outwardly similar it may seem from the perspective of our "today".

Therefore, researchers rightly note that "we consider the illusion of universal understanding as a mortal threat to humanitarian thought which is always understanding "above the barriers" of misunderstanding. ... The meaning of each culture is transparent and universally valid to the extent that it is meaningful, i.e. e. something inherently transparent and universally valid; but it is equally true that it is "mysterious", and precisely insofar as it is "mysterious" to our consciousness from the outside by authorities independent of us"[23]. This particularly applies to the his-

torical and philosophical problem of understanding, given the uniqueness of philosophy and the resulting nature of its relationship to its history. Indeed, to solve successfully the problems of interpreting the past in historical and philosophical knowledge, it is necessary to clearly understand the difference between the historical and philosophical attitude to previous philosophical thought from the point of view of current philosophical research with its inherent view of the past development of philosophy as the prehistory of solving problems that are the focus of philosophical attention. In this case, the distinction between these two approaches to the past is difficult due to the specific, internal nature of the connection between philosophy and the history of philosophy.

Acting as a generalization of all kinds and types of knowledge, philosophy inevitably includes itself in the subject of its own research. Being the self-consciousness of knowledge in general, philosophy contains reflection, self-knowledge as the direct subject of its own study. But the implementation of this task is impossible without a special historical and philosophical analysis, which determines the extremely close connection of philosophy with its history. This is precisely what sometimes creates the preconditions for confusing the tasks of historical-philosophical and strictly philosophical interpretation of the past. The goals of historical-philosophical research in this case are limited to considering the past as the "prehistory" of current philosophical teaching, the position of which is shared by the historian of philosophy. However, this does not exhaust the specific difficulties that arise before a historian of philosophy who solves the problem of interpreting a phenomenon of interest. They are largely due to the uniqueness of philosophy and the peculiarities of its historical development.

Philosophy, striving for an extremely generalized comprehension of reality, takes as the object of its research the relationship of man with the reality around him. Therefore, the subjects of direct philosophical consideration are the problems that make up the worldview. After all, the specificity of the latter is that "it performs a very specific function in the system of human knowledge and ideas, namely: to serve as a way for a person to generally understand his relationship to the surrounding reality, determine his place in the world, understand the purpose and meaning of his life and activities." And this, providing a reflection of the philosophical, class-conditioned position of the philosopher in his teaching, allows us to identify the specific unity of two aspects inherent in philosophy:

a) Scientific-cognitive and
b) Worldview.

It is the latter, ideological, aspect that determines a number of features of philosophy and stages of its development. Among these they usually point to:

1) the amazing vitality, if not eternity, of the main philosophical problematic (in the process of interpretation, this feature makes it difficult to identify the specific differences between previous teachings and modern ones, to understand the barrier that needs to be overcome on the path to understanding the teachings of the past) and

2) Multiplicity of opposing philosophical systems and concepts coexisting at each historical stage (in the process of interpretation, this prevents the identification of what connects these teachings).

Let us consider the noted features in a little more detail. Pointing to the amazing "vitality" of the main philosophical problems, Hegel at one time emphasized that if the natural sciences develop to a large extent by "incrementing" already solved problems and established truths with new ones, then the history of philosophy "obviously appears rather as a spectacle of always renewed changes of the whole." And indeed, what has been said is not difficult to find confirmation in the real history of philosophy.

Researchers of the history of Plato's Academy note five stages in its development - the "Ancient Academy" which developed Plato's ideas under the strong influence of Pythagoreans; "Secondary Academy" which marks the entry of academicians onto the path of skepticism; the "New Academy" which deepened the skepticism of the "Secondary Academy" and from these positions criticized the dogmatism of the Stoics. Finally, the fourth and fifth Academies which noticeably move away from skepticism and take the path of attempts to eclectically combine the philosophy of Plato with the teachings of the Stoics, Pythagoreans and Peripatetic. These Academies essentially marked five stages in the nine-hundred-year history of Plato's Academy. Almost two thousand years after its origin, Plato's philosophy is revived in the Platonic Academy founded by Casimo de Medici in Florence. And more than three hundred years later, at the turn of the XIX and XX centuries, prof. A.N. Gilyarov, speaking about the tasks of philosophy of his time, argued that "the truth lies in combining Platonism with the doctrine of development"[24]. In his opinion, in the history of philosophy, "only a few geniuses are destined to establish themselves in the living consciousness of people. Plato stands at the head of these few"[25]. Let us leave aside the question of the number of those who can "affirm themselves in the living consciousness" of people; it is enough that among them a philosopher living in the XIX-XX centuries finds a thinker of

the 5th century BC. The fact is truly amazing, especially since it is no exception of its kind.

The history of schools and movements emerging on the basis of Aristotle's philosophical system is approximately equally long. Among the most common in the XX century philosophical schools and movements one can find neo-Hinduism, based on the philosophical and religious teachings of the YI-IY centuries BC, and neo-Confucianism, whose origins go back to the teaching that arose in the second half of the YI - early Y centuries BC, and finally, one of the largest movements in modern philosophy is neo-Thomism, which seeks to solve the philosophical problems of our time, based on a system created in the XIII century.

Speaking about the "eternity" of problems as a specific feature of philosophy, ensuring coexistence on equal terms, like contemporaries, of thinkers separated from each other by a large period of time, one should be extremely careful. Firstly, the spiral path, which involves returning to the solution of long-standing problems, is inherent to a certain extent in scientific knowledge in general. Secondly, not all problems of philosophy are "eternal" in nature. And yet, the "concentricity" of the arrangement of material, which encourages us to return again and again to solving the same problems, certainly distinguishes, first of all, the development of philosophy. Obviously, this is explained by the uniqueness of philosophy, determined by its ideological function.

Philosophical concepts are not only awakened to life by worldview needs, they significantly reflect these needs in their results. The presence of this ideological moment in philosophical knowledge is the basis for the vitality of these systems, or rather, the problems solved within the system. Generated by a specific historical situation, the philosophical system reflects it at an extremely high level of abstraction. Here the specific features of the situation seem to be largely erased. Philosophy expresses only a generalized diagram of the situation and possible ways to explain it. And this determines the reflection in philosophy of those moments that, refracted in class consciousness, characterize the eternal in a specific situation.

The worldview aspect of philosophical knowledge also determines the pluralism of coexisting philosophical approaches to solving a particular problem. V. Dilthey characterized this feature of the history of philosophy as the "anarchy of philosophical systems" which, in his opinion, constitutes a specific way of existence of philosophy. Of course, in the history of any science, the struggle of various schools is stated, the presence, along with real problems, of pseudo-problems, which is due to contradictions that arise in the course of cognition of objective re-

ality. And yet it is impossible to explain this peculiarity of the history of philosophy only by this. It is, first of all, the result of the reflection of philosophical teachings in the struggle. An obligatory feature of philosophical knowledge is the universal nature of its generalizations. But universality in itself, being a mandatory characteristic of philosophical knowledge, does not exhaust its specificity. After all, in the sphere of concrete scientific knowledge, in cybernetics, mathematics, etc., methods are also being developed that have grounds to claim universality. However, they do not turn into phenomena of philosophical knowledge. Noting this feature, S.B. Krymsky explains: "The fact is that, while rising in the knowledge of laws to the level of universality, concrete scientific knowledge does not reveal it in connection with infinity. Concrete scientific knowledge represents its objects in finite form. And if in its real basis the object turns out to be infinite, then scientific thinking uses the technique of "cutting off infinity," i.e. allows for the crudest idealizations in order to present the object as finite. Infinity within the boundaries of concrete scientific knowledge turns out to be unconstructive. Such an intention for the finite representation of objects is determined by the requirements for describing the consequences of theoretical constructions in science in the language of experiment, which is the final fragment of socio-historical practice» [26].

Philosophical knowledge is constructed on the basis of generalizations of all socio-historical practice, determined by reference to the entire historical experience of mankind which allows one to freely operate not only with the universal, but also with the infinite. This, among other things, makes the hypothetical nature of the knowledge obtained by an individual philosopher especially noticeable. The noted hypothetical nature is not completely removed in the process of substantiating the resulting generalization. Therefore, researchers rightly note that "philosophical hypotheses have never been assumptions, i.e. statements for which no one can vouch for the truth. On the contrary, they always acted as beliefs that were psychologically absolutely incompatible with ideas about their only possible truth. Philosophers never used the formula "it seems to me," their statements were resolute»[27].

Each philosophical doctrine, school, as a rule, develops its own specific language and strives to make its concepts more and more precise. This language is generally accepted, at least among representatives of this particular school or movement, and it serves the purpose of communication and explication of scientific results. Here, an important point for the researcher is precisely mastery of this special language, because by analyzing, or rather, penetrating into the world of ideas and concepts of the thinker, the researcher assimilates and then interprets the point of view of the world of this thinker (his school, movement, teaching), reveals

linguistic erudition, vocabulary wealth and his conceptual apparatus, presented in his works in a systematic and precise form, the semantics of the units of which accumulated the achievement of philosophical thought of (this) teaching.

The plurality of co-existing philosophical teachings determines, as one of the specific features of philosophical language, the polysemy of terms that acquire different meanings and carry different semantic loads in different philosophical systems. Each philosopher puts his own content, his own meaning into the philosophical concepts with which he operates. This allows the researcher to note the particular difficulty of comparing philosophical teachings, their "insolubility" in each other, which naturally complicates interpretation. At the same time, from the point of view of hermeneutic analysis of the semantic features of the language of philosophy of a certain teaching (author, school) - in terms of diachronic - it is this feature that provides a wide field of activity for the researcher, taking into account the cumulative nature of the development of philosophy as a special type of knowledge, meaning by cumulativeness when this is "the ability of a particular scientific discipline to include, in whole or in part, but without changes, the content of other scientific disciplines or previous stages of its own development"[28]. The noted features determine the complexity and originality of solving the problem of historical and philosophical interpretation.

Summarizing the train of thought, we note that historical and philosophical interpretation can be presented as a set of multiple reconstruction procedures aimed at understanding the phenomenon under study. The reconstructive nature of knowledge obtained as a result of historical and philosophical interpretation is due, first of all, to the fact that this is knowledge about the past, which can be mentally reproduced only on the basis of "traces" and "imprints" preserved in the present from what has already happened in the past.

The next stage of reconstruction involves the fact that historical and philosophical knowledge is aimed at studying the history of thought. Thought as such cannot be directly given to the historian. The only possible way for the thought of one person to exist for another is its existence in verbal form. The immediate reality with which the researcher deals is the text which is a product of labor to materialize the philosopher's thoughts and which always bears the imprint of the thinker's personality, i.e. his tastes, inclinations, his worldview, and only thanks to this, the work of a philosopher expresses the worldview of his time, and this is precisely what constitutes its main value. In this aspect, we can say that in the text a thought turns into its opposite, into something objective, existing for others, outside and

independently of the consciousness of the bearer of the thought who embodied it in the text.

As noted earlier, the text can be considered as a linear sequence of signs that have a certain meaning and are interconnected by the rules of the language adopted as regulative in the process of presentation in this text. Because of this, the task comes down, first of all, to "deciphering" it, revealing the "sign-value"[29] relationship encrypted in the text by a certain term, finding out the rules for combining terms in the text and, finally, reading the text. This makes it possible to approach the understanding of the thought that the text "carries within itself"[30]. The thought is not hidden behind the text, and is not its spiritual substance. "It arises as a function of the text as a result of procedures for interpreting it. An event in the life of the text, that is, the true essence always develops at the boundary of two consciousnesses, two subjects"[31]. The text created by the author awakens thoughts in the recipients who turn attention to this text. This thought is the meaning of this text for those interpreting it.

The unfolding of spiritual culture in history (the text is a phenomenon of spiritual culture) consists in "its rewinding from the impersonal form of universality into the personal form of culture of the individual and thereby giving the culture of thinking (idea) the form of culture of the object (spirit)"[32]. The above stated determines the multiple meanings of the text, which manifests itself in its real historical existence. The history of the text is polyphonic, and the task of the researcher is to reveal it in all the complexity of the real combinations of intent and the diverse meanings that were given to it by its recipients. The successful implementation of these tasks is complicated by the uniqueness of philosophical thought and the nature of its relationship to its history.

The previously noted low cumulativeness of philosophical teachings, their "insolubility" in each other, significantly complicates the identification of the real intention and historical meanings in all their unique differences from the actual meaning that the text has for modern philosophy. The psychological barrier on the way to taking into account all the specifics that distinguish the current meaning of the text from the one it had for our predecessors is the "eternity" of philosophical problems which creates the illusion of universal accessibility and immediate understandability for us of the texts of the past. In this case, history seems to be flattened, losing its inherent polyphony; the multiple meanings of the text fade away, being reduced to a single one, the one that it has for the historian's contemporaries. And the various interpretations of the text that have taken place in history are ulti-

mately explained by the degree of depth with which the authors of these interpretations approached the understanding of the text.

The problems solved in the process of historical and philosophical interpretation are complex and diverse. Nevertheless, their range, of course, does not exhaust the entire range of problems that arise before the historian of philosophy. Interpretation is associated with the analysis of a historical and philosophical source. But, before embarking on it, the researcher should identify in the totality of available historical relics those that can be considered as a source for the implementation of specific tasks of historical and philosophical research. This is due to a number of special procedures for source analysis. Their implementation is necessary at the stage preceding the historical and philosophical interpretation. However, they themselves are not included in the range of problems associated with the interpretation of the language of the source.

The meaning of interpretation procedures, as noted above, comes down to interpretation, description and explanation of sources. But this does not exhaust the problems solved by historical and philosophical science. After all, the process of interpretation ends with the understanding of a given phenomenon as a result of the action of certain laws that govern the development of philosophical thought. However, these patterns themselves must also be established in the process of historical and philosophical research.

A theoretical generalization based on accumulated factual material, allowing one to come to the discovery of the laws of development of the language of philosophy, is the ultimate goal towards which historical and philosophical scientific knowledge strives. This task, of course, also goes beyond the scope of problems solved in the process of historical and philosophical interpretation, which is an integral part of those procedures that are carried out in the process of studying the development (evolution) of philosophical thought.

So, let's summarize some results. The path of human knowledge is the path from one knowledge to another, from incomplete and inaccurate knowledge to more accurate and complete knowledge. But new forms of knowledge and comprehension, being ultimately generated by human activity to transform material and spiritual reality, arise, nevertheless, from old, often classical, forms of knowledge and comprehension, "grow" through them. This is how continuity arises in the development of a philosophical idea leading to progress.

Historical-philosophical interpretation is an integral part of those procedures that are carried out in the process of studying the development of philosophical thought. The complexity of the problems solved in the process of interpretation ne-

cessitates a special consideration of them as part of the problems solved by historical and philosophical science as a whole.

We did not seek to give a rigid definition of interpretation and its accompanying concepts, because every researcher is clearly aware of the danger of such definitions, which set limits to possible analysis. Our goal was not to develop a final definition of interpretation, but rather to systematize some features of interpretation and its companions - interpretation, description, and explanation of the accompanying goals and objectives of this study. This approach, it seems to us, allows us to identify something common that unites the most diverse manifestations of interpretation as a means of understanding reality. This is, first of all, its basis for activity. Interpretation turns out to be a side and one of the results of the spiritual and practical assimilation and transformation of reality by man, including the man himself. The interpretation is expressed in the functioning of normative value systems of social practice, i.e. it is social by its very essence. At the same time, the dynamics and development of interpretation presupposes the active participation of the individual in this process. Analysis of the problem of interpretation, carried out at the intersection of various scientific disciplines, also requires a philosophical and ideological identification of the sources of the problem and ways to solve it.

Thus, analysis of the problem of essence and types of interpretation allows us to draw the following conclusions. If the formation of the concept of interpretation necessarily requires the use of the conceptual apparatus of semiotics, then the method of its use is dictated by philosophical principles. And in this case, this concept becomes philosophical, i.e. fits into a certain intellectual context. The proposed approach can be considered quite effective, because it allows us to identify and explain various types of interpretative activity. These differences themselves are determined by the semiotic certainty of the interpreted phenomenon. In other words, the object of interpretation can be a non-sign object, or a sign, or an expression of natural language, as well as a scientific or philosophical statement. One of the richest sources for studying the problem and ways to solve it is European and, in particular, English philosophy of the middle Ages and the Renaissance.

1.3. Being, consciousness and language of the middle Ages and the Renaissance: problems of interconnection and interdependence

Язык есть действительность мысли. Мы не зря начинаем разговор о проблемах взаимосвязи и взаимообусловленности таких сложных категорий как "бытие", "язык", "сознание", в их взаимосвязи с Возрождением, Англией и ее философией.

Language is the reality of thought. It is not in vain that we are starting a conversation about the problems of interrelation and interdependence of such complex categories as "being", "language", "consciousness", in their relationship with the Renaissance, England and its philosophy.

In order to correctly answer the questions posed in the introduction, we must find out what was the reality of that time (i.e. the Renaissance), the philosophical thought of the period (and above all empirical, which most clearly characterizes English philosophy), how this idea was reflected in the English language (including in the writings of philosophers and philosophically minded authors).

V.I. Rutenburg expressed the general opinion of specialists, saying: "The Renaissance was one of the greatest universal cultural revolutions that humanity has ever experienced," when experience and observation, geometry and kinematics are held in high esteem, when the foundations of experimental natural science are laid, and knowledge becomes a force. But before we understand the content and nuances of English philosophical thought of that period, we must understand the Renaissance itself as a historical phenomenon, as a stage in people's lives, namely: the revival of what, why exactly antiquity and what antiquity, what the middle Ages represented in this case and etc. All these are key questions, without understanding which one cannot be concretely historical, i.e. it is impossible to ensure the true scientific character of not only this, but also any other research.

There is a large literature on the history of English philosophy. Since the last concept is explained differently in different sources, let us turn to the interpretation, which is considered more or less generally accepted: "Empiricism is a direction in the theory of knowledge that recognizes sensory experience as a source of knowledge and believes that the content of knowledge can be presented either as a description this experience, or reduced to it"[33].

Empiricism as one of the fundamental trends in world philosophy emerged in the XYII century England. There have long been debates about which philosophy is English, whether empiricism is a specifically English phenomenon, and whether it could have arisen in another country. We tend to believe that this is a worldwide phenomenon; the beginnings of empiricism as a form of philosophical knowledge were already in Ancient Egypt, India and China, not to mention Ancient Greece and Rome. However, empiricism became a meaningful, holistic, qualitatively defined system of philosophical knowledge in England. This happened because the most favorable factors developed here that contributed to the development of forms and methods of scientific knowledge, ensuring the conditions for its truth, revealing a person's ability to understand the reality around him in the presence of out-

standing thinkers such as Roger Bacon, Thomas More, Francis Bacon, Thomas Hobbes, John Locke , George Berkeley and others.

English philosophical thought (and above all empiricism) is the result of the long formation of science in previous centuries, and not only in England. The entire history of philosophy, including those long years when it was not yet separated from the scientific method itself, is the history of man's theoretical thinking and his reasoning about the meaning of life, the history of the struggle, to put it simply, between feelings and reason, the experimental and the rational. This is confirmed by the entire historical and philosophical tradition that preceded the Renaissance is it ancient Egyptian hymns, ancient Chinese treatises or the ancient Indian Vedas.

It is universally recognized that ancient Greece and Rome are the highest forms of human civilization in the ancient world. Ancient philosophy arose in the YII century B.C. in the cities of Ephesus and Miletus (west of present-day Turkey). The main prerequisite for the flourishing of antiquity is the way of life, the main idea of which was most succinctly expressed by one of the leaders of the sophists, Protagoras - "Man is the measure of all things." It was man, his dignity and abilities, his creative potential that Ancient Greece placed at the center of its existence - and achieved unprecedented success, which served as a model for humanity for many centuries. The central link of the ancient way of life was democracy (which, however, did not extend to slaves).

It is generally accepted that there is nothing in the philosophy of the middle Ages, the Renaissance and later times that was not present in one or another embryonic form among the ancient Greeks. Ancient Greek philosophy, separated from mythology, was extremely diverse. She studied problems of mathematics, astronomy, logic, poetry, but mainly nature and man. Historically, the first form of philosophy was natural philosophy, i.e. attempts, using theoretical reasoning, to explain such phenomena incomprehensible to ancient man as the change of day and night, winter and summer, the boiling of water or its transformation into steam and ice, thunder and lightning, etc.

Against this background, it seems paradoxical that the main reason for the existence of a very large number of schools and movements in ancient philosophy (including those that completely unreasonably, speculatively explained the existence of the world) is the actual ignorance or ignorance of the experimental method by ancient thinkers (of course, ignorance of mass form, as a general trend) which became a distinctive feature of English empiricism. In the broadest and most generally accepted terms, ancient Greek philosophy was divided into physics, dialectics and ethics. If chronologically the first to appear was physics, then the last was

ethics, its founder was Socrates. A distinctive feature of the philosophical thinking of the ancient era was its holistic character, not divided into separate sciences.

Ancient Greek philosophy has many paradoxes, two of which, which have become traditional, we want to dwell on. Despite the fact that philosophy appeared as an attempt to comprehend natural phenomena experienced by humans every day, it was in the philosophy of this period that a stratification important for subsequent science occurred - theoretical thinking was developed to such an extent that it was separated from sensory, experimental knowledge. We believe that this was the result of the creativity of a galaxy of thinkers led by Aristotle. Aristotle represents a unique phenomenon in the history of human thought. We will not touch upon the entire range of features of his work - this is not our task. Let us only note that he is the founder of formal (traditional) logic. He formulated three laws of logic (identity, non-contradiction and excluded middle) out of four (the fourth, the law of sufficient reason, appeared only in the 17th century and belongs to G. Leibniz). Due to the doctrine created by Aristotle, he became an object of worship for the leading philosophers of the middle Ages.

There may be a doubt that the European middle Ages rejected and consigned to oblivion the ancient norms of life, which is why, after centuries, the revival of antiquity became necessary. How, then, could Aristotle, the greatest scientist of antiquity, become an example for the middle Ages? However, everything was exactly like this, and this is the second paradox, which is characteristic of the object of our study and which, for this reason, we mention.

It is worth carefully studying the medieval texts, and more broadly, the spiritual processes taking place at that time, as it becomes clear that the European Middle Ages, despite the fact that it is considered as a dark period in the history of mankind, was far from a homogeneous and ambiguous phenomenon. The middle Ages was an outstanding period in terms of content, when man ceased to be a talking animal, had his own home, his own land, his own cattle and game, which gave full scope for the manifestation of energy, resourcefulness, etc. qualities of every person. It was the Middle Ages that prepared the material basis for the fact that Magellan, Columbus and Vasco da Gama, without fear, sailed on caravels through the seas and oceans, etc. It is with the phenomena of the Middle Ages that truly folk art begins. As for the church, through its actions it directed people's attention to work and creative activity: "We will provide you with a place in heaven, just stick to what we advise." The above will help us identify the origins of the English philosophical vocabulary of the Renaissance period, so let us dwell briefly on it.

We begin our discussion with the fact that one of the reasons for the death of antiquity was that slavery had exhausted itself. Outwardly, this manifested itself in the fact that the ancient Romans, who conquered many countries and peoples, were mired in wealth, luxury and debauchery. Against this background, and even more so in connection with the emergence of Christianity and the brutal persecution of the first Christians, the search for justice, the highest truth, turning to God as the wisest, final authority and, ultimately, the cultivation of the Almighty became completely understandable. And the cultivation of God, an essentially abstract phenomenon, could only occur with the help of imagination, and not just imagination, but logical reasoning, convincing logical constructions. A recognized author and unsurpassed expert on such constructions was Aristotle, who created the best logical treatises in history. That's why he became the banner of the middle Ages.

The leading type of European medieval philosophy, which determined both the way of thinking and the language of religious and philosophical texts of that time, was scholasticism. It arose in the period of late antiquity, and lost its position as the leading movement of world philosophy only during the Renaissance, having existed in this role for more than a thousand years. The main distinctive features of scholasticism were the unconditional predominance of God and theology in all spheres of life, the attitude towards logic as the most worthy and serious science, the synthesis of dogmatic with speculative-rationalistic methods for explaining both natural and social phenomena. Simply put, in scholasticism, God came first, and man, society and nature became derivative as his creations. Scholasticism was historically necessary as an inevitable step in the ascent of humanity, when thinking, mental analysis, and abstraction became the property of millions, when people read the Bible and everyone tried to logically adjust the universe in their imagination. Under these conditions, the very idea of God was progressive as the ultimate truth, without which the world seemed to lose its support.

For more than a thousand years, everything was subordinated to theology - history, ethics, aesthetics, literary criticism, poetry, etc., including the recognized leader of the sciences - philosophy. The Church decided everything, and that which contradicted it was expelled, persecuted, and destroyed. Christianity has become not only and not so much a religion, but a way of life and thinking. There was a fetishization and deification of canonical texts, and first of all, the Bible. For a huge army of writers, poets, philosophers, politicians, these texts became the subject of deep and comprehensive study for many centuries. Now, at the beginning of the XXI century, people sometimes wonder on the fact that the Bible is not so large in volume, its content has practically not changed, and any more or less capable

person can even learn it by heart. Yes this is true. However, to learn does not mean to understand the text of the Holy Scriptures in meanings and shades as the pillars of medieval religion wanted. That is why interpretation and commentary received unprecedented scope. The Bible had to be understood correctly - this is one of the reasons that in the Middle Ages there were many commentators and commentary literature.

It is clear that one of the main tools for interpreting any texts is a good knowledge and application of the laws of formal logic. The theory of syllogisms was most fully and comprehensively developed and passed on to his students (and subsequent generations) by Aristotle. Therefore, for the middle Ages, God became an essence, and Aristotle became a Teacher. It is not without reason that experts believe that, to a certain extent, scholasticism is philosophizing in the forms of interpretation of the text, and first of all, the sacred scriptures and the works of Aristotle.

Scholasticism, as is known, divided science into two types - absolute and relative. Actually, it was precisely such oppositions, very characteristic of the middle Ages that prompted Nicholas of Cusa in the XY century for a completely satisfactory explanation of the essence (but not the formulation) of the dialectical law of unity and struggle of opposites. Absolute knowledge ("revelation") was recognized as the text of the Bible, relative knowledge (but also worthy of trust and respect) was commentary, including the Holy Scriptures, which was carried out by scientific authorities, and primarily by those who were recognized as such by religious leaders. The problem of all times - "what is truth" - did not exist in the middle Ages, it was officially removed - God, the Bible and their correct interpretation were declared the truth. The latter, or rather the interpreters, sought to make this truth understandable, explainable, accessible to the flock, i.e. for the population.

It cannot be said that antiquity disappeared in the European Middle Ages; this would be a wrong reasoning. One can venture to say that antiquity was partially preserved in the European Middle Ages, but in a very limited form and in a specific form. In the European Middle Ages, one of the best achievements of antiquity existed and flourished - formal logic. It was used en masse, and even had supernatural powers attributed to it, which determined the specific nature of the use of this achievement of antiquity by the European Middle Ages. It was mainly the inventor of the character of logical persuasion.

Alongside with negative consequences, the cultivation of formal logic by medieval thinkers had an important positive result. The categories and rules of formal logic were the subject of attention and respect of all authors. They have

been widely studied in schools, churches and universities. Society developed further. In the XIY century, after the appearance of Pierre Abelard's treatise "Dialectics", a "modernized" one emerged, i.e. actually independent, non-scholastic logic. This was also formal logic, but with an informal understanding of truth. In other words, philosophy was divided into two types - scholastic and non-scholastic. Scholastic formal logic understood truth as something predetermined, and modernized (unorthodox, original) formal logic recognized only factual truth, but, again, factual truth not in the form of experience, empirics, but in the form of universal general concepts. Against this background, the formation and development of the system of English empirical philosophy in the XIY - XYII centuries played an outstanding role in the history of world social thought.

Such great reverence for the medieval queen of sciences - logic - led to the fact that scientists of this period completely preserved (and even expanded in shades) the entire system of formal logical concepts and terms created in ancient times. In other words, although the object and subject of logic changed in the middle Ages, the apparatus of strict scientific thinking itself (and, consequently, the language that reflects it) was preserved and even improved. Therefore, Renaissance scientists did not have to restore this most complex link of human thinking and speech; they were able to obtain it in finished form. Moreover, the scholastics developed numerous concepts and terms (including philosophical ones), an extensive system of lexical means that were used by scientists not only of the Renaissance, but also of later times.

And those authors are right who write: "When pronouncing the words "substance", "essence", "person", "intellectual", "rational", "irrational", "speculative", "predicative", "natural", "formal", "temporal", "supposition", "subsistence", "accident", "attribute", "antecedent", "consequent" and many other Latinisms, which are already difficult for our philosophical and scientific language to do without, a modern European does not suspect that he uses these terms precisely thanks to Boethius, who in that distant and now almost forgotten time partly invented them himself, partly first defined them and introduced them into literary circulation in almost the same meaning in which we now use them"[34]. It must be added here that the Middle Ages provided a detailed explanation of the relationship of many other categories and concepts, for example, "freedom" and "necessity," the nature of general concepts ("universals"), etc. All this seriously replenished the stock of words that later became key in the English philosophical dictionary of the period XIV - XVII centuries.

The general conditions of life in the Middle Ages (and especially the serf, forced labor of the majority of the population) led to the fact that in the depths of European society contradictions were ripening between the mass nature of labor and the unjust nature of the appropriation of its results. These contradictions gradually weakened the moral and legal categories and church foundations of the middle Ages. The development of agriculture, the growth in the number of cities, the concentration of the population in cities, the increasing division and the beginning of the mechanization of labor led to the fact that the containment of productive forces within the framework of feudal relations became increasingly problematic. The results of these processes were multifaceted, and we have just spoken about one of them, the identification of a modernized trend in scholastic logic.

The moral ideals of the middle Ages fell into a period of prolonged crisis in philosophical and cognitive terms. Formal logic, even the most brilliant in form, could not compensate for the actual lack of content of the promoted values. Real existence was lost, eluding those philosophers who adhered to the old ideals oriented towards God and the Holy Scriptures, as a result of which the disagreements between them intensified.

All this led to a split in the spiritual life of the late middle Ages. The most striking expression of this split, which directly influenced the formation of the philosophical idea of the Renaissance (including the English one), was the struggle between the two main trends of scholasticism - nominalism and realism.

The leading feature of nominalism as one of the philosophical movements known in the history of mankind was that this doctrine denied the practical existence of the so-called "universals", i.e. general concepts of being and the real. Nominalists believed that universals exist not in life, not in practice, but in the imagination. Representatives of nominalism believed that in reality there are only individual things (and, accordingly, concepts about them). There are no general concepts; these are just names of things, their abstract understanding. Nominalism gained particular popularity in the 14th century during the struggle against realism. English philosophy became one of the arenas where the problems of both movements were actively discussed. In the 17th century, such famous English scientists as Hobbes, Locke, as well as Berkeley and Hume adhered to nominalist positions. True, Hobbes and Locke denied the main premise of medieval nominalism - the theorization of universals. As for Berkeley and Hume, they went towards subjective idealism. For example, nominalists did not agree that universals have a real, practical character. Berkeley and Hume took advantage of this and argued that, in particular, such concepts as "causality" and "substance" could not really exist.

Representatives of realism, in contrast to nominalists, believed that reality exists outside consciousness, and the objects of knowledge are absolute and do not depend on a person, he can only comprehend them. A distinctive feature of medieval realism was that in a dispute with nominalism (as well as with conceptualism), its representatives defended the following idea - universals, i.e. general concepts of objects of reality exist in reality, regardless of whether a person is aware of them or not. It is significant that during these disputes the conceptual and terminological apparatus of philosophical science was repeatedly used, i.e. a wide range of terms expressing fundamental philosophical concepts were cited and discussed. This is how a unified scientific philosophical language was developed, which was later borrowed by thinkers of the Renaissance.

In the history of scholasticism, realism was divided into two types - extreme and moderate. By the way, both of them went back to the ancient tradition - Plato was an extreme realist, Aristotle - a moderate one. The Church, and with it all official theology and philosophy, supported the close to moderate realism of Albertus Magnus and Thomas Aquinas[35]. Thomism combined a number of positions of Aristotle, Ibn Sina (Avicenna), Christianity and created three existing universals: "before things", "in things" and "after things". The problem of realism, its trends and features was actively discussed in the English philosophy of the Renaissance, enriching its conceptual system and vocabulary.

So, the steady development of production and social consciousness in the Middle Ages, certain achievements of science and technology led to the fact that the cultivated ideological postulates began to restrain the further progress of mankind. Under the new conditions, various forms of medieval asceticism did not justify themselves. A kind of reorientation was required towards, as it were, the restoration of the corporeal-material ideal of existence of antiquity, accompanied by a gradual rejection of the ascetic-quietist ideals of the Middle Ages, which is reflected in the self-awareness of the upcoming early bourgeois era - the Renaissance. This was facilitated by a number of major natural science discoveries that radically changed the picture of the world: N. Copernicus, Giordano Bruno, Galileo Galilei and others.

PART TWO
PHILOSOPHY IN THE CONTEXT OF PAST AND MODERN
SCIENCE: FORMS OF INADEQUATE PERCEPTION OF ITS ESSENCE

2.1. Preliminary Remarks

In this part, we aim to give the most general comprehensive formulation of this problem and establish its methodological significance. The latter is due to the fact that it focuses on the fundamental tasks of cultural and historical knowledge at the present stage. These tasks, related to the study of the processes of development of culture as a system, with the identification of the contradictory unity and interdependence of common and regionally unique properties in them, stimulate the search in this direction in the best possible way and set the initial theoretical guidelines for it.

The historical interdependence of traditions clearly proves that if the dependence of the English philosophical conceptual apparatus of the Renaissance on the general laws and trends of this era is accepted, the conditioning of the Renaissance by the Middle Ages and especially antiquity is recognized, then it is necessary to agree with the following conclusion - the works of Arabic-speaking philosophers of the Middle Ages became one of the main sources from which all the outstanding Renaissance philosophers of Europe, including English ones, directly or indirectly studied this science. Eastern, or rather Central Asian, philosophical thought of science of the IX-XIII centuries rightfully has a prominent place in the development of Europe. The cultural and philosophical influence of this region, as is known, has outlived historical time itself, and the experimental-inductive approach to the study of nature, on the one hand, the formulation of large theoretical problems in the field of natural sciences, on the other, determined the enormous role of the discoveries of Central Asian thinkers who, in essence, served as the beginning of the formation of ideological principles in the science of the Near and Middle East, based on knowledge of nature and the objective world.

It has been confirmed that the study of treatises by Arabic-speaking philosophers[36] by Europeans was a mandatory stage in their development of the foundations of philosophical knowledge, as evidenced by the fact that already in the X-XIII centuries the libraries of Oxford and Cambridge universities contained the fundamental works of our compatriot's al-Farabi and Ibn Sina (Avicenna)[37]. This was facilitated by the school of translators that formed in Spain (VII-XII centuries), which not only opened the world of ancient philosophy to Europe, but made it accessible to the scientific thought and works of many scientists - philoso-

phers of Maveraunnahr (Transoxiana) - Muhammad Musa Khorezmi, Abu Nasr Farabi, Ahmad Fergani , Abu Rayhan Beruni, Abu Ali ibn Sina. In European countries, about a thousand translators worked on the translations of these scientists, for whom the problem of translating works from Greek, Syriac, Sanskrit, Farsi into Arabic and thereby familiarizing them with the scientific community came to the fore. Among the scholars who served in the Caliphate and were involved in translation into Arabic from Greek, Syriac, Farsi and Hindi - Hunayn ibn Iskhaq (810-873), Iskhaq ibn Hunayn, Khubaysh Thabit ibn Qurra (886-901), Yahya ibn Adi, Iskhaq ad-Dimishki, Masarjuvaykh family, Noubakht, ibn Mukaffa, ibn Manka, ibn Vakhshia.

Referring to the cultural ties between the Arab East and Western Europe, J. Condorcet, a French thinker of the XYIII century, notes: "The works of the Arabs would have perished for the human race if they had not served to prepare a more lasting revival, the picture of which will be presented to us by the West" and that "Arabs (i.e. the thinkers of Central Asia) spread the germs of humanism in the West, which were to bear fruit in happier times"[38]. These fruits of Muslim culture, philosophy, and humanism prepared such centers of Hellenic culture that were subordinate to the Caliphate such as Alexandria, Ephesus, Nasibin, Seleucia, Atiochia, Jundishapur, and Bactria.

The achievements of philosophical thought of the Muslim East also became the property of the West; they were accepted, developed further and raised to a new, higher level. In this matter, a significant role was played by the Universities of Chartres and Paris, the educational centers of the cities of Bologna, Padua, Genoa, and especially the University of Oxford and its outstanding representative, the Averroes Franciscan Roger Bacon (1214-1291), who highly revered the teachings of Avicenna whose philosophical works were his reference books, and Averroes[39], used the ideas of other Eastern authors, in particular, al-Farabi[40]. The works of thinkers of the Muslim East had a fruitful influence on the creativity and worldview of such bright representatives of European philosophical thought as Seeger of Brabant, Adelyard of Bath, John of Salisbury, Clarenbald, Amalric of Behn.

First of all, this influence came from three great philosophers – al-Farabi, Ibn Sina and Ibn Rushd. For the intelligentsia of advanced European countries of the XI-XIY centuries, knowledge of the Arabic language, at least a general acquaintance with the culture, literature, science and technology of the East, was considered mandatory. And the functioning of universities, especially their medical faculties, without knowledge of Arabic-language science and the Arabic language was

practically unacceptable. To be convincing, let us cite the complaints of the IX century Cordoba bishop Alvaro against his co-religionists, which he set out in Latin in his work "Indeculus Luminosus" (854): "Many of my fellow believers read poems and fairy tales of the Arabs, study the works of Muslim philosophers and theologians, not in order to refute them, but in order to learn how to express themselves in Arabic with great correctness and grace. Where is there now even one who can read Latin commentaries on the Holy Scriptures? Who among them studies the Gospels, prophets and apostles? Alas! All Christian youths who stand out for their abilities know only the language and literature of the Arabs, read and zealously study Arabic books, spend huge sums to compile large libraries for themselves, and loudly proclaim how amazing this literature is. If you talk to them about Christian books, they answer with contempt that these books do not deserve any attention. Oh wow! Christians have even forgotten their language, and there is hardly one in a thousand who could write a passable Latin letter to a friend. On the contrary, there are countless those who can express themselves gracefully in Arabic and write poetry in this language with greater beauty and art than the Arabs themselves"[41].

Europeans really actively studied Arabic-speaking thinkers both in the Middle Ages and in the Renaissance - it was during these periods that Arabic-language philosophy fulfilled, so to speak, its historical mission. However, this most important, in our opinion, problem has still not received adequate coverage in science for unknown reasons and, we hope, it is still waiting for its researcher. In order not to be unfounded, we present the opinion of a leading expert on the philosophy of the Renaissance A.K. Gorfunkel. In one of his articles he states: "Since the birth of philosophical schools, Averroes free-thinking, which developed under the influence of medieval Eastern thought and naturalistic interpretations of Aristotle, has dominated there... Of course, he (XYI century Italian Renaissance philosopher P. Pomponazzi – K.Sh.) is faithful to tradition, or, more simply, to his professional duties: the teacher of philosophy had to interpret the works of Stagiritus (Aristotle), involving his most authoritative commentators - Avicenna (Ibn Sina), Averroes, Thomas Aquinas and others"[42]. This is not mere a statement of historical fact. Indeed, it is unknown how philosophy (and through it all other sciences, including natural sciences) would have developed further if the Arabic-speaking philosophers of the YIII - XY centuries and especially the X - XII centuries had not picked up the banner of world science, which had fallen under the onslaught of medieval theology, and did not carry him through this difficult period[43].

Indeed, the year 529 in the history of world civilization could have been the end of ancient culture, if not for the knowledge-hungry East. It was thanks to philosophers who came from Central Asia that ancient thought did not fade away. Since the 9th century, Arabic-speaking enlighteners became aware of the works of Aristotle, and through them all of Europe became acquainted with the geniuses of philosophy.

What was the historical background from which these thinkers emerged, who were they, what was their merit, what influence did they have on the Renaissance and on Western philosophy of this period, what was their role as classical commentators on ancient texts?

We will not consider all Arabic-language thinkers. This is an extremely tempting idea, but it would distract from the main thread of our research. Let us turn only to the most recognized authorities, giving a brief description of the era, then the creations of each of them.

2.2. Succession in East and West Philosophy Development

The world at any stage should not be viewed separately, but in its unity and integrity, in connections and common points, in general movement, with its inherent contradictions and opposing forces. In connections and communications between parts and stages of development of the world, the problem of continuity in time and space is of paramount importance. From this angle we consider the line of continuity of the Muslim Renaissance, going from the East to the Renaissance of the West, and, in particular, the English Renaissance. Historical interdependence of traditions clearly indicates that the English Renaissance period was conditioned by Middle Ages and especially the Muslim Renaissance (X-XIII centuries).

Naturally, continuity in the development of the philosophy of East and West was expressed differently at different stages. In the 9th-13th centuries in the East, mainly in Central Asia, advanced Muslim thinkers, reviving Hellenic and Hellenistic philosophy, gave it their interpretation and in this form introduced representatives of the Western world to it. Thus, continuity was established between the philosophy of antiquity and the philosophy of the Medieval East, on the one hand, and between the philosophical thought of the Arabic-speaking cultural world and the philosophy of the West, on the other. It was precisely Arabic-language philosophy that at one time (IX-XIII centuries) had a huge influence on the philosophy of Western Europe, thereby contributing to the synthesis of these cultures. Speaking about this philosophy, we mean the result of the efforts of many peoples of the Central Asian region, Turks, Persians, Arabs, Syrians, Jews, Tajiks, each of whom

created their own culture and on the foundation of the relative commonality of their historical destinies, socio-economic, spiritual -political paths of development gave a powerful impetus to philosophical, natural science, socio-political concepts, which turned out to have a lot in common.

Starting from the YII century, the unification of the Arab tribes took place, followed by their incredibly rapid expansion to northern Africa, to the vast territories of Iran, Central Asia and Transcaucasia. In the West, Arab possessions extended along the African coast of the Mediterranean as far as the Iberian Peninsula, the conquest of most of which was completed in the middle of the second decade of the YIII century. The consequence of this, naturally, should have been the most intensive communication of peoples, the interaction of their cultures, establishment of successive ties between them in various spheres of creative activity.

The dominance of the Arabs in Spain, which lasted almost eight centuries, led to the flourishing of Arabic-speaking Muslim culture in the West, the development of "Arab-Spanish" philosophy, the emergence of such major thinkers as Ibn Baj (d. in 1138), who gave a materialistic interpretation of the philosophy of Aristotle, Ibn Tufail (1110-1185), who, being strongly influenced by Neoplatonism, created the philosophical treatise "The Romance of Haya, the son of Yakzan", and Ibn Rushd (1126-1198), as if summing up the entire Arabic-language philosophical culture, and created the doctrine which became an important milestone in the history of universal philosophy.

Eastern culture, science and technology, philosophy and literature developed on the peninsula. The synthesis of the culture of the peoples who entered the territory of the Caliphate, especially Maveraunnahr and Iran, and its further development in Spain became a milestone for the peoples of Europe, especially for the states bordering Spain. Consequently, they were the impetus for the formation and development of the cultures of the peoples of the West.

The culture of the Muslim East influenced the culture of the West in various ways. The Caliphate communicated with the peoples of the West on military-political, trade, economic, and cultural-ideological grounds.

It is recognized that it took more than five centuries for Europe to gain and assimilate the achievements of philosophy, natural science, medicine, astronomy and mathematics created in the YIII-XIII centuries in the territory from North Africa and the Iberian Peninsula to the borders of China. I. N. Golenishev-Kutuzov, referring to the French scientist G. Cuardi and his work "Arab Philosophy in Medieval Europe" (Paris, 1847), writes: "In Baghdad, at the court of the Abbasids, the Umayyads and Almavids in Cordoba, in VII-XII centuries, remarkable schools of

scholars flourished, associated with mathematicians and thinkers of Muslim Central Asia. Thus, from Samarkand to Toledo (which passed with all the Arab libraries into the hands of Christians at the beginning of the "re-conquest") one line of cultural development stretched. Europe until the XII century was only a peripheral area of Greco-Arab science..."[44].

This is confirmed by the works of Watt W. Montgomery and F. Diterici containing rich material about the influence of Arabic-language philosophical thought, in general, on the spiritual life of medieval Europe. Watt W. Montgomery testifies that in XIII century, European scientists interested in science and philosophy realized how much they had to learn from the Arabs (i.e., Arabic-speaking scientists - K. Sh.), and began to study the basic Arabic works, as well as translating the main ones into Latin…", as well as "all subsequent development of European philosophy is deeply indebted to Arab authors; and Thomas Aquinas is as indebted to the Aristotelians of Averroes as Siger of Braband"[45].

F. Diteritsi notes that medieval Europe became acquainted with ancient Greek philosophy primarily through Arabic-language philosophy, thanks to the works of al- Farabi, Ibn Sina, and Ibn Rushd [46]. It is well known that the intellectual movement, whose father was Ibn Rushd (XII century), influenced European thought until the advent of experimental science. In Europe of XII-XIII centuries, after becoming acquainted with the translations of the works of scientists of the Muslim world, there appeared a need for rapprochement in general with the East and its culture. In 1311-1312, by decree of the Vienna Council, departments of oriental languages were organized at the universities of Paris, Rome, Oxford, Bologna, and Salamanca. Their goal was to use the treasures of Eastern science[47].

In the middle Ages, the culture of the peoples of the Arab-Iranian-speaking world experienced two periods of development - eastern and western. The first covers YIII-IX centuries and is marked by the creative flourishing of the peoples of Maveraunnahr (Transoxiana), Mesopotamia, Syria and Egypt. The centers of culture at that time were Bukhara, Samarkand, Baghdad, Basra, Cairo, and Damascus. With the transfer of the capital of the Caliphate from Damascus to Baghdad (762), a qualitatively new stage in the rise of scientific thought began. The Abbasid caliphs al-Mansur (754-775), Harun ar-Rashid (786-809) and his son al-Mamun (813-833) not only favored the sciences, but also actively patronized their development, especially, philosophy, mathematics, astronomy. Many of the brightest stars of science - encyclopedic scientists who worked in Baghdad were our compatriots who later became the main creators of the world advanced science and philosophy.

In Merv, where the son of Harun al-Rashid Mamun gathered around him a whole galaxy of brilliant scientists from Khorezm, Fergana, Sogdiana, Shash, Farab, the scientific backbone was made up of such scientists as Muhammad Musa Khorezmi, Abbas ibn Said Jawhari, Ahmad Ferghani, Ahmad ibn Abdallah al-Marwazi (known as Habash al-Khasib), Abu Bakr Ahmad bin Ali al-Marwazi. In Baghdad, in "Bayt ul-Hikma" ("Academy of Mamun"), and Khorezm (Second Academy of Mamun), scientists worked mainly from Khorasan and Transoxiana. These are Muhammad Musa Khorezmi, Abu Mashar al-Balkhi, Abu Nasr Farabi, Abul Abbas ibn Muhammad ibn Kathir Ahmad Ferghani, Yahya ibn Mansur, Ahmad ibn Abdallah al-Marwazi (Habash al-Khasib), Turk al-Khuttali, Marwarudi, Battani, Ma'sudi, Khalid ibn abd al-Malik, Abbas ibn Said Jawhari, Abu Nasr Mansur ibn Iraq, Abu Raikhan Beruni, Abu Bakr ar-Razi, Abu Qasim Half ibn Abbas az-Zahrawi, Abu Ali ibn Sina, Mahmud Kashgari, Mahmud Zamakhshari and others[48].

The Central Asian region (Bukhara, Samarkand, Merv, Khorezm, Balkh), being a crossroads of world trade routes, represented a unique rich culture and became a center for the development of advanced science and philosophy, playing a decisive role in the formation of the Baghdad "Bayt ul-Hikma". According to the fair assertion of many scientists, this era "was the period of the widest spread of Central Asian, Iranian, Khorasan culture, science, literature and art to the countries conquered by the Arabs, the era of their assimilation of these cultures. If the Arabs had political power, then cultural dominance belonged to them…"[49]. J. Bernal, discussing the development of science in the Islamic world, writes: "While the eastern empires and the Muslim world were experiencing a period of brilliant prosperity, most of Europe was still suffering from the chaos caused by the fall of the Roman Empire and barbarian invasions"[50].

It would also be fair to quote the words of the Russian scientist N.I. Conrad about the formation that took shape in IX-XI centuries in Central Asian culture and science: "Let us turn to the Muslim world, and above all to the Muslim world of Central Asia in IX-XI centuries. We know that in these centuries there took place the greatest flowering of science, philosophy, and enlightenment for that time. But it is also known that al-Farabi, Ibn Sina (Avicenna), al-Khorezmi, al-Beruni and other great contemporaries of this heyday created the direction of the then scientific and philosophical thought, adopting the philosophical and scientific heritage of the ancient world. They turned to all the sources of the great ancient civilizations with which their peoples were connected in their historical destinies. ...Central Asia, even in ancient times, was a place where paths to the most im-

portant sources of human civilization crossed and itself represented one of the centers of this civilization. Therefore, the leading figures of science and philosophy of the Central Asian world of the IX-XI centuries - true humanists in their principles, creating new education, new enlightenment, stepped over some historical stripe lying in the middle between their time and the ancient world, in other words, through their "middle Ages»[51].

The second period covers the XI-XII centuries, marked by the flourishing of Arab culture in Spain. Cultural centers moved to Cordoba, Seville, Toledo and other cities on the Iberian Peninsula. Spain, which became the foundation and mediator of the Muslim culture of the East in general and the philosophy of the Central Asian region of the Caliphate, in particular, was an outpost of the entire Arabic-speaking culture, which transmitted to the countries of Western Europe the achievements of culture, science, and architecture of all regions of the Caliphate. On this basis grew the fame of such large and prosperous cities of Arab Spain as Cordoba, Toledo, Seville, Volublis, Valencia, Murcia, Granada, as well as a number of talented educators, such as the poet Ibn Zaydun (1003-1071), the poet-philosopher Ibn Hazm (994-1064), Ibn Tufail (1110-1185), scientist-philosopher Ibn Rushd (1126-1198), Sufi philosopher Ibn al-Arabi, philosopher Rabbi Moshe ben Maymun (Maimonides, 1135-1204), historians - travelers Ibn Jubayr (1145-1228) and Ibn Battuta (1304-1377), etc.

The culture of the eastern part of the Iranian-Arabic-speaking world found its natural continuation in the culture of its western part. The development of culture in the East prepared the way for its flourishing in the West. According to the testimony of many scientists, the cultures of these two parts of the Iranian-Arabic-speaking world were so similar in content and form that contemporaries characterized Western culture transferred to the East with words from the Koran: "This is our own product, returned to us"[52].

The distant Iberian Peninsula, conquered by the Arabs, has become one of the leading countries in the world since IX century: productive forces were growing in Andalusia, economic ties with Western and Eastern countries were expanding, cities and urban culture were developing, trade and crafts were flourishing. All this served as fertile ground and justified the flourishing of Arab culture in the West, including the queen of sciences - philosophy in the person of its brightest representatives - Ibn Baj (d. 1138), Ibn Tufayl (1110-1185), Ibn Rushd (1126-1198), the philosophical and scientific concepts of which were decisively influenced by the philosophy of al-Farabi. The first of these philosophers is famous for giving a materialist interpretation of Aristotle's philosophy; the second, Ibn Tufail,

being strongly influenced by the philosophy of Neoplatonism, created the philosophical work "The Romance of Haya, the son of Yakzan"; the third, Ibn Rushd (Averroes), summed up the entire Arabic-speaking philosophical culture and created a doctrine that became an important milestone in the history of universal philosophy.

Many scientists who came to the Pyrenees - the center of Muslim civilization - from other European countries to buy Arabic books to translate them into Latin, for the most part were not interested in orthodox Muslim theories[53], acquiring only tasawwuf (Sufi) literature and individual scientific treatises. Scientists and artists from various countries of the Muslim East also flocked to Andalusia, where they found better conditions for creative work. This prosperous and relatively free country with its full-blooded political life, tolerance in relation to various ideological concepts, free thought, developed science and art, which enjoyed some degree of patronage from the state, could not help but experience a flourishing in the sphere of intellectual life and found itself in these terms, in more favorable conditions than other Western countries.

It should also be noted here the special role of medieval Jewish thinkers, such as Moses Maimonides and others, who created their own culture within the framework of Arab civilization, influencing, in particular, the development of philosophical thought in the West, and they largely contributed to the establishment of a succession between Arabic and Latin cultures. Scientific and philosophical treatises written or preserved in Arabic came to Western Europe in large part thanks to the work of Spanish Jewish translators.

Approximately from the middle of XII century, when the center of Arabic-language culture and philosophy firmly established itself in the Pyrenees, having moved from the Middle East, the philosophy of the great thinkers of the Muslim East like al-Kindi, Farabi, Ibn Sina, at-Termizi became the main source of philosophy of the Arab West. In the works of these thinkers, due to well-defined historical circumstances, there was a significant shift in the face of philosophy in culture, when it was understood broadly and was essentially identified in the mind with scientific knowledge. It is necessary once again to emphasize the special role of the Eastern Peripatetic in this process, and, therefore, in the development of all human civilization. It was precisely this philosophy that amazed contemporaries with its enormous internal spiritual power which made it possible, for the first time in history, to pose and theoretically formulate the entire basic range of problems at a general universal level, relating to all layers, forms and types of existence and, above all, the existence of man and the existence of society.

It was Eastern Peripatetic that formed the basis of Arab Peripatetic in the West. This philosophy appeared in history as a new pole of spirituality, colossal in its strength, which consolidated in itself during the IX-XIII centuries all manifestations of progressive rationality, fruitfully synthesizing the cultures of East and West.

It should be pointed out that in the continuity between East and West, Neo-Platonism played a secondary role, which is explained by the fact that Neo-Platonism of the Arabic-speaking cultural world was not represented in the Arab West as an independent movement. However, the concepts of intuition, ecstasy, and the dissolution of man in the divine intellect found in Eastern Peripatetic were to some extent adopted in the West. This relates primarily to the views of Ibn Tufayl, in whom we find: "By assimilation (i.e., unity with God) pure contemplation and complete immersion are achieved, with one and only focus on the being, the necessarily existing. The one, who contemplates in this way hides, and disappears his own essence, as well as all other essences, whether there are many or few of them, except for the essence of the one, true, necessarily existing, great, greatest and omnipotent»[54].

The philosophy of Aristotle and its interpretation, which formed the basis of the Eastern Peripatetic of al-Kindi, Farabi and Ibn Sina, the natural scientific discoveries and freethinking of these great thinkers were perceived and further developed in the Arab West by Ibn Baja, Ibn Tufail and Ibn Rushd. These are the most significant questions about the eternity of matter, about the types of mind and related problems of matter and form, possibility and reality, and some others which have successively passed from the philosophy of Aristotle and ancient peripatetic into the philosophy of the eastern peripatetic. Speaking about the continuity of philosophical ideas, it is important to note that Ibn Rushd names the teachings of al-Farabi and Ibn Sina as the source of his concept asserting the eternity of the world[55].

Thus, the philosophy of the Arabic-speaking East was transferred to the Pyrenees, and on its basis the philosophy of the Arab West (Ibn Tufail, Ibn Rushd, al-Arabi) was developed and flourished, which, in turn, gave a powerful impetus to all European thought[56] and, above all, English, having done a lot for the formation and development of theoretical thinking until the Renaissance[57], when European philosophy, organically and firmly standing on the ancient (ancient Greek) tradition transmitted to it by the Eastern Peripatetic, was able not only to identify and outline the problematic field of philosophy, but and formulate its own language, a conceptual-categorical range, affirming and invariably supporting an unrestricted

intellectual search, including the search for answers to her own questions. This also reflected the succession of the connection between the philosophy of East and West.

The first major representative of Islamic philosophy in Spain was Abu Bakr ibn Tufail (1105-1185), known in Europe as Abubatser. He was the vizier and court physician of Caliph Abu Yaqub Yusuf (1163-1184). The philosophical treatise "Hayi ibn Yaqzan" glorified Ibn Tufayl throughout the world. Arab Spain gave the world two more great philosophers - Abul Walid Muhammad ibn Ahmad ibn Rushd of Cordoba (1126-1198) and Muhiddin ibn al-Arabi (1165-1240), author of "Futuhat al-Makkiyya" ("Discovery of Mecca"), "Fusus al-Hikam" ("Jewelry of Wisdom") and the founder of the teaching "wahdad al-wujud" ("unity and uniqueness of being"), which had a huge influence on the development of Muslim theology and ultimately became the basis of the independent philosophy of tasawwuf[58].

Ibn Rushd and the rest of the Peripatetic of the Arab West, having adopted the Aristotelian doctrine of form and matter, gave it a fundamentally new interpretation: they talk about the primacy of matter, that matter itself generates its forms and that forms are something other than a manifestation of matter. The Aristotelian doctrine of possibility and reality is interpreted by them as follows: possibility is being in a material substrate, it is the possibility of activity or movement that leads to the formation of reality, a new being or form in the same material substrate. The doctrine of the eternity of the world and the range of issues related to it constitute one of the most important aspects of the peripatetic philosophy of the Arab West, and its other equally important aspect is the doctrine of reason, in the development of which all representatives of Arabic-speaking peripatetic participated[59]. The materialistic tendencies of the philosophy of Eastern Peripatetic in the West are developed in the teaching of Ibn Rushd on the material and active mind.

The influence of the East can be traced not only in philosophy, and science, it is also noticeably seen in fiction. In the literature of any European country one can find traces of Sufi influences, namely tasawwuf. Characteristic Sufi features distinguish a wide variety of literary works, starting at least from the 2nd millennium BC with an apogee in the YIII and XYIII centuries AD. Sufism acquired an oriental connotation, since it existed for a long time within the framework of Islam, but a real Sufi could be found both in the West and in the East in the person of a representative of any profession. "To be in the world, but not of the world," to be free from ambition, greed, intellectual arrogance, blind obedience to custom and reverent fear of superiors - this is the ideal of the Sufi. How closely this echoes the ideal of the English Renaissance! It is in vain to look for an accident here.

It seems to us more appropriate to talk about historical continuity in this regard. The legend of William Tell appeared in the "Parliament of Birds" (XII century) long before its appearance in Switzerland, and the fact that members of the German archery guilds (according to the "Malleus Maleficarum", a witch-hunting guide, 1460) shot at symmetrically placed apples "in the name of the Devil", suggestive of Muslim influences. Although Don Quixote (Aragonese and Provencals pronounce this name as "Qishot") seems typical of all Spaniards, Cervantes himself admitted that when creating this image he used some kind of Arabic source. Indeed, Cervantes's narrative very often recalls an incident from the life of the legendary Sufi teacher Sidi Kishar, including the famous case when he mistook windmills, though not windmills, but watermills, for 11 giants. Raymond Lulli, a mystic and martyr from Mallorca, admitted that his poem "The Tale of the Lover and the Beloved" (1283) was written on a Sufi model. The Catalan Christian mystic Brother Anselm of Turmeda was also well known as the enlightened Sufi sage Abdullah al-Tarjuman, that is, the "Interpreter"[60]. The English monk and scholar Roger Bacon, who lectured on philosophy at Oxford, learned much in Muslim Spain. Fearing the irritation of university authorities, he carefully avoided direct references to the "enlightened" (i.e., Sufis - K.Sh.) and simply called this way of thinking as "Eastern." Professor Asin of Madrid and his colleagues traced the connection of Roger Bacon with the school of the enlightened at Cardoba. It has also been established that St. Francis of Assisi founded the Franciscan order, which Roger Bacon joined in 1247, while experiencing the great influence of Avicebron (Suleiman ibn Yahya ibn Jabriol in Muslim, and his real name is Solomon ben Gebirol - 1021-1058), who was the most prominent representative of the school of "enlightened" (Sufis) in Cordoba, founded by Ibn Massara (883-931). A passage from one of Roger Bacon's works in Latin is directly related to the Sufi theory of evolution: "Neither natural philosopher nor all the Latin authors together know about this. Since most scientists do not know this science, they do not know what depends on it and relates to inanimate objects, plants, animals, and people; not knowing what preceded, they will inevitably not know about what follows»[61].

Sufis from the school of the enlightened taught R. Bacon that there was a difference between the accumulation of information and knowledge through real experiment: in his work "Opus Majus", where Sufi authorities are quoted, he writes: "There are two ways of knowledge: through arguments and with the help of experience. Arguments lead to conclusions and force us to admit their correctness, but they do not lead to certainty and do not eliminate doubts so that the mind cannot doubt the truth unless it is supported by appropriate experience»[62].

Geoffrey Chaucer, the founder of English literature, was also influenced by famous Sufi poets. Averroes and Abu Bakr (Abubatzer) enjoyed enormous authority in Christian universities. And they, in turn, referred to the works on the teaching of Tasawwuf of al-Ghazali (1058-1111), known in Europe under the name Algazel and recognized as the highest authority of the Muslim world in matters of theory, thereby earning the title "Shaykh-ul-Islam" (Support of Islam). It is no coincidence that Francis Bacon, in his early utopia "New Atlantis", called the island of happy people in the Arabic manner "Bensalem", and their king - Al Tabin.

It is believed that the deeply philosophical novel by the Englishman D. Defoe "Robinson Crusoe" was written under the strong influence of Ibn Tufail and his book "The Romance of Haya" [63], similar in name to the philosophical treatise of Avicenna, where Ibn Tufail suggested that the intellectual happiness must be sought alone[64]. Ibn Sina's treatise tells of Avicenna's meeting with a mysterious old man, ancient as the world, but forever young and forever wandering, knowing no peace or rest. The elder teaches Avicenna, talking about his wanderings, and sets out the structure of the physical and spiritual worlds in the form of a kind of geography, constantly bringing the listener to the most intimate depths of the empyrean. In other words, "here we find a kind of sketch of the main motive of Dante's Divine Comedy with the difference that the functions of Virgil are performed by Hayy, who does not lead his student, but only describes to him this difficult path"[65].

Ancient Greece and Rome fell into decline. For "corruption of the population" Emperor Zeno closed Edes school of philosophers at the end of Y century, and Emperor Justinian closed in YI century Alexandria and Athens Academies. The latter was founded by Plato and existed for 914 years. Scientists from two academies, Edes and Athens, were invited by the Persian king Khosrov Anushirvan to Iran, and he recreated the Platonic Academy in the city of Gundeshapur, and the Edes Academy in the city of Nisibin. Soon the first original[66] and translated texts appeared[67]. It should be noted that the cultural rise of Arabic-speaking thinkers - scientists and philosophers - was due to several reasons:

 a) Religion of Muhammad which united them; b) and on this basis of economic prosperity and scientific and cultural upsurge, convenient territorial location on the Silk Road between ancient civilizations - India, Greece, China, etc.

Not the least role here was played by the favorable attitude towards science shown by Islam and the Caliphate, and the intellectual qualities of the Arabs, Persians, Turks and other peoples of the region, who, in order to create an integral system of views, needed to master logic, epistemology, mathematics and natural sci-

ence . All this led to the appeal of Arab-Iranian thinkers to Aristotelian teaching. This is how Eastern Peripatetic arose which played a significant role in the general history of philosophy. The history of this teaching originates in the philosophy of al-Kindi, and is completed in the teaching of Ibn Sina. The school of Eastern Peripatetic, which existed for about eight centuries, is one of the strongest in interpreting the views of Aristotle.

The famous caliphs Khorun ar-Rashid and al-Mamun[68] were talented statesmen and patrons of the sciences and art; the latter founded in Baghdad (832) the "House of Translators" with a special goal to translate ancient authors and explain them. Therefore, soon ancient Greek and Roman sources became available to a wide range of interested people from among the Arabs, Persians and Turks.

Naturally, scientists from neighboring regions flocked to Iran and Iraq. After the conquest of these territories by the Arabs, even the conquerors themselves were strongly influenced by the culture of the local peoples. It is precisely the highest development of science and culture that can explain another paradox - the religion of Mohammed was created in Saudi Arabia, but it, as a worldview, was theoretically substantiated by scientists of Central Asia, and its strongest commentators were representatives, first of all, of Central Asia, Iran, Iraq and others countries of the region.

It is also impossible to unequivocally state, as some scientists believe, that the works of Plato, Aristotle and others were translated only into Arabic. Considering the cultural, political and economic traditions of Iran of that period, the long and powerful historical flowering of Farsi, one of the classical oriental languages, the language of poetry, science and high society, it can be assumed that there were many translations into Farsi. It was only with the Arab conquest of Central Asia that Arabic became the dominant scientific and literary language over a vast territory.

2.3. Pioneers of Eastern Peripatetic

The first prominent scientist of Eastern Peripatetic was Abu Yusuf al-Kindi (late YIII century, Kufa, Iraq - between 860 and 879, Baghdad). He wrote more than 200 works in Arabic; translated and edited translations of ancient sources into Arabic; wrote commentaries on Aristotle's works "Categories" and "Second Analytics". He had a serious influence on the development of European philosophy. It can be noted that his works were translated into Latin by Pope Sylvester II (Herbert) himself. Al-Kindi defines philosophy as knowledge of the true nature of things; but in order to know things, in his opinion, one should answer 4 questions: "Does this exist?", "What is this?", "How is this?", "Why is this?"[69]. Consequent-

ly, al-Kindi writes that a person who wants to "learn philosophy, master it and substantiate it cannot do without the philosophical books of the "Greek Aristotle"[70]. Further, al-Kindi, referring to the "wise Aristotle" and his idea that "knowledge of everything being studied relates to philosophy, which is knowledge about everything," considers it necessary to "select out the parts of philosophy as just such a science and see in what its part includes the study of a given subject"[71] - the position on which he builds the classification of sciences.

Al-Kindi divides philosophy into knowledge and activity - into theory and practice. Al-Kindi presents theory, as the knowledge of all things, in the form of three areas of activity of the rational soul: logic and mathematics, natural sciences and, finally, metaphysics[72]. All this is based on the teachings of Aristotle and his school. Al-Kindi's presentation of Aristotle's philosophical works and his classification of sciences show that he knew the logical works of the Teacher. Also, al-Kindi considers the problem of the relationship between the general and the individual, posed in ancient philosophy. However, he considers five "primary substances", or essences, instead of Aristotle's ten categories: matter, form, motion, space and time.

The Iranian scientist Abu Bakr Muhammad Ar-Razi (865 - 925 or 934) was an encyclopedically educated philosopher who had 184 works on a wide range of philosophical problems, medicine, and astronomy; 61 of his works have reached us. His work was strongly influenced by the fact that he was a doctor, that's why Ar-Razi remained a rationalist all his life. His works were translated into Latin in X - XIII centuries. He loved experimentation and considered it the main lever for the development of science. Because of this, he had a great influence on the empirical philosophy of Europe, including the philosophy of the English Renaissance.

Abu Nasr Muhammad ibn Farabi (870-950) is considered the largest representative of Eastern Peripatetic. Like other Muslim Aristotelians, many articles, brochures, and monographs are devoted to him. The famous researcher of his work M.M. Khairullaev writes: "According to the testimony of many medieval Muslim authors, before al-Farabi and after him there was no philosopher who knew Aristotle so deeply and comprehensively - a thinker equal to him in the universality of knowledge and in the nature of scientific interests. No wonder he was called the "second Aristotle" "second Teacher" ("muallimi soni")[73]. By the way, the word "Soniy" is translated as "next", "second".

In the Middle Ages and later, many attempts were made, primarily by Europeans, to find out the reason for assigning al-Farabi such an honorable name. One of the hypotheses is al-Farabi's deep study of the logical method of analysis - the

"Organon of knowledge". It was like the "First Organon". Following him, Frencis Bacon, who studied this problem, called his main work as "New Organon".

Al-Farabi left a rich scientific heritage. The example of al-Farabi clearly shows the succession between the philosophy of antiquity and the Muslim philosophy of the East: his logic and epistemology are adjacent to the teachings of Aristotle, and his metaphysics bears the stamp of Neo-Platonism. This is evidenced by his thesis about the emergence of all things through emanation from God, about the knowledge of God and imitation of him as the goal of philosophy. Al-Farabi is the author of commentaries on Aristotle's works on logic "First Analytics", "Second Analytics", "Topics", "Sophistry", "Categories", "Ethics", "Rhetoric", "Poetics", "Metaphysics", as well as "Almagest" by Ptolemy, "On the Soul" by Alexander of Aphrodisius, to individual chapters of "Geometry" by Euclid, "Isagoge" by Porphyry. Following his teacher Aristotle, al-Farabi studied almost all branches of the natural and social sciences, and therefore al-Farabi's philosophical system covers all aspects of existence[74].

В научных трактатах Фараби нашли разрешение основные принципы философии науки, теории, познания, вопросы логики, психологии, естествознания, взаимоотношений человека. Учёный оставил научное наследие также и в области литературы и музыки. Следует отметить огромное влияние его трудов на формирование и развитие научного творчества Беруни, Ибн Сины, Ибн Туфейля, ал-Кинди, Ибн Рушда. Труды Фараби в XIII веке были переведены на латинский и европейский языки Толедской переводческой школой. Его трактат о классификации наук уже в XII в. дважды переводился на латинский язык. К этому периоду относятся, например, переводы целого ряда трактатов Фараби по различным вопросам философии – "Смысл ума", "Книга о достижении счастья", "Источник задач", "Книга доказательств", "О сущности души", "Книга введение в логику", "Комментарии к физике", "Комментарии к поэтике". The basic principles were resolved in al-Farabi's scientific treatises philosophy of science, theory, knowledge, questions of logic, psychology, natural science, human relationships. The scientist also left a scientific legacy in the field of literature and music. It should be noted the enormous influence of his works on the formation and development of the scientific creativity of Beruni, Ibn Sina, Ibn Tufayl, al-Kindi, Ibn Rushd. Al-Farabi's works in XIII century were translated into Latin and European languages by the representatives of Toledo translation school. His treatise on the classification of sciences already in XII century was translated into Latin twice. This period includes, for example, translations of a number of treatises by al-Farabi

on various issues of philosophy - "The Meaning of the Mind", "The Book of Achieving Happiness", "The Source of Problems", "The Book of Evidence", "On the Essence of the Soul", "The Book of Introduction to Logic", "Comments on physics", "Comments on poetics".

The philosophical issues posed by al-Farabi were reflected in the teaching of Ibn Sina (Avicenna). He adopted, continued and improved the philosophical directions founded by al-Farabi. Abu Ali ibn Sina (980-1037) was born in the village of Afshona, 18 km from Bukhara, died in Iranian Hamadan. His works have universal significance. It is believed that Ibn Sina wrote more than 400 works in Arabic and about 20 in Perso-Tajik. His "Canon of Medicine" was published in various Latin translations about 30 times back in the Middle Ages. His philosophical work "The Book of Healings" enjoyed the same popularity. It has four sections. The first covers issues of logic, the second - physics, the third - mathematics, and the fourth - metaphysics. Ibn Sina, already respectfully referred to as "Shaykh ur-Rais," continued and significantly developed the ideas of Eastern Peripatetic expressed by his predecessors. His contribution to the treasury of culture and science of mankind is immeasurable. During his medical practice, he constantly experimented, which positively influenced the entire experimental science. For several centuries, his philosophical treatises had a strong influence on Muslim and especially European thinkers.

The philosophical legacy of Ibn Sina had a significant influence on the development of philosophy in three cultural areas: in the Muslim East, in the Muslim West, and in the Christian West[75].

The scientific work that brought Ibn Sina worldwide fame is the "Canon of Medicine" in five books which was already translated into Latin in an abbreviated version in XII century. Ibn Sina left an invaluable mark on the history of civilization. The scientist's major works in philosophy are "The Book of Healing", "Danishname", "Kitob al-Insaf" - comments on the works of Aristotle, "Fi-l-Hudud", "Hikmat Aloyah", "Al-Hikmat al-Mushrikiya", "Uyun al-hikma", "Al-Mabahisat", "Hayi ibn Yaqzan", "Treatise on Love".

The Iranian theologian Abu Hamid Muhammad al-Ghazali (1058-1111) occupied a unique position in Eastern Peripatetic. As a truly talented philosopher, but a sincere believer in God, he was overcome by contradictions. Some researchers tend to consider him a reactionary scientist, with which we cannot agree. Al-Ghazali was initially a specialist in Islamic law and was assigned to teach at the Nizamiyeh Madrasah when he was only 33 years old. But then he took up philosophy, wrote the work "Tahavut al-falsafia" ("Contradictions of Philosophers", or

"Self-Refutation of Philosophers"). Here al-Ghazali seemed to refute the philosophy of Eastern Peripatetic in the traditional understanding of his time, and criticized al-Farabi and Ibn Sina for their allegedly incorrect interpretation of Aristotle. However, it is noteworthy that, not agreeing with the interpretation of Aristotle on the part of these scientists, he gives his own vision of the philosophy of the Teacher. He did this in his work "Maqasid al-falsafia" ("Aspirations of the Philosophers"). Thanks to his last book, al-Ghazali was accepted in Europe as a prominent Aristotelian.

Al-Ghazali also went down in history by creating a large "Short Commentary" (compendium) called "Kitab ihya ilm ad-din" ("Resurrection of the Sciences of Faith"). In it he came to two main conclusions. God is the highest absolute truth, inaccessible to the human mind. However, philosophy is the highest science, which is the result of a synthesis of logically impeccable reasoning. Any knowledge is accessible to logic. But at the same time, God is inaccessible to logic. This contradiction led him to internal psychological discomfort, and he spent the next 12 years (the traditional period for a dervish) in wanderings and reflections, turning to his Sufi training for answers that he could not find in the ordinary world[76]. There is no doubt that al-Ghazali, who was usually called Hujat ul-Islam (The Argument of Islam), had a serious influence not only on the Middle Ages and the Renaissance, but also on later philosophers[77]. A direct trace of his views can be found, for example, in the founder of German classical philosophy I. Kant, who, having failed to find a rational explanation for the existence of God, declared that pure reason did not have self-explanation, therefore, it should be replaced by faith.

Let us focus our attention on another figure, one of the central ones in the history of this movement - the Arab Abul-Walid Muhammad Ibn Rushd (1126-1198). His authority in the late Middle Ages, and the Renaissance was so high that he earned the honorary name of Commentator (with a capital "C") of Aristotle. The influence of Ibn Rushd on the evolution of philosophical thought in the direction of its secularization received in Christian Europe traditions coming from Ibn Sina. His ideas were especially popular among the Augustinians, and his influence is also found in the writings of Albertus Magnus, Thomas Aquinas, and Duns Scotus[78]. In addition to popularizing Aristotle, Ibn Rushd conducted polemics with the followers of al-Ghazali. Al-Ghazali believed that philosophy cannot comprehend the highest truth. In contrast to him, Ibn Rushd defended philosophy and its possibilities. He divided religion and, accordingly, truth into two types: rational-theoretical and exemplary-allegorical. Rational truth, as Ibn Rushd believed, is understandable and accessible to few. Exemplary allegorical truth is truth for the

masses. On the basis of this division of Ibn Rushd, the theory of double, or more precisely, dual truth, later appeared.

Ibn Rushd recognized the eternity of the world and the absence of the beginning of primary matter. He believed that matter was given initially, but God gives it certain forms and thereby turns it into objects of reality. Ibn Rushd understood Aristotle in such a way that "nus" (universal, abstract world mind) was a single common substance that penetrated souls from the outside. Therefore, an individual human soul could not be immortal, he argued. This formulation of the question fundamentally contradicted medieval scholasticism and laid the foundation for attempts to re-understand the role of rationalism and practical's in people's lives, in naturalistic philosophy, and the latter, as is well known, received a special flowering in the work of Francis Bacon.

The naturalistic character of Ibn Rushd's philosophy was even more clearly manifested in the movement that he initiated - in Averroism. Averroes's philosophical works were mainly commentaries on the works of Aristotle. But this was not just a comment; it was a very fruitful interpretation. The main direction of the commentary was naturalistic interpretation, that is, naturalistic processing of religious philosophy, relying on the authority of Aristotle, which played a decisive role, and at the same time gave the Teacher's ideas a qualitatively new meaning. "Interpretation, associated with understanding the essence and nature of cognizable objects, the meanings of the language of theory, the meaning of its concepts, methods, etc., has always, in a more or less reflected form, occupied and occupies an important place in a number of epistemological, methodological procedures for the development of knowledge"[79]. This approach of the Averroes's followers sharply strengthened their position during the period of crisis of medieval scholasticism and the maturation of prerequisites for a radical revision of the place and role of philosophy in the life of society. For example, the Averroes's followers gave new meaning to Aristotle's teaching about the eternity of matter and movement; they recognized God only as the first cause of existence, but not as the fact that the world was created through a one-time divine creation, etc.

Averroesism became very widespread in Europe in XIII-XYI centuries and became one of the prerequisites for the emergence of progressive Renaissance philosophy. In fact, XIII-XVII centuries are a period of rapid and powerful prosperity, and then, as a result of natural scientific discoveries and the creation of new physics and astronomy, the equally inevitable decline of the relevance of Averroesism. Some scientists believe that Averroesism is an attribute of medieval philosophy

and that with the advent of the Renaissance it was consigned to oblivion. This is a simplified approach to a real historical situation[80].

Indeed, during the Renaissance, a new, simply put, naturalistic-experimental philosophy appeared. However, by the beginning of the Renaissance, Averroesism was the strongest official philosophy - the theological departments of leading universities, the most authoritative philosophical schools and movements in Europe were headed by the of Averroes's followers. And almost the entire period of the Renaissance passed in a stubborn struggle between Averroesism and new philosophy, and only with the end of the Renaissance did Averroesism fade into the background. This struggle, of course, was dialectical - understanding, development, clarification, specification, and only sometimes refutation of the philosophical categories, concepts and terms of Averroesism undoubtedly helped the formation and development of a new philosophical terminology system in the leading languages of Europe, including English. Fr. Bacon, for example, believed that real science, and above all philosophy, could be created as a result of the combination of four premises, namely, if it proceeds from the original works of the past, from their commentaries, from logic and from experience as a source of new knowledge.

A fact well known in science also deserves attention - if at the beginning of the Middle Ages (VIII-IX centuries) the works of the ancient Greeks (Aristotle, Plato) and Romans (Porphyry) were actively translated into Arabic and Farsi languages, then in the middle of the Middle Ages (especially in the XII-XIII centuries) the reverse process took place - Arabic-language sources were intensively translated into Latin and mastered by the best thinkers of Europe, including English philosophers, writers, religious and socio-political figures. Most of the works of Plato, Aristotle and other authors underwent double translations - from ancient Greek into Arabic and from Arabic into Latin.

So, we still have to trace the line of continuity in philosophy running from the Eastern Peripatetic to the Arab West, and through them to the countries of Western Europe, including England.

2.4. Succession in Philosophy of the Eastern Peripatetic and Medieval Europe

It is historically known that during the period of the Reconquista, when the displacement of Arabs from the Iberian Peninsula began, the countries of Western Europe were still at a low level of development. But this lag is ending: new socio-economic relations, crusades, and geographical discoveries are changing the state of affairs radically. In Europe, the necessary historical prerequisites are being cre-

ated for the emergence of great science and philosophy, literature and art, and close political, economic and cultural ties with the peoples of the East favor the enrichment of the West with their creative thought in all areas. Europe was creating a qualitatively new civilization, and the centers of culture moved from the East to the West, where a new method of production, a new culture and philosophy of a new society, the source of which was the culture created by the peoples of the East, triumphed.

As noted earlier, the East preserved and transferred to the West the most important monuments of the philosophy of the ancient world, primarily the works of Aristotle. But that's not all. The Eastern Peripatetic and the Arab West conveyed to Europe their understanding, their interpretation of the philosophy of antiquity. By XIII century, Aristotle's writings had reached Oxford and Paris. The works of the Eastern Peripatetic Ibn Sina and his associates and the Western Arab Peripatetic (Ibn Rushd and thinkers close to him) were translated into Latin. The works of al-Kindi (X-XI centuries) became the property of Europe, and in the 12th century al-Farabi and Ibn Sina were already known there.

It just so happened that Europe first became acquainted with the philosophy of Aristotle through the Eastern Peripatetic. Even such a Eurocentrist as Hegel admits this: "When science disappeared among the Christians of the West, the star of Aristotle rose in new splendor among the peoples who in later times again introduced the West to his philosophy"[81].

Roger Bacon wrote that Aristotle's philosophy remained stagnant and silent for the most part, either due to the loss of copies and their rarity, or due to wars in the East, until the time after Muhammad, when Avicenna, Averroes and others brought Aristotle's philosophy into the clear light of interpretation. It should be added that this very materialistic interpretation of Aristotle's teachings by the Eastern Peripatetic stimulated the formation of the philosophical views of Roger Bacon himself. This philosophy, with its interpretation of Aristotle, had a generally beneficial influence on the philosophy of many Western countries. Eastern Peripatetic gave Europe a new philosophy, doing a lot for the formation and development of theoretical thinking until the Renaissance (XVI century)[82].

Chartres and then Paris became centers of advanced philosophical thought. Centers of Western European culture, such as Oxford in England, Cologne in Germany, and Padua in Italy, also played a major role in the development of philosophy.

As a result, Arabic-language philosophy did not disappear without a trace - it became the property of Western European countries. While in the East the natural-

istic and rationalistic elements of philosophy were more and more pushed aside by mysticism and theology, in the West the advanced philosophy of the Eastern Peripatetic was not only mastered, but also enriched. Based on the achievements of the past, a qualitatively new civilization arose, and with it the philosophy of a new world. The ideas of Avicenna, al-Farabi and Averroes formed the basis of Latin Averroesism, thereby preparing fertile ground for the development of materialism and atheism of the Western Renaissance, including the Northern - English - Renaissance (XVI century).

In France, the philosophy of Eastern Peripatetic first took root in Chartres (10th century): not only the materialistic views of Ibn Rushd and his like-minded people were propagated here, but also the natural scientific achievements of thinkers of the Central Asian cultural world. At the University of Paris, a school of Latin Averroesism was formed, led by Sieger of Braband and John of Gendun. The influence of the Eastern Peripatetic here manifested itself in the most important issues of worldview: the question of the relationship between God and nature, the relationship between nature and human thinking. Ibn Rushd's thesis about the eternity of the world was used by Sieger of Braband in his philosophy, which affirms the reality of material existence, the eternity of matter and its movement. In defending this view, Seager himself claimed that he relied on the philosophy of Aristotle and his commentator Ibn Rushd; the influence of the latter on Sieger of Braband is also confirmed by the fact that Latin Averroesism resolves the issue of universals from a materialist position.

Of course, the influence of the philosophy of the Eastern Peripatetic on the West was not limited to the University of Paris. The achievements of the natural scientific thought of the brilliant thinkers of the East also became the property of the West: they were accepted, further developed, synthesized and raised to a qualitatively new level. In this matter, the Oxford University of England played a significant role in the person of its outstanding representative - the Averroes follower Franciscan Roger Bacon (1214-1292), whose activities took place both at Oxford and Paris universities, where there were many followers of the teachings of Averroes.

Being an experimenter, R. Bacon believed that in science the decisive voice belongs not to the authors of scholasticism, but to experience and mathematics. As an innovative natural scientist who called for the creation of experimental sciences, he said that knowledge begins with experience. Science must be based on experiment and mathematics, and move from authorities and their opinions to real things

and spend more time studying nature. R. Bacon recognized two ways of knowledge:

1) Through evidence and

2) Through experience.

But evidence in itself does not provide, he argued, a complete solution to the question until the truth of the solution is confirmed by experience. No matter how good syllogisms are, he said, they must be tested empirically.

Roger Bacon studied the laws of reflection and refraction of rays and was engaged in the manufacture of optical instruments; he also expressed many ideas that anticipated later discoveries. It can be argued that he to some extent generalized the achievements of natural science of his era. His philosophy "in its main features is related, if not identical, to the ideas of Eastern Peripatetic"[83].

Roger Bacon was interested in the same range of issues as his predecessors, and posed and solved them in approximately the same way. For example, R. Bacon saw the task of logic in the study of the rules of reasoning and considered it as a section of the doctrine of method. The doctrine of obstacles to the knowledge of truth (admiration for the false and authority, the habit of the old, the prejudices of the ignorant and the pride of imaginary wisdom) served as the successive source of Francis Bacon's doctrine of "idols" (ghosts or prejudices). For example, according to Roger Bacon, universals exist only in the individual and do not depend in any way on the soul; only the individual is real, which contains the general; matter and form exist in unity, and form, as the quality of an object, is determined by matter. Roger Bacon solves not only these, but also other questions of philosophy in the spirit of the Eastern Peripatetic, the spirit and letter of which spread so widely in the West that the head of the Florentine Academy, Marsilino Ficino, said: "Almost the entire universe occupied by the Peripatetic is divided into two parties - Alexandrian and Averroist…. Both of them fundamentally destroy faith and deny God's providence in people"[84].

As we indicated above, the talent of the experimental philosopher Roger Bacon was closely connected with two European universities - Oxford (England) and Paris (France), where there were many followers of the teachings of Averroes. However, the area of influence of Averroesism in Europe was not limited to these two centers of science and advanced philosophical thought. It was from here, where the center of the struggle of the philosophy of Latin Averroesism with orthodox peripatetic and with apologists of Augustinianism and theology of the church was located, that many figures of this trend in Italy came out (Marsilius of

Padua, Agostino Nifo, Alessandro Aquillini, Taddeo de Parma, Angelo d'Arezzo, Cesare Cremonini) and Germany (Meister Eckart)[85].

From the second half of XIII century, Sicily served as one of the most important channels for the penetration of Eastern philosophy into the West, where the cultures of the Arabic-speaking, Greek and Latin peoples were mixed as a focal point. Mikhail Scott, the translator of the works of Aristotle and Ibn Rushd, and Arabic-speaking and Jewish scientists shone here. Questions about the eternity of the material world, about the mortality and immortality of the soul, about the relationship between philosophy and theology - these are the range of questions that worried the minds and thoughts of these scientists. The Italian Agostino Nifo, a representative of Averroesism, defended the theory of the unity and immortality of universal reason. Alessandro Aquillini adhered to approximately the same position. As you can see, the influence of Eastern Peripatetic on the philosophical thought of Italy played a significant role in the establishment of the scientific natural sciences of the Italian Renaissance[86]. And the entire process of development of the culture of the Italian Renaissance testifies to the great importance of the assimilation of Eastern culture in art, philosophy and science. So, the influence of the East on this culture can be found not only in its individual branches, but throughout the whole complex. This is explained, first of all, by the rich and multifaceted content of Eastern Arabic-language culture and philosophy, the universality and comprehensiveness of the culture of the Renaissance with its focus on knowledge of man and nature in all their manifestations.

The spread of Eastern Peripatetic in the countries of the Medieval West is a significant milestone in its history. Additional evidence of this is the fact of the penetration of peripatetic thought into Germany in the person of Meister Eckart (d. 1327), a German mystic pantheist. His adherence to the teachings of Ibn Rushd ("The world has existed from eternity") is recorded in a document accusing him as a heretic, emanating from the Pope. "The world," wrote Eckart, "has always existed. After all, there was no time in which the world did not exist or when the world did not exist" [87]. In the spirit of Ibn Rushd, he argues that "matter and form are two principles, but they are one becoming and one being, and since they constitute one being, they cease to be two beings»[88].

Such was the succession between the philosophy of the Arabic-speaking world and the philosophy of Germany in the first half of XIY century.

We can conclude that the materialistic origins of Eastern Peripatetic, the original interpretation of the teachings of Aristotle, constituted the essence of the progressive line of continuity in philosophy that went from East to West. But we

should not forget that in the West a reactionary interpretation of the philosophy of the ancient and Arabic-speaking world has also matured. After all, orthodox Christianity, first of all, needed a philosophical substantiation of its dogma, and its theologians needed to philosophically substantiate their own worldview in the face of the danger posed by the natural science of the East, which had taken possession of the advanced minds of the West.

The first orthodox scholastic who used the teachings of Aristotle and the Eastern Peripatetic for the philosophical substantiation of Christian dogmatic was the English Franciscan Alexander of Gales (1170-1245). Later, more significant ideologists of Christianity appeared who created entire ideological systems for the church. Among them is Albertus Magnus (1193-1280), a Dominican, nicknamed by his contemporaries "Aristotle's monkey" for his admiration for the authority of the Stagiritus. If this refers to the content of the philosophy of Albertus Magnus, then the form of its presentation is entirely borrowed from Ibn Sina, who composed commentaries and paraphrases on the works of Aristotle. The same can be said about Albert the Great's student, the Dominican Thomas Aquinas (1225-1274), who also connected the Christian doctrine as interpreted by Augustine with the philosophy of Aristotle. His philosophy was a reaction to the philosophy of Ibn Rushd and the Latin Averroes's.

This was the historical highway along which world science progressed. The bridge of succession between the classical philosophy of the Greco-Romans and the philosophy of the Renaissance was the Arabic-language philosophy of IX-XIII centuries. It is necessary to emphasize the special role of the Eastern Peripatetic in this process, and, therefore, in the development of all human civilization. And there is no doubt that Arabic-speaking scientists had an extremely fruitful impact on the development of philosophy as a science.

And since the word "philosophy" for two thousand years (from YII century BC to the XYII century AD) was understood as the search for the most general laws of existence through theoretical understanding of the functioning of all spheres of nature and social life (mathematics , geography, physics, poetry, ethics, rhetoric, astronomy, medicine, literature, etc.), then without a doubt we can conclude that Arabic-speaking thinkers made their worthy contribution and became equal co-authors together with scientists of ancient Egypt, India, China, Greece and Rome, in the development of civilization, and they experienced the most difficult period for freethinking in the Middle Ages.

CONCLUSION

So, Central Asian philosophical thought and science of the IX-XIII centuries is a natural stage in the development of European and world culture as a whole, a stage that had its own specific, inimitable typological features for those times. To isolate them, as the study showed, the following factors served as an important guideline:

a) in the region of IX-XIII centuries there was a stable linguistic and religious community within the framework of a single state entity: despite all the multi-ethnicity, the Caliphate had one main ethnic core - Muslims, and the Arabic language predominated in its cultural life;

b) Muslim religion dominated here and, in general, stable statehood and centralized government were always preserved;

c) Central Asian philosophical thought of IX-XIII centuries - in comparison with medieval Europe - it was distinguished by a stronger connection with science, and the spirit of rational thinking and common sense were more strongly expressed in it;

d) both in its geographical, ethnic and economic position, Central Asia was a kind of "golden bridge" between East and West, and in the cultural and philosophical development of Europe in the Middle Ages, it was a connecting link between East and West. At the same time, a fruitful synthesis of their cultures took place.

As for the philosophy of the region, in its development, it came into contact with ancient, primarily Greek, culture and, thus becoming a continuator of the teachings of Aristotle and a systematizer of the natural sciences of its time, the philosophical thought and science of the period of the Muslim Renaissance contributed to mutual enrichment of the cultures of East and West and, thereby, accelerated the development of Renaissance humanism as a pan-European phenomenon.

Therefore, the first typological feature of Central Asian philosophical thought of IX-XIII centuries is a synthesis of classical Greco-Roman and Eastern elements in the sphere of spiritual life of society. However, this synthesis always retained a purely eastern basis. Medieval Muslim philosophical thought seems to want, but cannot throw off the beauty and brilliance of ancient culture, and everything again and again turns to this inexhaustible source.

Hence, the second important typological difference of this philosophical thought is, in our opinion, the preservation here on a significant scale of the cultural and philosophical heritage of antiquity. The objective historical pattern that gave rise to this typological feature was, of course, the main trends in the social and po-

litical development of the Caliphate. At the same time, the problem of cultural and philosophical heritage, in particular the heritage of antiquity played a primary role.

The degree of stability of the elements of antiquity in the development and deepening of the philosophical thought of the East was enviable. The spiritual values created by the Greco-Roman civilization, transferred to the cultural soil of the ancient land of Uzbekistan, as a rule, were subjected to deep interpretation here and began a new life, as it were, acquiring the features of national creative principles.

And almost everywhere new ideas were born; new philosophical, theological, political, ethical and aesthetic views were formed. Not just continuity, but the ideological constant struggle between the old and the new - this is the dominant feature of the cultural and philosophical life of this period.

The traditions of ancient civilization in general and its philosophical heritage in particular served as the basis for the further development of humanistic ideas in Central Asia in IX-XIII centuries, and transferred to the West, they largely fertilized European culture and philosophy of the Renaissance.

NOTES:

[1] The interpretation of this term is given by Aristotle in his work "On Interpretation".

[2] Соколов В.В. Спиноза. – М., 1973.

[3] Groen J.J. Spinoza: Philosopher and Prophet. – In: Spinoza on Knowing, Being and Freedom. Assen, 1974. P.78.

[4] Конрад Н.И. Запад и Восток. – М., 1972.

[5] Гегель. Система наук. Часть первая. Феноменология духа.- М., 1959

[6] Quote according to: Черняк В.С. Генезис классической науки (По поводу исторической концепции А.Койре)// Вопросы философии. –1976.- № 10. - С.42.

[7] Интерпретация как историко-научная и методическая проблема. - Новосибирск,1986;

[8] Герменевтика: история и современность. – М., 1985; Пазолини Б. Соотношение эпистемологии и герменевтики в неопрагматизме Р.Рорти: Дис…канд. филос. наук. – Новосибирск, 2005.

[9] Gadamer H.-G. Rhetorik, Hermeneutik und Ideologiekritik. Metakritische Erlauterungen zu «Wahrheit und Methode»- Theorie –Diskussion. Frankfurt am Main, 1971.

[10] Lee J.J. Why Go Astroy. – In: Language, Meaning and Maturity. Selection from ETC (A Review of General Semantics). 1943-1953 (Ed. by Hayakawa).N.-Y., 1972. P. 42-49.

[11] Гейзенберг В. Что такое «понимание» в теоретической физике? // Природа. – 1981.- №4. - С. 77.

[12] Потебня А.А. Из записок по теории словесности. -Харьков: Б.И., 1905.

[13] Иванов В.П. Человеческая деятельность – познание- искусство.- Киев: Наукова думка, 1987.

[14] Interpretation as a historical, scientific and methodological problem (Novosibirsk, 1985), where attention is focused mainly on the role of interpretation in the methodology of the natural sciences, due to the recent expansion of the hermeneutical approach.

[15] The term "meaning" is interpreted by us both as the meaning and as the reference of the interpreted phenomenon. Clearly, this view of meaning is vulnerable to criticism from those who treat meaning as either sense or reference. However, until now there are no generally accepted arguments in favor of the first or second point of view. Of course, a more subtle analysis will make it possible to distinguish the

forms of the interpretation procedure for cases of establishing the meaning and reference of the object of interpretation.

[16] Современная Западная философия. Словарь. – М.: Политиздат, 1991. -С.235-236; Parret H. Context of Understanding - Amsterdam, 1980, P.1-10; Apel K.-O. Intentons, conventions and reverence to things: dimension of understanding meaning in hermeneutics and analytic philosophy of language. -1n.: meaning and understanding. Berlin - N.-Y.,1981, P.79-111.

[17] Герменевтика: история и современность. - М.: Мысль, 1985; И.В.Бычко, К.Шадманов и др. Методологический анализ историко-философского знания. - Киев: Высша школа, 1984; Гайденко П.П. Хайдеггер и философская герменевтика // Новые течения философии в ФРГ. - М., 1986; Texthermeneutik: Aktualitat, Geschichte, Kritik. Paderborn, 1979; Hermeneutics and Modern Philosophy. N.-Y, 1986.

[18] Крымский С.Б. Научное знание и принципы его трансформации. – Киев, 1974. -С. 110.

[19] Тульчинский Г.Л. Интерпретация и смысл.// Интерпретация как историко-научная и методологическая проблема. - Новосибирск, 1986. -С. 33.

[20] The terms were introduced by G. Kempel and P. Oppenheim: Explanandum (lat.) - that which is to be explained - is a set of provisions that reflect the object being explained. Explanans (lat.) - "explaining" a set of explanatory provisions.

[21] Крымский С.Б. Opus cit. - P. 3.

[22] Иванов Г.М.Исторический источник и историческое познание (Методологические аспекты). – Томск, 1973. -С. 167-168.

[23] Аверинцев С. Греческая «литература» и ближневосточная «словесность» (Два творческих принципа)// Вопросы литературы. - 1971. - №8. - С. 46.

[24] Гиляров А.Н. Источники о софистах. Платон как исторический свидетель. Т.I – Киев: Б.и., 1891. -С.5.

[25] Ibid. - p. 283.

[26] Крымский С.Б. Opus cit. - P. 61.

[27] Ойзерман Т.И. Проблемы историко-философской науки. – М.: Мысль, 1969. -С. 108.

[28] The cumulative development of philosophy is understood here in the simplest and naive sense of the word: each new philosophical concept only adds to the mass of previously created concepts, increasing the overall diversity of possible worldview systems. And it lives as long as there are people whose spiritual make-up it corresponds to." (Философское сознание: драматизм обновления. - М., 1991. -С.118).

[29] An analysis from the standpoint of a systematic approach of the most typical concepts of the meaning of a sign available in the specialized and philosophical literature in order to derive, on the basis of their generalization, the definition of the general scientific concept of "meaning of a sign" is given by A.P. Khmeleva in the book "System approach in the study of the meaning of a sign (historical- methodological aspect)" // Интерпретация ..., Новосибирск,1986. -С.48-55).

[30] It is no coincidence that we put the expression "carries in itself" in quotation marks, because it does not accurately determine the relationship of the text to the thought expressed by the author through the text.

[31] Бахтин М.М. Проблема текста. Опыт философского анализа.//Вопросы лит-ры. –1976. -№10. -С. 127; Богданов В.В. Понятие субстанции в классической европейской философии: Дис… докт. филос. наук. - СПб., 2004. –С.4-10.

[32] Библер В.С. Мышление как творчество. - М.,1975.- С. 54.

[33] Философский энциклопедический словарь. - М., 1983. -С.797.

[34] Майоров Г.К. Судьба и дело Боэция //Боэций. Утешение философии. – М.: Наука, 1990. -С. 316.

[35] Федчук Д.А. "Сущность" и "существование" у Фомы Аквинского: Дис…канд. филос. наук. – СПб., 2003. –С.4-20.

[36] It is the convenience of using the term that explains another historical paradox - the naming of numbers as Arabic. The Europeans borrowed the decimal number system through the ancestor of the Uzbeks, al-Khorezmi, and, due to his supposed affiliation with the Arabs, they called these numbers Arabic. The division of numerals into Arabic and Roman is generally accepted today, although in truly Arab countries these "Arabic" numerals are not used. Likewise, the philosophy called "Arab", in reality, personified the achievements of scientific thought, adapted to the requirements of Islam and developed on the basis of the genesis of the cultures of various regions and peoples that entered the caliphate. (See below: Кабулов В.К., Файзуллаев А.Ф., Назиров Ш.А. Ал-Хорезми, алгоритм и алгоритмизация. – Т., 2006. –С. 7)

[37] Unique masterpieces of our culture. Resources from our great scholars in British Libraries. - London, 2002.

[38] Кондорсе Ж. Эскиз исторической картины прогресса человеческого разума. М., 1936. С. 113; 127.

[39] It is known that the works of Ibn Sina had such an impact on R. Bacon that he outlined his impressions of them in a number of letters addressed to Ibn Sina himself (See below: Бернал Д. Ж. Наука в истории общества. - М., 1956. -С. 167)

[40] Чалоян В.К. Opus cit. - p. 182-183; Ахундов М.Д. Концепции пространства и времени: истоки, эволюция, перспективы. - М.: Наука, 1982. - С. 124; Сирочев Ф. Масъалохои фалсафаи хасти дар китоби «Начот»и Ибни Сино.- Душанбе: Дониш, 1980. -С. 133; Рахматуллаев Н. Философские взгляды Ибн Сино в книге «Указания и наставления». – Душанбе: Дониш, 1980. -С.83 Сулейманова Ф. Восток и Запад. –Т., 2001. -С. 210; World Book Encyclopedia. –N.-Y.Vol.2.1996. -P.19.

[41] Леви-Провансаль Э. Арабская культура в Испании. М., 1967. -С. 57-58; Крачковский И.Ю. Арабская культура в Испании. М., 1937. -С. 11-12.

[42] Горфункель А.Х. Постоянство разума/ Свободомыслие Пьетра Помпонацци// Помпонацци П. Трактаты. - М., 1990. -С. 6.

[43] Комилов Н. Тафаккур карвонлари. - Т., 1999. -С.57-59; Голованова В. Г. Курс лекций по основам философии. – Т., 1999. -С. 79; Хайруллаев М. М. Абу Наср ал-Фараби. – М., 1982. -С. 252-269; Рассел Б. История западной философии. – Новосибирск, 1999. -С. 393-401.

[44] Голенишев-Кутузов И.Н. Данте и предвозрождение. Литература эпохи Возрождения. - М., 1967. -С. 60.

[45] Монтгомери У. У. Влияние ислама на средневековую Европу. -М., 1976. - С. 82.

[46] Dietirici F. Die Philosophie der Araber im. 9, 10 Jahrhunderten. 4. Buch, Logik und Psychologie. Leipzig. 1868. S. 34.

[47] Гюи. Влияние крестовых походов на западную цивилизацию// Ж. Атеней. - 1858. -№24. -С. 513 – 514.

[48] Сулейманова Ф. Opus cit. -p. 188-189.

[49] Маршак Б. И. Согдийское серебро. - Л., 1971. -С. 88.

[50] Бернал Дж. Наука в истории общества. - М., 1956. -С. 170.

[51] Конрад Н.И. Средние века в исторической науке. Избр. труды. - М., 1975. - С.217.

[52] When the famous scholar-vizier of the Buyid dynasty in Mesopotamia, As-Sahab Ibn Abbad (d. 995), became acquainted with the Andalusian anthology of the poet and writer Ibn Abbad Rabbih (d. 940), in which he expected to find mainly Spanish materials, he had to characterize this collection, not without irony, with a phrase from the Koran: "This is our product, returned to us." (Крачковский И.Ю. Избр. Соч. –М.-Л., 1956, Т.2. -С. 470-471.)

[53] In his book Heritage of Islam, Professor Guillaume notes that orthodox Muslim authorities were no better disposed towards poetry, romances, music and dance,

which the Sufis emphasized, than Christian bishops. (Идрис Шах. Суфизм. -М., 1994. -С.9.)

54 Ибн Туфейль. Роман о Хайе, сыне Якзана. Пг., 1920. -С.39.

55 Ибн Рушд. Опровержение опровержения.// Избр. произведения мыслителей стран Ближнего и Среднего Востока IX-XIV вв. -М.,1961. -С.413.

56 The East preserved and transferred to the West the most important monuments of the philosophy of the ancient world and Aristotle; First of all, Europe became acquainted with the philosophy of Aristotle through the Eastern Peripatetics. The works of al-Kindi were known to the West already in the 10th-11th centuries, in the 12th century they already knew Farabi and Ibn Sina, and in the middle of the 13th century many works of Ibn Rushd were translated into Latin. [Чалоян В. К. Opus cit. p.175; Рахматуллаев Н. Opus cit. p.83; Сирожев Ф. Opus cit. p. 133].

57 The greatest mind of his time, Roger Bacon (XIII century), as noted above, admits that the formation of his philosophical views was beneficially influenced by the philosophy of the East with its interpretation of Aristotle (Чалоян В. К. Opus cit. -p. 154; Камилов Н. Opus cit. -p. 57-58).

58 Турор У. Тасаввуф тарихи / С. Раъфиддин тахрири остида. – Т.: Истиклол, 1999. – Б. 126.

59 Чалоян В.К. Opus cit. -p. 173.

60 Гердер. Идеи к философии истории человечества. – М., 1977. -С. 473-477; Неъматов Х. Тажалли, тасаввуф, билишни ўрганиш масалалари. // Ўзбек тили ва адабиёти. -1993. - №2.-Б. 27-30.

61 Идрис Шах. Opus cit. -p.12-15.

62 Ibid. -С. 22

63 It is known that Ibn Tufail himself admitted that he borrowed the idea from Ibn Sina ("Hayy ibn Yaqzan"). In the introduction, Ibn Tufail emphasizes the ideological connection of his work with the work of Avicenna (Badawi. Histoire de la philosophie. V. 2. 1972. P. 724).

64 Голованова В. Т. Курс лекций по основам философии. -Т.: Б.и., 1999. -С. 80.

65 Бертельс Е.Э. История литературы и культуры Ирана. – М.: Наука, 1988. -С. 246; Густав фон Грюнебаум. «Рисола фи-л-'ишк» Ибн Сины и куртуазная любовь // Арабская средневековая культура и литература. –М.: Наука, 1988. – С.191-198.

66 Translation activities were especially emphasized by the caliphs Khorun ar-Rashid and al-Mamun; the latter, the founder of the Baghdad Academy, laid the

foundation for a "school of translators" whose task was to study and translate the works of Greek philosophers.

[67] For example, a Persian with an unusual name for Iranians, Pavel, wrote an essay on Aristotle and presented it to Khosrow Anushirvan.

[68] The high culture of the representatives of this civilization can be judged by their great love for books, work and personality. Caliph al-Hakim II purchased one manuscript for a thousand gold dinars; correspondence between the founder of the Baghdad Academy, Caliph al-Mamun, and the Emperor of Byzantium, Theophilus, regarding the invitation of the famous Byzantine mathematician and astronomer Leo, an Armenian by nationality, to Baghdad is also known.

[69] Ал-Кинди. О первой Философии. // Избр. произведения мыслителей стран Ближнего и Среднего Востока IX-XIV вв. М., 1961. -С. 57.

[70] Ibid. - p. 41.

[71] Ibid. - p. 107.

[72] Чалоян В.К. Opus cit. -p. 158.

[73] Хайрулаев М.М. Абу Наср ал- Фараби.-М.: Наука, 1982.-С. 62-63.

[74] Трахтенберг О.В. Очерки по истории западноевропейской средневековой философии. М.,1957. -С. 57; Сулейманова Ф. Восток и Запад. -Т., 2001.-С. 23.

[75] Сагадеев А.В. Ибн Сина (Авиценна). - М.: Наука, 1980. -С. 208.

[76] Идрис Шах. Opus cit. -Р. 178; Шамолов А.А. Философско-теологические воззрения Газали: Дис… докт. филос. наук. –Душанбе, 2003.

[77] Idris Shah points out that less than 50 years after his works appeared, they had already had a huge impact on Jewish and Christian scholastic thought. He not only brilliantly anticipated the ideas of John Bunyan's "Holy War" and "The Pilgrim's Progress" (England), but also influenced Ramon Marti, Thomas Aquinas, Pascal and many other more modern thinkers (Идрис Шахс. Opus.cit. -p.176-177).

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Addenda I

FROM THE HISTORY OF PHILOSOPHY

It is known that...

... **Boethius,** "the last Roman and the first scholastic," was a prominent statesman of the Roman Empire during its decline, and a major translator of ancient literature. Falsely accused of treason, he was imprisoned and executed at the age of 43. Boethius gained greatest fame thanks to his work "The Consolation of Philosophy" written during a long illness. It solved the problem of the relationship between human free will and divine predestination.

... **Augustine the Blessed** was from the family of a Roman official. His parents had different worldviews: his mother was a convinced Christian, and his father professed a pagan religion. In his youth, Augustine became keenly interested in Roman philosophy and literature. Having moved from North Africa to Rome, he founded a school of rhetoric (the art of eloquence) there. Having converted to Christianity, he became a passionate preacher. Augustine's spiritual quest was expressed in the autobiographical "Confessions" he wrote (30 books), where the author reveals the acquisition of faith in God as overcoming the heavy sleep of the mind and the transition to peace of mind.

... **Bernard of Clairvaux** came from a famous knightly family. He was a deeply religious man and opposed to any deviations from the official doctrine. In the monastery that he founded, there was a strict regime and hard physical labor. Bernard is an active religious preacher and passionate speaker, one of the organizers of the second crusade (1147 - 1149). He was called the "religious genius" of his age and during his lifetime he was canonized. Bernard's mystical teaching had many supporters and followers.

... **Albert the Great** - German philosopher and theologian, Count, bore the honorary title of "universal doctor" for his very extensive knowledge. He was the teacher of Thomas Aquinas himself, the central figure of medieval philosophy. In fact, Albertus Magnus was the first to try to adapt the teachings of Aristotle to the needs of Christian dogma. He taught theology at universities, held the ecclesiastical title of bishop, and spent the last years of his life in a monastery.

... **Pierre Abelard** lived a very interesting and dramatic life, which he described in his book "The Story of My Disasters." A young and youthful philosopher, he had a long love affair with his student Heloise. They had a son, after which they got married secretly from their relatives. Eloise's uncle hired a servant who castrated Pierre, after which the couple went to the monastery. Subsequently,

Abelard's life was spent in wanderings and persecution by the church. In the philosopher's treatise "On Divine Unity and Trinity," the church saw the presence of heresy and insisted on the destruction of this work. Abelard was sentenced to "eternal silence" and his books were repeatedly burned.

... **John Scotus** (Eriugena) was of Irish descent. Due to a number of circumstances, he immigrated to France, where he became actively involved in theology, translating the works of early Christian philosophers from Greek into Latin. His own work "On the Division of Nature" consists of 5 books, written in the form of a dialogue between teacher and student, characteristic of the middle Ages. For deviation from the official doctrine (the doctrine of human free will), Eriugena's book was condemned by Catholicism, and then completely sentenced to burning.

... **Ibn Sina** (Avicenna) had a good medical education and at the age of 17 he managed to cure the emir of Bukhara from a serious illness. For this, he received the right to use the rich court library, which helped him significantly expand and deepen his knowledge. Avicenna's creativity is multifaceted: medicine and psychology, philosophy, poetry, physics and mathematics, logic - in total he wrote more than 200 works. The thinker's main work, "The Book of Healing," consists of 18 volumes.

... **Giordano Bruno** At the age of 17 he became a monk. The doubts he had about his religious beliefs caused persecution from outside and Bruno fled from Italy to Switzerland, and later also lived in France and Germany. Returning to Venice, he was handed over to the Inquisition. From 1592 to 1600 he was in prison on charges of eight counts of heresy. Within a year (instead of the usual forty days), the Inquisition expected him to repent. At the last interrogation, Bruno stated that "he should not and does not want to renounce, has nothing to renounce, sees no reason to renounce and does not know what to renounce."

... **Thomas More** was born in the family of a London lawyer; he was elected as a member of parliament and was speaker (chairman) of the House of Commons, a chancellor. More had three daughters and a son. He was accused of treason and sentenced to cruel execution. Thomas More's head was cut off.

... **Nicolaus Copernicus** like many other thinkers of the Renaissance, he symbolized the contradictory nature of this era; while in church service, he was simultaneously engaged in scientific research: astronomy, medicine, law. Of course, the starry sky aroused his greatest interest. In astronomy he achieved the most obvious and recognized results. The calendar reform carried out in 1582 under Pope Gregory VIII became possible largely thanks to the astronomical discoveries of Copernicus. With

the work of the Polish astronomer, the idea of the privileged position of the Earth among other celestial bodies came to an end.

... Leonardo da Vinci fully demonstrated the energy of his universal personality in artistic creativity. One of the main concepts of his aesthetics is the concept of harmony, which allows one to embrace the entire subject under study, in the unity of all its parts and aspects. But for Leonardo, the main thing was still an accurate reproduction of the world, and therefore his art is, as it were, subordinated to science, striving for accuracy of image. This is also evidenced by the thesis of the thinker himself, "Art is science." Leonardo's paintings convey rigor of form and clarity of lines, but above all, quantitative proportions, so characteristic of scientific knowledge.

... Niccolo Machiavelli for 14 years he held an important public position: he was secretary of the Florentine Republic. After the overthrow of the Republican government and the restoration of tyranny, Machiavelli was arrested and exiled to his estate. Here he wrote his largest works: "The Governor", "Discourses and the first decade of Titus Livius", "History of Florence". His idea of a strong and tough ruler expressed the objective need to unite Italy and establish a republic, which Machiavelli considered the ideal form of government.

… **Erasmus of Rotterdam** (Desiderius Erasmus Roterodamus) was called a "Christian humanist" as he tried to combine the advanced traditions of ancient culture with the ideals of early Christianity. The real name of the thinker is Gerhard Gerhards, he is the illegitimate son of a priest and his maid, in his youth he was a monk of one of the monasteries in the Netherlands. Erasmus was engaged in literary creativity, trying to write only in Latin. He called his work "the philosophy of Christ," thereby emphasizing primarily the moral and philosophical content of Christianity, in contrast to its dogmatic and ritual side. In "In Praise of Folly," Erasmus showed himself to be a brilliant satirist, for which he earned the name "Voltaire of the 16th century."

… In his life, **Francis Bacon** had the opportunity to be a diplomatic worker, a lawyer, a politician (member of Parliament), Lord Chancellor of England and bear the title of baron, and become a famous writer. But at the end of his life he was accused of bribery, put on trial and subjected to a large fine, and deprived of parliamentary powers. After all this, his energy went into literary and philosophical creativity. The cause of his death was a common cold, which arose after he stuffed a chicken with snow, trying to experimentally prove that cold preserves meat from spoilage.

… **Galileo Galilei** was one of the founders of modern natural science. Contrary to the wishes of his parents to see Galileo as a doctor, he became familiar with mathematics while studying at the University of Pisa, and began teaching it here, receiving the chair of mathematics. He considered Archimedes, the ancient Greek mathematician and mechanic, to be his teacher. In addition to mathematics, Galileo's scientific interest also extended to astronomy, in which he made a number of major discoveries (discovered craters on the Moon, spots on the Sun, discovered the Milky Way) and inventions (designed a telescope). The accusations against Galileo were standard for their time: "To consider the Earth not to be the center of the Universe and not motionless is an absurd opinion, philosophically false and, from a theological point of view, also contrary to the spirit of faith."

… **Rene Descartes** was an outstanding mathematician and great philosopher. Being a military man, he was forced to frequently change his place of residence. At the same time, he was known as an "inconvenient thinker," and because of this, he also had to move from place to place. King Louis XIV himself forbade the philosopher to teach in France. Descartes changed his place of residence about 40 times. Only in the Netherlands, having received suitable conditions for creativity, he stayed for 20 years and created his main works here, including algebra, geometry, physiology, optics and mechanics. Only the problems of social life did not captivate him as a scientist. Descartes accepted the invitation of the Swedish queen and moved to Stockholm where he died of a cold. He was buried in a cemetery for unbaptized children.

... **Thomas Hobbes,** the son of a village priest and a peasant woman, he lived a long life - 91 years. During the English Civil War he immigrated to France and lived there from 1640 to 1651. Perhaps it was the turbulent events in England that prompted Hobbes to take up the problems of public life, which he did, first of all, in the work "Leviathan, or Matter, the Form and Power of the Church and Civil State." As it happened more than once in the history of philosophy, Hobbes's book was also persecuted and even banned by the church. This is not surprising, because in it the nature of the state was no longer interpreted from the standpoint of theology, but largely from the point of view of scientific knowledge of that time.

... **Benedict Spinoza -** the son of a merchant, he studied at a Jewish religious school, but did not graduate because he was forced to help his father run his business. Spinoza stood out for his desire for freethinking, for which he was expelled from the Jewish community of Amsterdam. For some time he lived in the village, earning his living by grinding optical glasses, an art in which he excelled a lot. In philosophy, he also declared himself quite convincingly, for which he was even in-

vited to become a member of the Royal Scientific Society. Returning from the village to The Hague, Spinoza became known as a bold atheist and enemy of religion. He died of tuberculosis before completing a number of works.

Addenda II

A BRIEF DICTIONARY-MINIMUM OF PHILOSOPHICAL TERMS

Axiology (gr.) is philosophical study of the nature of spiritual values of an individual, a social group, a nation, and society as a whole; the field of philosophical knowledge along with ontology, epistemology, ethics, etc.

Apathy (gr.) **-** a state of equanimity of spirit, when feelings do not interfere with the activities of the mind; one of the basic concepts of Stoic ethics, consisting in the requirement of liberation of the immortal soul from passions. According to the teachings of the Stoics, "passion" is an unreasonable, unnatural movement of the soul. The state of apathy should help a person in a meaningless and vain earthly existence to preserve his soul for subsequent immortal life.

Aporia (gr.) **-** a term that often denoted among ancient Greek philosophers a problem that was difficult to resolve or even could not be resolved. Aristotle gives a logical definition of aporia: it is "the equality (equivalence) of opposite conclusions."

Ataraxia (gr.) **-** the concept of ancient Greek ethics, denoting a calm, serene, free and harmonious state of the mortal soul of a person, focused on and enjoying all the joys of earthly life. Democritus, Epicurus and others believed that a person's happiness is in himself: in spiritual peace and inner harmony. The state of ataraxic is a reliable way to achieve this.

Hedonism (gr.) **-** the principle of substantiation of moral claims, according to which good is defined as that which brings pleasure. In a broader sense, the concept of "hedonism" is used to designate such ideas about the world, according to which the main driving principle in a person, inherent in him by nature and determining all his actions, is the desire for pleasure.

Hermeneutics (gr.) **-** the art and theory of text interpretation; arises in the Hellenistic era in connection with the interpretation and interpretation of classical texts (for example, Homer). In the middle Ages and the Renaissance, it was used as part of the interpretation of scripture. Since the 19th century, the devel-

opment of the so-called "free" hermeneutics began, not limited by the subject, the boundaries of the meaning of the text. In the 20th century, hermeneutics is not only considered as a specific method of the sciences of the spirit, capable of reconstructing the spirit of the culture of past eras, but also as a kind of ontology, a doctrine of being, in which the main thing is language, its understanding and interpretation.

Dialectics (gr**.**). In ancient times, this term denoted: 1) the ability to conduct an argument through questions and answers; 2) the art of classifying concepts, dividing things into genera and species. The most substantiated and generally accepted understanding of dialectics, formed in later eras, is the doctrine of the most general laws of development of nature, society and thinking, as well as a method of knowing the phenomena of reality through comprehension! Self-movement of an object based on internal contradictions; The concept of "dialectics" in this sense is absolutely opposed to the term "metaphysics".

Dichotomy (gr.) **-** in this text: a sharp division and contrast as completely different, contradictory and mutually exclusive two types, types of knowledge, namely, theoretical and evaluative, value-based.

Ideal (gr.) **-** the idea of the most perfect object (society, person, object, action, etc.), which is the ultimate goal of all aspirations and activities of the subject.

Idealism (gr.) **-** along with materialism, one of the main philosophical trends; comes from the primacy of the spiritual, mental, mental and the secondary nature of the material, natural, physical. The main forms of idealism are objective and subjective. The first one takes the impersonal universal spirit (Idea, Word Reason) as the fundamental principle of everything that exists. The second makes all reality dependent on the individual, his consciousness, thoughts, will, perception. When considering society, idealism proceeds from the recognition of the primacy of social consciousness in relation to social existence and absolutes subjective factors in history.

Hierarchy (gr.) - is a multi-level type of structural relationships in complex systems, characterized by orderliness and organization of interactions between individual levels. Hierarchy is a structural and functional differentiation that exists simultaneously with interaction.

Immanent (Latin) - is a property inherent in a particular object, phenomenon or process.

Interpretation (Latin) – is an explanation.

Irrationalism (Latin) - a philosophical position, a doctrine that insists on the limitations of the cognitive capabilities of the mind and thinking and recognizes intuition, faith, feeling, instinct as the main type of knowledge.

Cognitive (Latin) - knowable; here: internally inherent in accurate, logically consistent knowledge, epistemology.

Materialism (Latin) - along with idealism, one of the main philosophical trends; recognizes the primacy, objectivity, uncreateability and indestructibility of matter, existing outside and independently of consciousness and serving as the fundamental principle of reality. Materialism in different historical eras acquired different forms, but its opposition to idealism remained unchanged.

Meritocracy (Latin) - a concept in Western political science that refers to a society governed by a government composed of individuals elected on the basis of their individual merit and ability. Later, the concept of "meritocracy" began to denote a new principle of managing society, supposedly making it possible to eliminate bureaucracy and technocracy, as well as change the class structure of society as a whole.

Metaphysics (gr**.**) - a term that is constantly present in philosophy and is often filled with different content in different historical eras. There are two main semantic meanings. First: metaphysics, in accordance with the ancient tradition, is understood as the actual philosophical knowledge about the fundamental principles, the first principles of being. In this meaning, the term metaphysics is used as a synonym for philosophy. Second: metaphysics, metaphysical means the opposite of the dialectical philosophical method, based on a quantitative understanding of development, denying self-development. In this second sense, metaphysics is usually described as a speculative consideration of objects, divorced from life, without taking into account their deep connections, relationships, contradictions, and changes.

Objectification - the process of materialization in human activity of any mental structures, schemes, projects, ideas.

Alienation - an objective social process characterized by the transformation of both human activity and its results into an independent force that dominates him and is hostile to him.

Paradigm (gr**.**) - this term is used to denote a set of ideas, theoretical and methodological premises characteristic of a given field of knowledge or research, as well as a Model, a sample for solving research problems.

Propaedeutics (gr**.**) - a preparatory introductory course to any science, presented in a systematic and concise form; precedes a more detailed study of the relevant branch of knowledge.

Reflection (Latin) - for many philosophers, this is an understanding of what is happening in our inner spiritual world, the light of reason directed into the soul, consciousness, and the internal actions of consciousness. In this text, the term "reflection" is often used in a broader sense as a synonym for any in-depth understanding and research.

Synergetics (gr.) - a field of scientific knowledge in which, through interdisciplinary research, general patterns of self-organization and the formation of stable structures in open systems are revealed.

Syncretism (gr.) - original unity, inseparability.

Theology (gr.) - is theology or doctrine of God, a systematic presentation of the doctrine of a particular religion. In the strict sense of the word, theology can only be spoken of in relation to the beliefs of three religions: Judaism, Christianity and Islam.

Speculation - is a method of theoretical comprehension of truth, based on logical constructions not directly related to the facts of observation or experiment.

Universe (Latin) - is a philosophical term that denotes "the world as a whole" or "all that exists." However, the words "universe" and "world" are not always synonymous: the term "universum" is more often used to mean "the set of all worlds," which in turn is given different interpretations.

Esoteric and exoteric (gr.) - the term "esoteric" denotes an idea, a theory intended only for initiates or understandable only to specialists. In contrast, the term "exoteric" is used in the sense of "popular", "accessible to the non-specialist".

Elite - In philosophical concepts of various authors, the elite is understood as a small privileged part of society, which bears the exclusive mission of the leading force that predetermines the direction of development, its goals and prin-

ciples. Usually the "elite" is sharply contrasted with the "crowd", "mass", and the rest of the population.

Ecology (gr.) - is the science of relationships between organisms and their environment. In the 20th century, man, the biosphere and society as a whole moved to the center of environmental research. Currently, there is an active process of establishing such a scientific direction as social ecology.

Epistemology (gr.) – is a theory of knowledge, epistemology, theory of knowledge.

Eschatology (gr.) - is a religious teaching about the ultimate destinies of the world and humanity, about the end of the world and the Last Judgment.

Statism - is the concept of modern Western political science, meaning the active intervention of the state in the economic and political life of the country.

Addenda III

FROM THE HISTORY OF THE EVOLUTION OF EUROPEAN PHILOSOPHICAL THOUGHT

Each epoch is represented by such a large number of thinkers, philosophical schools and concepts that getting to know them, without exception, seems to be a very difficult and hardly advisable task. Therefore, the Appendix provides information only about some philosophers, whose contribution to the history of spiritual culture has not only stood the test of time, but is also very relevant today. Using this Appendix, any person with sufficient competence will always be able to interpret the most pressing questions regarding the history of philosophical thought of mankind and its most prominent representatives. When getting acquainted with the main epochs of the spiritual culture of mankind, one should always remember that these epochs are inextricably linked with the history of the East and Western, and Central Europe.

Antiquity (Greek) - the first in time and unique in its intellectual impulse stage in the development of the philosophical consciousness of mankind, covering approximately a thousand-year period of time (about YII century BC - about YI century AD) and all the main centers of ancient civilizations (Ancient China, Ancient India, Ancient Egypt, Babylon, Ancient Greece, Persia, Ancient Muslim

East). In a narrower sense of the word, the concept of antiquity is applied to the description of the features of the development of ancient Greek and Roman slave society, their philosophy and culture as a whole. The historical and enduring merit of ancient Greek philosophy lies in the fact that for the first time in the history of human thought, almost all the main philosophical problems and questions were realized and theoretically formulated, and that is, they found their adequate verbal expression and acquired a clear logical form. It is known that the thinkers of Ancient Greece not only identified, outlined and formulated a range of fundamental problems of philosophy, but also tried to solve them, offering a significant number of original approaches, subtle explanations, and deep interpretations. The main thing is to create the main supporting structures of the philosophical perception of the world, in the very fact of posing these fundamental problems and questions that have become classic and arise with primordial force before every generation of people, before every individual.

Seneca Lucius Annaeus (about 4-65 BC)

   - ancient Roman philosopher, poet and statesman, representative of Stoic Platonism; the most talented speaker of his time. Seneca studied grammar, rhetoric, philosophy in Rome, attended lectures by the Pythagoreans Sotion and Sextius, the Stoic Atalus, and the Cynic Demetrius. He belonged to the highest senatorial class. He was (49-54) Nero's teacher, hoping to educate a sage ruler and bring to life the idea of a "universal" city. He encouraged Nero's pleasures to maintain his influence. He discredited himself before the public with constant compromises; he was considered a liar and flatterer. As a result, he left the emperor's court, gave away all the wealth he had been given, and became a victim of Nero's tyranny. By order of the ruler, the teacher committed suicide. Philosophy for Seneca is not so much a system of theoretical views as a doctrine of achieving a moral ideal. Seneca's ethics are based on the idea of human improvement and the liberation of the soul from the body. The primary virtue is one that promotes moral progress and the ascent of the soul to God. The wisdom of life lies in freeing the soul from affects and lusts. Seneca's Stoic cosmism is associated with the theory of the universal state and citizen of the world. Justice is based on the principle of equality of all people in spirit. "A person is a sacred object for another person." Passions and vices are antisocial. Beneficence, according to Seneca, is what most of all binds the human race into a single community of citizens of the Cosmos.

Zeno of Kition (about 336- about 264 BC)

Zeno of Kition - ancient Greek philosopher, founder of Stoicism. The goal of Zeno's individualistic ethics is to outline ways to achieve a high moral society through the self-improvement of each individual. He considered the principle of "living according to nature" to be the foundation of morality. Zeno's teaching on virtue was an attempt to give his understanding of the ways to achieve freedom in a slave society.

Zeno of Elea (about 490-430 BC)

Zeno of Elea, an ancient Greek philosopher, one of the representatives of the Eleatic school, formulated a number of paradoxes that affect the minds of many people of all generations, right up to modern mathematicians and physicists. The most famous of his paradoxes are "Achilles and the Tortoise", "Arrow", in which the problem of the relationship between the inconsistency and consistency of being, movement and rest, consciousness and cognition, appearance and reality was first so thoroughly posed in its original form. Perhaps the newest paradoxical ideas in such a field of interdisciplinary knowledge as synergetics have many of their roots in the depths of Zeno's brilliant insights.

Democritus (about 460 - about 370 BC)

Democritus -is an ancient Greek materialist philosopher, the first encyclopedic mind among the Greeks, one of the founders of atomism, representative of the ethics of eudemonism. The actual philosophical research of Democritus is especially significant in the field of ontology (accounting for atoms and emptiness, the doctrine of natural, not divine origin and the existence of an infinite number of worlds in infinite space), in epistemology (the doctrine of thinking as a natural process, the relationship between the sensory and rational, etc.), in ethics and other areas. In his political views, he was a supporter of ancient democracy and an opponent of the slave-owning aristocracy. The ethics of Democritus are characterized by naturalism and rationalism, namely: wisdom is the highest virtue; reason is the criterion of moral behavior. Democritus allows for a choice of behavior and responsibility for it insofar as this behavior correlates with the laws established by man himself, and good, evil, justice, duty, shame, conviction take place only in relations between people. The main ethical principle leading to human happiness, according to Democritus, is moderation in everything, that is, the ethics of the "golden mean". For his fidelity to the scientific method of studying

all phenomena of reality, Democritus is highly valued both in past epochs and at the present time.

Socrates (about 469 - 399 BC)

Socrates - an ancient Greek philosopher, teacher of Plato, one of the founders of dialectics, specially studied the problems of human consciousness and thinking, as well as the nature and content of philosophical concepts. He paid special attention to the study of problems of ethics and moral development of the individual. He considered teaching a person the "art of living" to be the main purpose of philosophy. He defended a critical attitude towards dogmatic statements (Socratic "irony"). Socrates' eternal calls to man is well known: "speak so that I can see you," "know yourself." During his lifetime, and has remained for more than two thousand years, he was respected and loved for his courage, wisdom, modesty, wit, optimism and intellectual honesty.

Socrates, who is rightfully, considered the father of ancient ethics, assigned morality a primary role in society, considering it the foundation of a worthy life for every person. Difficulties in reconstructing the ethical position of Socrates are associated with the lack of a written heritage of his philosophical reflections, although records of the thinker's statements made by his students (Xenophon and Plato), as well as testimonies of contemporaries about the features of his life and death, have been preserved. All this allows us to judge the main provisions of his ethical teaching. Socrates did not accept the teachings of the Sophists due to their lack of a positive program. In contrast, the philosopher sought to formulate a system of stable and general concepts. This initial idea of Socrates is not accidental and functional. To solve this problem, Socrates used a special method, which was called inductive and which can be divided into five parts: 1) doubt (or "I know that I know nothing"); 2) irony (or identifying contradictions); 3) maieutic (or overcoming contradictions); 4) induction (or appeal to facts); 5) definition (or final establishment of the sought concept).

The method that Socrates used has not lost its significance today and is used, for example, as one of the ways to conduct scientific discussions. Ethics is designed to facilitate the comprehension and implementation of this attitude. Happiness means a prudent, virtuous existence. Thus, only a moral person can be happy. Socrates' eudemonic position is also complemented by his point of view about the intrinsic value of morality: morality itself is not subordinated to a person's natural desire for happiness, but, on the contrary, happiness directly depends on the moral character (virtue) of a person. In this regard, the task of ethics itself is clarified: to

help every person become moral, and at the same time happy. Socrates distinguished between the concepts of "happiness" and "pleasure." He raised the problem of free will. He considered the main virtues of a person: wisdom, moderation, courage, justice, emphasizing the importance of human moral self-improvement. In searching for ways to solve all ethical problems, he always took a rationalistic position. It is reason and knowledge that are the basis of virtue, i.e. each virtue is a certain type of knowledge. Ignorance and lack of knowledge are the sources of immorality. According to Socrates, the concepts of truth and good coincide. Perhaps, behind Socrates' statement that a scientist, a sage is not capable of evil, there is a deep thought: moral values only have important functional significance when they are recognized by man as true. He was executed. He consciously and courageously accepted it as the last argument in defense of the truth of the philosophical principles he proclaimed.

Plato (about 427 - 347 BC)

Plato - ancient Greek philosopher, founder of the system of objective idealism, author of over 30 philosophical works written in the form of dialogue and touching on many problems of ontology, epistemology, ethics, etc. He paid special attention to the doctrine of society (dialogues "State" and "Laws"), where he brilliantly guessed the role of the social division of labor, described the main features of the institution of statehood and argued that good government is impossible until rulers become philosophers or philosophers become rulers.

Plato's teaching is considered the first attempt to systematize ethical ideas, which were carried out by a philosopher on an objective-idealistic basis. Sharing the rationalistic principles of his teacher, Plato also set himself the task of formulating general concepts. Just like Socrates, he chose a deductive method of research for this. Socrates discovered a discrepancy between what is and what should be in the world. He revealed the contradiction between general moral views and their individual embodiments. Socrates was never able to find in the real world analogues of goodness and beauty in them. Plato continued to study this problem. Plato's ethical concept can be divided into two related parts: individual ethics and social ethics. The first is the doctrine of the intellectual and moral improvement of man, which Plato associates with the harmonization of his soul. The philosopher contrasts the soul with the body precisely because with the body a person belongs to the lower sensory world, and with the soul he is able to come into contact with the real world - the world of eternal ideas. The main aspects of the human soul are thus the basis of his virtues: rational - wisdom, affective - modera-

tion, strong-willed - courage. Human virtues thus have an innate character; they are special steps in the harmonization of his soul and ascent to the world of eternal ideas. In man's ascent to the ideal world lies the meaning of his existence. And the means to his elevation is contempt for the body, the power of the mind over low passions. Conditioned by these principles, the social ethics of the philosopher assumes the presence of certain virtues in each class. According to Plato's teachings, rulers should have wisdom, the warrior class should have courage, and the lower classes should have moderation. By using a rigid political as well as moral hierarchy in the state, the highest virtue can be achieved. This virtue is justice, which, according to Plato, testifies to social harmony. To achieve it, the philosopher argues, it is necessary to sacrifice the interests of the individual. Thus, in Plato's ideal society there is no place for individuality. It should be noted that the perfect state that the thinker depicted turned out to be very unattractive, not so much because of the spirit of intellectual aristocracy, but because of the disadvantage of having representatives of each class in it, since the "order" proposed by Plato in society would not bring anyone happiness. Thus, the key to understanding the essence of Plato's morality is the position that the content of individual existence must be socially significant. This idea of Plato, like his other ideas, was comprehended and developed by his student, Aristotle.

Aristotle (about 384 - 322 before BC)

Aristotle - ancient Greek philosopher, comprehensively educated scientist, encyclopedically educated; known as the founder of the science of logic, and a number of branches of specialized knowledge (astronomy, mathematics, music theory). He paid special attention to metaphysics, i.e., true philosophy according to his own designation, as well as ethics and psychology, mechanics and biology, problems of the political structure of society and others. Aristotle ethics. "Ethics" (the doctrine of morality) was understood by Aristotle as life wisdom, "practical" knowledge of what happiness is and what are the means to achieve it. Can the teaching of adhering to correct standards of behavior and leading a moral lifestyle be considered a science? According to Aristotle, "all reasoning is aimed either at activity or creativity or at the speculative". This means that through thinking a person makes the right choice in his actions, striving to achieve happiness and realize the ethical ideal. Aristotle argues that creativity and actions is not the same thing. Actions are inextricably linked with a person, with his activities, with free choice, with the general moral and legal norms of citizens, and creativity is aimed

at creating works of art. A person's moral activity is aimed at himself, at developing his abilities, his spiritual and moral powers, at improving his life, at realizing the meaning of life and purpose. In the sphere of activity that is associated with free will, a person confirms his behavior and lifestyle to his moral ideal, with views and concepts about what should be and what is, good and evil. This is how the philosopher defined the subject of science, which he called ethics. Aristotle's merits in the development of ethics are very great: he gave the name to this science, he owned the first ethical work, and he first raised the question of the independence of ethics, and built his theory of morality. His ethical teaching is characterized by logical analysis, the unity of the method of rational understanding of problems and their empirical confirmation, the social orientation of ethical thinking, and applied, practical significance. Speaking about the ethical aspect of the problem of the relationship between man and society, Aristotle tried to find ways of their harmonious interaction in the rational limitation by the individual of all his egoistic needs, orienting him towards the public good. Social harmony, the philosopher believed, should not suppress personal interests. Aristotle also considered happiness to be the highest good. Happiness, according to Aristotle, is a special state of satisfaction that a person receives from the virtuous activity he has performed. Morality and happiness must be linked. Aristotle argued that a person can achieve the highest satisfaction in life only by committing moral actions. He considered the main conditions on the path to happiness: moral and intellectual improvement, friendship, health and the presence of external goods, and an active civic position. In particular, Aristotle in his teaching developed themes about freedom of choice and responsibility in morality, the unity of ethics and politics, etc.

The Middle Ages

is a historical period dating from the collapse of the Roman Empire (Y century) to the emergence of early forms of capitalist society (XIII-XY centuries) and known as the era of feudalism. It is characterized by the unlimited dominance of religious ideology and the virtual oblivion of the ancient philosophical heritage. Enlightenment and education pass into the hands of the church, whose dogmas form the basis of all ideas about nature, the world and man. Philosophy has been subordinated to theology for a whole number of prisoners, or rather, for a whole millennium, and is one-sidedly used, first of all, to substantiate the tenets of religious faith. The literature describing this period of the existence of philosophy emphasizes the suppression of all forms of creative thinking, the violent transformation of philosophy into the handmaiden of theology. The most famous

names of this era: Augustine the Blessed, Aurelius (354-430), Pierre Abelard (1079-1142), Albert the Great (1207-1280), Thomas Aquinas (1225-1274), Nicholas of Cusa (1401-1464).

St. Augustine (354 – 430)

- one of the Latin Fathers of the Church and perhaps the most significant Christian thinker after St. Paul. Augustine's adaptation of classical thought to Christian teaching created a theological system of great power and lasting influence. His numerous written works, the most important of which are *Confessions* (c. 400) and *The City of God* (c. 413–426), shaped the practice of biblical exegesis and helped lay the foundation for much of medieval and modern Christian thought. In Roman Catholicism he is formally recognized as a doctor of the church. Augustine is remarkable for what he did and extraordinary for what he wrote. If none of his written works had survived, he would still have been a figure to be reckoned with, but his stature would have been more nearly that of some of his contemporaries. However, more than five million words of his writings survive, virtually all displaying the strength and sharpness of his mind (and some limitations of range and learning) and some possessing the rare power to attract and hold the attention of readers in both his day and ours. His distinctive theological style shaped Latin Christianity in a way surpassed only by Scripture itself. His work continues to hold contemporary relevance, in part because of his membership in a religious group that was dominant in the West in his time and remains so today.

Marcus Aurelius (121-170)

- Roman emperor, philosopher of the Stoic school. His only work, "Alone with Myself," contains reflections on morality, presented in aphoristic form, which he does not separate from religion. The basis of a person's moral behavior lies, according to Aurelius, in his mind ("inner genius"), which is a generation and part of the world's divine mind. The latter determines a harmonious, fair order in the universe, into which a person who follows his rational guiding principle must be included. From his point of view, the one who discards vain aspirations for external goods acts truly rationally and, therefore, morally, stands above passions and considers everything that happens as a manifestation of the world cosmic law. His ethics are deeply individualistic - a person's happiness and unhappiness does not depend on others. He considers that only deepening into oneself, comprehending the nature of the whole and realizing the transience of human life, thought and the inevitability of death help to achieve moral perfection.

Imbued with pessimistic motives, calling for humility and patience, the teachings of Aurelius influenced the formation of the ethics of Christianity.

Augustine the Blessed (354-430)

The idea of subordinating morality to religion is very clearly reflected in the work of Augustine the Blessed - a Christian theologian, bishop, one of the "fathers of the church" (among Catholics). He is considered one of the most significant representatives of the patristic era. The ethics of the thinker are characterized by awareness of God as the only source and measure of morality, an explanation of evil as the denial of good and deviation from divine instructions, a negative attitude towards human activity and denial of the moral fullness of the individual. In his work, a significant role is played by the understanding of each of the divine commandments in their relation to the world, which is closely related to ethics.

Augustine's treatises "On Free Will", "On the City of God", "On Grace and Free Will", "Confession" are devoted to ethical problems. According to the teachings of Augustine, a Christian performs every thinking act about the act of confession. This influences a person's moral consciousness, making him determined not only by the past, but also by the future, already existing in the eternity of retribution: punishment or bliss. But at the same time, this act is completely free, since in it life ends only mentally, life is still ahead and, by performing this or that act now, a person himself chooses both his future and his eternity. He developed the doctrine of the will, which became pivotal in the middle Ages, since it contained the ontological proof of the existence of God. In the work "On the City of God," the thinker defines the will as nature, which is the "spirit of life." This is the life-giving spirit, Augustine asserts, "The creator of every body and the spirit of every creation is God himself, a spirit in all respects uncreated." The will, in his opinion, confirms precisely the relationship in which it acquires its essence and quality. In Augustine, the idea of predestination is closely connected with the idea of foreknowledge (forecast); he proves it in close connection with the idea of free will. Predestination and fate are different concepts. Wisdom is the knowledge that makes the philosopher blessed. At the same time, his soul goes through a number of steps before reaching wisdom. These steps are first fear, then piety, and then knowledge (the difference between it and wisdom is that it cannot necessarily be aimed at good). The soul, having reached the limit of grace-filled knowledge, perceives insight, which contributes to the emergence of moral consciousness, or conscience. It is the basis that gives a universally necessary character to a person's ideas. Thus, conscience is the coordination of divine law and human moral atti-

tudes. Morality is an indicator of a certain type of being. A person can be free from evil, and, accordingly, from the problem of choosing between good and evil. In this case, he can be gracious, using not free will, but the gifts of God. Discussion of the ideas of predestination, fate, free will, and good became common throughout the middle Ages.

Pierre Abelard (1079-1142)

- French theologian and philosopher, representative of medieval freethinking. In his essay "Know Thyself, or Ethics," Abelard proves that a person, by free will, can not only sin, but also be virtuous. Conscience is a natural law inherent in all people and serves as a criterion of morality: an act according to conscience is not sinful. He rejects the value of the human person, its right to independence and happiness, and condemns the inhumanity of orthodox theologians, which is based on ignorance and intolerance.

Albert the Great (1193/1207- 1280)

- German philosopher, Dominican theologian, natural scientist, awarded the title "Doctor Universalis" ("comprehensive doctor"); the first major Christian successor of the tradition of Aristotelianism in the middle Ages. He wrote commentaries and "Paraphrases" on Aristotle, as well as the philosophical work "Summa Theologica". In an effort to harmonize theology and science, he believed the first to be a supernatural experience, and the second to be a natural experience, the lowest level of the first, constituted as a whole into a single universal knowledge. By asserting the creation of time and matter, he managed to combine scholasticism and Aristotelian physics. He distinguished between the "simple," the essence of which coincides with the source of its existence, and the "composite," the existence of which is not identical to its essence. He considered observation to be the main method of scientific research. Space, according to Albert, is a collection of forms filled with various forces. Reason is inseparable from feelings; cognition is a single process of interaction between sensory perception and thinking. The highest state available to man is dissolution in the contemplation of God. Union with God is possible through renunciation from the world by purifying our vision of Him from sensory images, logical categories and the actual idea of being, which holds Him among created things. The opposition between soul and body is illegal. A person's morality is not a product of his reason, but of conscience, which relates to practical reason.

Thomas Aquinas (1225-1274)

- a medieval Catholic theologian who abandoned the straightforward and sweeping denial of the ancient Greek philosophical heritage. Through a special interpretation of Aristotelian philosophy through the emasculation of its materialistic ideas, he contributed to a significant strengthening of Catholic theology, its reform and adaptation to changing living conditions. Founder of Thomism - the leading direction in Catholic philosophy. In 1879, the scholastic system of Thomas Aquinas was recognized by the encyclical of Pope Leo XIII as "the only true philosophy of Catholicism," the only true philosophy corresponding to Christian dogmas. Later this philosophy acquired the name "Neo-Thomism". The starting point of the ethical views of Thomas Aquinas was the recognition of the existence of God as the highest goal of a Christian, the goal towards which he should direct his entire life, all his deeds and thoughts. The ethics of Thomas Aquinas was based on the principles of Aristotle, but interpreted it in the context of Christian doctrine. Thomas Aquinas identified three parts of ethics: monastics, by which he meant the conditioning of human actions by a higher goal; economics, this concept included the virtues that are inherent in people as individuals; politics as civil behavior of people. And in his work "Summa Theologica" the thinker identified three main subjects of his philosophical research. This is God, the way to God, and Christ, who as a man is the way to God. The last two are the moral teaching and the teaching of salvation. They directly relate to issues of ethics, inseparable from metaphysics, since morality is a kind of continuation of creation. Thomas Aquinas believed that the will is oriented from the outside by reason, an external engine that gives it spontaneity and guarantees its freedom. God is such a mind. Morality is practically the organization of movement towards God. The significant abilities of a person thus become the interconnected will and reason. The rationality of the will lies in its purposefulness towards the highest goal, which is God. Freedom in Thomas Aquinas is interpreted through the arbitrariness of action. The will, which is doomed in union with the intellect to realize the choice of goals, is considered by the thinker from two different positions: as a desire for an established goal and as a need for the means necessary to achieve the goal. The will that has achieved its goal looks like pleasure. Thus, one of the main problems for Thomas becomes the correlation of human actions with good. But at the same time, not every action that a person performs, consisting of different spheres (reasonable, vegetative, sensory), was defined by Thomas Aquinas as strictly human. The humanity of an action will depend on how and to what extent it corresponds to the human form originally given by God. This means that the measure of the humanity of an action is the meas-

ure of its subordination to reason. Use it for evil, because through it God manifests himself in a person. Human virtues are all the abilities of the soul, namely: reason, will, desire. Closely connected with the doctrine of virtue in Thomas Aquinas is the doctrine of sin, which is presented to them as a deviation from good goals. The quality that characterizes a deviating will is called malice. Sin is a violation of laws. The severity of a person's sin depends on the sinful action. Perversion of the will is an expression of deep-rooted sinfulness, a vice. The main thing in the ethical teaching of Thomas is the assertion of the primacy of reason over the will, which was fully consistent with the intellectual orientation of the XIII century, while Thomas Aquinas supplemented his provisions with the idea that love of God is much more important than knowledge of God.

Nicholas of Cusa (1401-1464)

- the greatest philosopher of the early Renaissance. His philosophy is a unique phenomenon in the XY century, although quite understandable as a natural result of the development of previous philosophical thought and an expression of the needs of the spiritual and social life of his time. The very dynamics of social development brought to life the brilliant dialectical ideas of the philosopher from Cuza. All of Nicholas of Cusa's work is imbued with a thirst for knowledge - he tries to penetrate into the essence of existence, to find the key to the door behind which the truth shines. Nicholas of Cusa expressed the most fruitful dialectical ideas when analyzing reason (intellect) as the highest ability of the human mind, when analyzing all the powers of the mind in their indissoluble unity. Moving endlessly towards the object of knowledge, the mind performs its dialectical work. The philosophical ideas of Nicholas of Cusa, to the extent that they went beyond Christian theology and correctly reflected some aspects of the surrounding world and the inner world of man (and the principle of the coincidence of opposites, the idea of the unity of everything that exists, the idea of the connection of everything with everything, the recognition of the power of the human mind, the understanding of the dialectical nature the process of cognition were the result of a deep understanding of the surrounding life and past experience of human culture), are not only of historical interest, they can give impetus to more than one generation of materialist philosophers to develop complex problems of being and knowledge.

Renaissance

- a bright, expressive, relatively short, but outstanding era in the development of the culture of Western and Central Europe, covering mainly the XIY-XYI centuries. It is usually associated primarily with spiritual progress in Italy. This time is described as a transition period from the middle Ages to the New Age. Its main feature was a general impulse towards liberation from the centuries-old unlimited domination of the church and theology. In essence, it was the greatest progressive revolution in the history of mankind, an era that needed titans and which gave birth to titans in strength of thought, passion and character, in versatility and learning. The exponents of this new spirit of the era were outstanding scientists, painters, sculptors, poets, politicians, public figures - Nicolaus Copernicus, Pico della Mirandola, Leonardo da Vinci, Niccollo Machiavelli, Albrecht Durer, Martin Luther, Thomas More, Francis Bacon, Shakespeare and a lot others. The new trends most clearly manifested themselves in the position of humanism, as well as a natural, based on science and reason, and not on religion and theology, perception of the world. It would be naive to believe that in that distant era, immediately after more than a thousand years of dominance of the middle Ages, the great representatives of the Renaissance, and even more so the broad masses, could abandon religion. The uniqueness of this cultural era was that the titans of the Renaissance were the first to put forward new, humanistic ideals. Very subtly and, at the same time, decisively, they affirmed a new understanding of Christianity, containing at its core the free, dignified and creatively active personality of Man. The previous unambiguous understanding, imposed by coercion and repression, physical and moral reprisals against dissidents (the Inquisition), recognizing only the insignificance and sinfulness of man, was discarded by them. The creators of the Renaissance drew strength and energy for such a statement from the inexhaustible power of ancient philosophy revived through their efforts. Some of them resolutely rejected both the church and theology, however, both they and those who remained within the framework of Christianity gave a fundamentally new status and new content to their contemporary culture. Although they did not create special philosophical concepts, with all their lives, intense searches, research in science, painting, sculpture, poetry and other fields, with all their creativity they created and passionately defended a new philosophy of life. At its center is the power and strength of the human mind, the indestructibility of the human spirit, the beauty of his body, lofty thoughts and creative daring. The most outstanding representatives of the Renaissance amaze with their frantic passion for knowledge, for tireless creative work in a wide variety of fields, and their desire for ideals. All of them ardently and sincerely desired to be

equal members of the "Republic of Reason". They were able to tear man out of the state of humiliation in which the middle Ages kept him; they were able to make him the center of the Universe, the master of life, the creator of all values. The spiritual core of all the creations of the geniuses of the Renaissance is the hymn to man. In an incredible effort, they created unsurpassed masterpieces of culture. They reached the highest heights of creativity and depth of thought for their era. They passed on to new generations the strength of their unbending spirit, the heroism of the struggle against everything that is dead, obsolete, limiting and humiliating to man. The value of the life and work of all the creators of the Renaissance is immeasurably high for that and all subsequent eras. It is difficult to single out one of them without naming the other.

Renaissance philosophy

Since XIY-XY centuries, a number of changes have taken place in the countries of Western Europe, marking the beginning of a new era, which went down in history under the name of the Renaissance. This is the time when secular culture is being strengthened and its gradual separation from church-religious culture in its most diverse forms - from the rejection of scholastic scholarship in science and philosophy, the development of new means of artistic depiction of reality in art, to almost open opposition to intellectual and spiritual dictates churches. People rediscovered the value of earthly - not heavenly - life, the greatness of the beauty of nature and their unity with it. Man has significantly expanded his ideas about the world and ways of knowing it. This time is distinguished by a deep and comprehensive study of various areas of life and spheres of human activity from natural-cosmic, cultural-historical, socio-political, cognitive, legal and to aesthetic and moral. This is due, first of all, to the fact that in culture the idea of the highest value of knowledge for humans comes to the fore. This is the time of awakening interest in classical antiquity, a time in which the majestic unification of ancient and Christian culture took place. Philosophical thinking gradually became more independent and with greater courage acted critically in relation to church dogmas and the truths of faith. The further historical path of philosophy was the development of the values of ancient philosophy. The synthesis of philosophy, science and art is expressed in the idea of bringing man closer to nature. The philosophical mind strives to understand the structure of nature and to gradually subordinate it to the practical goals and needs of man. In understanding society, philosophy reflected the changes that occurred

in the social system. Representatives of Renaissance philosophy quite rightly see the origins of various vices of society in the ignorance and poverty of the human mind. Renaissance philosophers reflected on the problems of social order and social justice - the problem of equality, the problem of private property, its origin and influence on people's lives and on relationships in society, the problem of family and relations between generations. This is the period of separation of philosophy from theology, the authority of science increases, in philosophy the leading role is played by the problems of social and moral development of society, and the spiritual self-improvement of man.

Erasmus of Rotterdam (1469-1536)

The name of Erasmus of Rotterdam enjoys enduring fame in the history of European and world culture. Having creatively reworked the achievements of the humanities of the XY-early XYI centuries, Erasmus became one of the greatest humanists of the Renaissance, the ruler of the thoughts of an educated society at the time of the highest flowering of Renaissance culture and the eve of the Reformation. Erasmus's main goal was a humanistic reform of education and culture, on the basis of which he hoped to achieve the improvement of society, state, and church through peaceful means of enlightenment. He was distinguished by his constant interest in the tasks of moral education of man and society - in the "science of virtue." The main theme in the ethical works of Erasmus of Rotterdam was the problem of the relationship between faith and knowledge. The thinker does not oppose faith and knowledge: they are harmoniously interconnected. Knowledge is intended to strengthen faith and understand the Holy Scriptures. Erasmus strengthened the role of knowledge. The thinker equated the pagan culture of Ancient Greece and Rome with Christian culture. The second, in his opinion, arose on the basis of the first. In Erasmus, this tendency towards continuity of ideas is especially deeply and subtly indicated. He strove in his reflections for a harmonious combination of ancient and Christian moral and philosophical ideals. Therefore, Socrates, for example, was practically equated with Christ. In his book Domestic Conversations, Erasmus argued that "many sayings of the ancient pagans in their moral value approach the provisions of the Holy Scriptures."

Thus, Erasmus believes that knowledge is universal; it will not change its essence depending on the source. For faith, any knowledge is necessary if it corresponds to the spirit of Christianity. On the issue of the relationship between faith and knowledge, the thinker can be attributed to the concept of "two truths" or the concept of the duality of truth, which arose in the 12th-13th centuries. According

to this concept, the truth formulated by the human mind and relating to nature is the truth in philosophy (coinciding with science), while the truth of Holy Scripture is either not at all accessible to the human mind, or is only partially comprehended by it, and relates only to the human sphere morality, which is focused not on real earthly life, but on eternal life in posthumous existence. In the "Book of Ant barbarians" there are statements by Erasmus that scientists use evidence when researching a question, and piety is based on faith. But Erasmus is more characteristic of an orientation towards piety, that is, towards the sphere of human moral behavior, and towards knowledge.

Pico della Mirandola (1463-1494)

The spirit of the era, combined with its drama, can be better reflected than others in the fate of the Italian thinker Pico della Mirandola, in extremely complex, contradictory, socially and politically aggravated conditions, when the chilling breath of medieval theology with its categorical dogmas about the sinfulness and insignificance of man remained strong , Mirandola, at the age of 24, had the civil courage to call all his opponents to a pan-European debate, offering them his own theses "On the honor and dignity of man." The 900 theses proposed by Mirandola affirmed a new humanistic understanding of the essence, place and role of man in the universe. Mirandola's act, the price of which was his life, became essentially iconic, as it affirmed a fundamentally new system of spiritual values in European culture. Now the exponents and representatives of the "hidden wisdom" began to be not priests and religious preachers, not recluse scribes, not clergy, as was the case for many centuries, but diversely educated, critically thinking creative individuals. Consequently, it was a new philosophy of life and a new philosophy of man.

Michel Eyquem de Montaigne (1533-1592)

Rationalist philosophy during the Renaissance in France was introduced by the humanist Michel Montaigne, one of the greatest representatives of the European Renaissance and the author of the Essays, a work whose main idea was the idea of the supremacy of reason. He is a humanist philosopher of his era and the pioneer of a new direction in world literature - an essay that had a significant impact on the development of linguistic and cultural thought of the era and who is rightfully considered the last humanist of the Renaissance and the first moralist of the New Time. Montaigne's focus is on the "science of man." It was infinitely important for a person to know what is essential not only in relation to natural or social phenomena with all their diversity, but also, and perhaps above all, in relation to himself,

his inner world, and the spiritual worlds of other people. And this was not an idle interest, but a deep, constant, vital practical need. Without its permanent satisfaction, at least to a certain extent, it was impossible to evaluate human existence. Not someone from the outside, but the thinker himself, by his nature, according to his inner needs, always philosophizes, since he cannot help but think about himself in relation to the "other."

The fact that a person realizes his uniqueness in the world, and his mortality in the face of the eternal world forces him to come to an understanding of the basic connections between "I" and the rest of the "world." Montaigne's ethics echoes Epicurean ethics, according to which a person, on the one hand, must live unnoticed, being content with the benefits that nature gives him, without inventing unnecessary luxuries, and on the other, the meaning and purpose of human life is the pursuit of happiness. From Montaigne's ethical concept flows his views on education, which had a great influence on the pedagogical thought of that time and have not lost their significance to this day. Montaigne believes that the educator should teach not specific knowledge, but an understanding of the essence of the matter. It is necessary that what is memorized becomes the "property" of the student. The main goal of education, according to Montaigne, is not the training of a specialist, but the formation of personality. Montaigne's "Essays" influenced the subsequent development of Western European philosophical thought, starting with Francis Bacon and ending with the enlighteners of XYII century.

Francis Bacon (1561-1626)

Francis Bacon, a pioneer in the development of "natural philosophy," was also one of those who laid the foundation in England for the concept of "natural" morality, the construction of ethics mainly without the help of religious ideas, based on rationally understood this-worldly life aspirations and affects of the human personality. He set himself the task of turning to examples of realities, even everyday life, to try to understand the ways, means and incentives of that human expression of will, which is subject to one or another moral assessment. When determining the sources of morality, Bacon resolutely asserted the supremacy and greatness of the common good over the good of the individual, active life before personal satisfaction. He sought to build an ethics that was as oriented toward human nature as it was toward the norms of moral axioms, as he himself asserted, which "within its own boundaries could contain a lot of what was reasonable and useful." Therefore, along with the thesis "the common good is

above all," Bacon defends and develops another thesis - "man is the architect of his own happiness." We just need to be able to intelligently determine the meaning and value of all things depending on how much they contribute to the achievement of our goals - mental health and strength, wealth, social status and prestige. Whatever Bacon wrote about, be it the art of conversation or manners, observance of the rules of decency or the ability to conduct business, about wealth and expenses, about achieving high office, about love, about friendship and cunning, about ambition, honor and fame, he constantly He also had this aspect of the matter in mind and based his assessments, judgments and recommendations on the criteria corresponding to it.

New and Contemporary Time

- in European history this is a huge period, covering the time period from the XYII century to the present day. Naturally, it is represented by entire constellations of brilliant and deep minds, whose creations are directly and indirectly related to philosophy and ethics. Let's narrow the task and note only the most famous names: Thomas Hobbes (1588-1679), Rene Descartes (1596-1650), John Locke (1632-1704), Boruch Spinoza (1632-1677), Georg Leibniz (1646-1716), Charles Louis Montesquieu (1689-1755), David Hume (1711 -1776).

Thomas Hobbes (1588-1679)
- English materialist philosopher. Hobbes' ethics acts as a link between philosophy and socio-political teaching. He developed Francis Bacon's ideas about "natural selfishness," emphasizing the immutability of "human nature," and utility as the defining moral principle. Hobbes expressed the essence of all natural laws in one rule - "Do not do to others what you would not want done to you." Utilitarianism, outright egoism, interpretation of the origin and essence of morality freed from religion, rationalism are the distinctive features of Hobbes' ethics.

Boruch Spinoza (1635—1677)
The main attitude of modern thinkers assumed the derivation of morality from nature, which often resulted in its reduction to natural scientific knowledge. B. Spinoza turns ethics into natural philosophy (his main work "Ethics" is the doctrine of substance). One of the fundamental theses in his works is about the rational essence of man. The problem of the individual and the general in his ethics acquires pronounced epistemological overtones, and good and evil are explained in

the context of utilitarianism. The most important for understanding Spinoza's ethics and the ethical basis of his philosophy were the provisions on the human body as an object of the soul, on the relationship between the order of ideas and the order of things, on the three types of knowledge, the essence of which is in the imagination, which is the main cause of falsity, on reason and intuitive knowledge. Spinoza portrays man extremely realistically. Each of us strives not only to preserve our existence, but also to expand it by increasing our power. The improvement of man is accompanied by joyful feelings, and the decrease in perfection is accompanied by sadness and displeasure. Desire testifies to the active beginning of a person. Spinoza believes that the key to understanding human actions lies in its nature, the state of affects. Therefore, ethics, in turn, must proceed from the natural laws of behavior, from which certain actions follow with the same necessity as "it follows from the nature of a triangle that its three angles are equal to two right angles."

The main basis of virtue, the thinker believes, is the desire for self-preservation. Awareness of benefit is the driving force behind human behavior. Good is identical to the benefit of a person, and evil is identical to that which interferes with the benefit. There is no good or evil in nature; these are all human situations. Nothing can be destroyed without the action of an external cause, therefore a person's desire for self-preservation is overcoming passive states. Overcoming them, a person is freed from the power of affects and lives according to the laws of self-preservation. The very path of transition from passive to active affects is the path of virtue, moral improvement. What is determined by passive states can also be determined by the mind. Virtue is in the transition from one level of determination to another. As a result, the egoism that drives human behavior becomes moral only when it becomes rational egoism. Spinoza believed that the program of human behavior consists of a rationally intuitive love of God. Reason in relation to affects is not only a repressive basis. It can achieve the goal only when it replaces feelings and itself acts as affect. The ultimate goal of man is bliss, which consists of intellectual love of God. Spinoza strives to create a universal ethics, the subject of which is the individual.

Charles Louis Montesquieu (1689-1755)

- is a French philosopher-educator, political thinker, historian. He showed a keen interest in moral philosophy. He considered the basis of morality to be human nature, natural relationships between people established by the nature of things. However, accepting the general premises of natural law theory, Montes-

quieu, unlike the authors of consistently rationalistic concepts, denied the possibility of establishing a universal system of "natural laws" on their basis, because, as he believed, the conditions of existence and the characters of peoples are not the same. He considered the factors determining the morals of people, first of all, to be physical factors - the geographical environment, attaching special importance to climate.

Immanuel Kant (1724-1804)

German philosopher and scientist, founder of German classical idealism. He studied many philosophical problems. He paid special attention to the problem of the subject of knowledge, as well as the nature, structure and foundations of knowledge, the relationship between the sensory and rational, science and religion, reason and faith, rational and moral. Kant did a lot to clarify the specifics of morality and clarify the subject of ethics. The moral theory of Immanuel Kant does not allow exceptions to the implementation of the law that would be due to unfavorable circumstances. False testimony should not be heard. However, the moral law does not force heroic deeds to be carried out regardless of unfavorable consequences or impossibility of their implementation. The thesis about the ethics of intention corresponds to Kant's idea that moral behavior should not have "inclination" as its basis and that it is all the more deserved the more we must overcome our egoism. This idea is based on a strict dualism between sensibility and law. Sensuality should not be aimed at making a person gravitate towards behavior based on the law. On the contrary, if behavior based on sensuality (for example, sympathy, friendship, love) coincides with action based on the law, then it has no moral value, since it is not motivated by law. According to I. Kant, only one feeling does not violate the moral value of behavior - this is the feeling of respect for the law, because it relates to general moral value. Ethics of I. Kant contains discussions about human freedom. Freedom also manifests itself in the ability to act in relation to nature. In nature, everything happens according to the law of causality, and therefore our behavior must be subject to this law, since it affects nature. At the same time, I. Kant's moral theory is based on human freedom.

In the conclusion to the "Foundations of the Metaphysics of Morals," I. Kant resolves this antinomy in such a way that he applies to it the distinction between "things in them" and phenomena, which he introduces in the "Critique of Pure Reason." On the one hand, our self as a "thing in itself" belongs to the "intelligible" world, which is revealed to us by moral behavior. On the other hand, we, as

"representatives of the sensory world," belong to the world of phenomena. From this example we can say that I. Kant solves the problems of his ethical philosophy with the help of the achievements of theoretical philosophy. In fact, both ethical works of I. Kant are based on the premise that through reflection on moral behavior we come to certain conclusions that cannot be reached with the help of theory alone. This also applies to freedom, which remains improvable for the Critique of Pure Reason, while in ethical treatises I. Kant proves freedom as a condition of the moral law that we are aware of.

Georg Wilhelm Friedrich Hegel (1770-1831)

German philosopher, the largest representative of the classical stage, the creator of the systematic theory of dialectics, the author of many works and ideas that had a serious and lasting influence on the further development of not only philosophy, but also logic, history, ethics and aesthetics, and modern cultural studies. According to Hegel, all existing knowledge can be systematized in three sections - logic, philosophy of nature and philosophy of spirit. Hegel's main merit is in justifying the universality and necessity of development as self-development through the resolution of internal contradictions. The principle of historicism that Hegel adhered to allowed him to make a turn from the ethics of inner conviction to a socially oriented theory of morality. Hegel turned to defining the role of morality in the system of social relations. The ethical views of the German philosopher were most fully expounded in two of his works: "Phenomenology of Spirit" and "Philosophy of Law." A pressing topic for Hegel was the distinction between the very concepts of "morality" and "morality." It should be noted that at this time there were two approaches to morality: morality as an area of the spirit, designated only by personal meanings, and morality as the area of socially determined behavior. Emphasizing the originality of the personal and social meaning of morality, Hegel tried to combine both of these ethical traditions. The uniqueness of Hegel's ethics lay in the fact that he, leaving the debate about abstract moral principles, focused his attention on those social forms in which human moral activity takes place. This was reflected in his apologetic attitude towards the Prussian state and the associated underestimation of the specifics of morality. Hegel's ethics is a morality of duties to family, society and the state. In this regard, he denies the importance of moral criticism of existing orders from the position of what should be, and exempts the state activities of "great personalities" from the criteria of ordinary human morality.

The subjective aspect of moral relations was ignored by Hegel. The one-sidedness of his ethical views caused some criticism from his followers (Kierke-

gaard, B. Bosanquet, G. Gentile). In general, Hegel's teaching on morality was the result of complex creative development, during which the philosopher gradually overcame the pathos of his early works associated with the ideas of activity and moral independence of the individual. As a result, the personality was, as it were, sacrificed by Hegel to the philosophy of absolute idealism, aimed at achieving social harmony. Hegel's teaching on free will predetermined the philosopher's study of the nature of morality and morality. Considering freedom "a necessary condition and basis of morality," Hegel reveals the developing nature of the relationship between freedom and necessity.

Mill John Stewart (1806-1873)

- English philosopher-positivist, agnostic and subjective idealist, logician, taxonomist of utilitarianism in ethics. He defended the position that the goal of human life is to achieve happiness, but he associated happiness not with the quantity, but with the quality of pleasures, dividing them into lower (sensual) and higher (intellectual). According to Mill, only the highest pleasures correspond to the moral nature of man, his sense of self-worth. Mill considered public opinion, and in controversial cases, the opinion of the majority, to be the criterion for determining the qualitative superiority of one pleasure over another. He associates duty with the use of such means to achieve a personal goal that would not infringe on general happiness. The latter is defined by him as the greatest sum of the common good, which is associated with social welfare, order, and the pursuit of virtue.

Karl Marx (1818-1883)

- Humanist thinker, philosopher, historian, economist, active political figure. The creator of the first in the history of philosophical thought, a deeply reasoned dialectical-materialist theory of the development of society. Based on scientific principles and method, he scrupulously examined the capitalist socio-economic formation, its ecology, structural elements, connections and relationships, as well as its deep internal contradictions. Max's philosophical and ethical position was developed in the process of creative searches and discoveries, during the analysis of fundamental ideological problems. Genuine Marxism absorbs all the achievements of not only the material and scientific-cognitive, but also the spiritual and moral culture of mankind. For him, the free development of everyone is the condition and meaning of the development of everyone. Marx and his

ideas throughout the 20th century remained at the center of the spiritual culture of society, as well as its social, political and economic development.

Bertrand Russell (1872-1970)

- English philosopher, logician, moralist, and politician, one of the creators of mathematical logic. He is the author of a number of works on philosophical issues of natural science, many popular books and essays. Russell was an opponent of religion, an active fighter against fascism and militarism, and a champion of the peaceful coexistence of states. Until the end of his long life, he took an exceptionally active civic position. Together with A. Einstein, F. Joliot-Curie and other scientists, he was the initiator of the Pugwash movement, opposing the arms race, for peace, scientific cooperation and "new thinking" in the nuclear age.

George E. Moore (1873-1958)

- English philosopher; one of the most influential thinkers of modern Anglo-American philosophy - neorealism, modern philosophical analysis of language and meta ethical studies. It is believed that he laid the foundations of two philosophical movements at once - realism, according to which in the cognitive act the object is directly present in consciousness, and analytical philosophy (together with L. Wittgenstein and B. Russell). His areas of interest included ethics, the theory of knowledge and methods of philosophical analysis. He is one of the founders of the method of formalism in ethics. The main merit of George Moore is that he drew attention to the analysis of the meaning of words and statements used by philosophers, seeing in this the key to solving and clarifying many problems. He is also known for his defense of ethical non-naturalism, his emphasis on common sense in philosophical method, and the paradox that bears his name.

In ethics he stood on the positions of intuitionism and "non-hedonic utilitarianism." In an effort to build ethics as a scientific study, Moore devotes special attention to the analysis of the language of moral theories. Moore's main contribution to ethics was the analysis of the meaning of fundamental ethical concepts - "good", "rightness" and "duty", first of all, in his fundamental work "Principia Ethica, 1903" (Principles of Ethics) he defended the concept of an autonomous ethics, which cannot be justified at the expense of some other reality, including religion. This work of his is one of the largest devoted to the problems of meta ethics. The consideration of ethics, according to Moore, rests on the analysis of its language, which connects Moore's ethical theory with the entire system of his views. Moore's concept of ethics remains one of the most significant for the 20th

century, despite the fact that it preserves ethics as an independent structured area of philosophical knowledge. Moore's ethics not only laid the foundations of meta ethics, but also had a serious influence on British intellectuals, in particular on the participants in the so-called Bloomsbury group.

M. Heidegger (1889-1976)

- One of the most authoritative philosophers of the 20th century; the main representative of German existentialism and the hermeneutic method. The main philosophical problem he studied was the problem of being. He also paid special attention to the problem of thinking, the essence of truth, the crisis of the rationalistic tradition of the West and the growing alienation of man from the spiritual products of his activity. He called for turning away from the erroneous path of Western civilization, based on the merciless exploitation of nature and man, on the constant acceleration of technological progress, not corrected by moral standards.

Karl Popper (1902-1994)

- Austrian-British philosopher, logician and sociologist; one of the authors of the philosophical concept of critical rationalism. He is known for his research in the philosophy of science and for the author of the book on political philosophy, The Open Society and Its Enemies. Popper's views were formed under the influence of new theories in physics at the beginning of the XX century (Relativity theory, quantum mechanics), analytical philosophy and neo-Kantianism. Popper was close to the members of the Vienna Circle, but opposed their views on the concept of scientific knowledge. In The Logic of Scientific Research (Logik der Forschung, 1935), Popper put forward the principle of falsification of cations - the principle of potential verification in the process of experimental testing of a theory. Criticizing inductivism, Popper believes that one should never study the subtlety of a universal statement (or theory) on the basis of observations that determine experience; at least in one case, their contradiction is sufficient; Only one statement can be verified (and not falsified), universals can only be falsified. Any theory is only hypothetical, hypothetical in nature, and in case of gross errors (the principle of falsification), he turns to experience to confirm his ideas. The growth of scientific knowledge consists of putting forward hypotheses and their subsequent opposition, as a result of which science strives to understand the ever deeper structures of reality. Popper's rejection of "open universe" physics served as the theory behind his ideas of "open society" and "open philosophy." Popper sharply

criticized fascist and communist regimes in The Open Society and Its Enemies (1945). Popper criticized various attempts to establish the laws of history, believing that the future development of human knowledge and society cannot be predicted scientifically. Popper developed a "step-by-step" method of social engineering, widely used in Europe. Popper's ideas had a great influence on the philosophy of science of the 20th century, laying the foundation for post-positivism; they were developed in the philosophical theories of I. Lakatos, J. Watkins, W. Bartley, J. Agassi, D. Miller, historical and scientific concepts of T. Kuhn, P. Feyerabend and others.

Jean-Paul Sartre (1905-1980)

- French philosopher and writer, one of the most significant representatives of French phenomenology, founder of atheistic existentialism. He paid special attention to the study of the problem of human existence, the content and evolution of his inner world and consciousness. Starting from some ideas of Descartes, Hegel, Kierkegaard, Freud, Husserl, Heidegger, he develops the idea of the specificity and authenticity of human existence; develops a concept of being that includes individual freedom in the concept of being as its constitutive element; offers original methodological means of analyzing and describing this constitution as an individually specific event within the universe, as a unique and irreplaceable act of existence in the historical process (method of existential psychoanalysis, regressive-progressive and analytical-synthetic method). Analyzed the problem of freedom, responsibility, choice, signs of "bad faith" (double thinking), various manifestations of personal alienation. He emphasized the progressiveness of Marxist philosophy, its authoritative role in European culture and its enormous influence on the political history of the XX century.

Howard L. Parsons (род. 1932)

- Contemporary American philosopher, humanist, prominent public figure. Author of many works on problems of man, war and peace, ecology and ethics. He specially studied the ideological heritage of the founders of Marxism, writing more than 10 monographs, which contributed to the elimination of many falsifications of Marxism. He is one of the founders and directors of the American Institute for Marxist Research and the Society for the Study of Dialectical Materialism. The main philosophical problem analyzed by G. L. Parsons is man in the modern world, real threats to the existence of human civilization, the conflict of spiritual values and ways to overcome it, the need to understand the complexity

of modern global problems and the resulting moral, political and environmental choices of the individual. The main ideas of H. Parsons are presented in his collection "Man in the Modern World".

Toffler Alvin (р. в 1928)

- American sociologist, philosopher and futurist publicist. One of the most popular and widely read American analysts at present, studying society at the macro level, outlining the most general, universal changes that are characteristic of the social system of being in the past, present and coming future. The most famous works: "Futuroshock" (1978), "The Third Wave (1980), "Preliminary Notes and Prospects" (1983), "Receptive Corporation" (1985), etc. He is the author of one of the variants of the concept of post-industrial society; believes that historical evolution cannot be described as a process of linear, smooth development, but is carried out through social contradictions and conflicts, which, however, are not chaotic, but fit into the overall picture of changes occurring at certain intervals, discreteness. This process can be likened to an ever-living ocean, through which huge waves roll from time to time, flowing into the stream of changes of all people who, as a result, become participants in civilizational transformations.

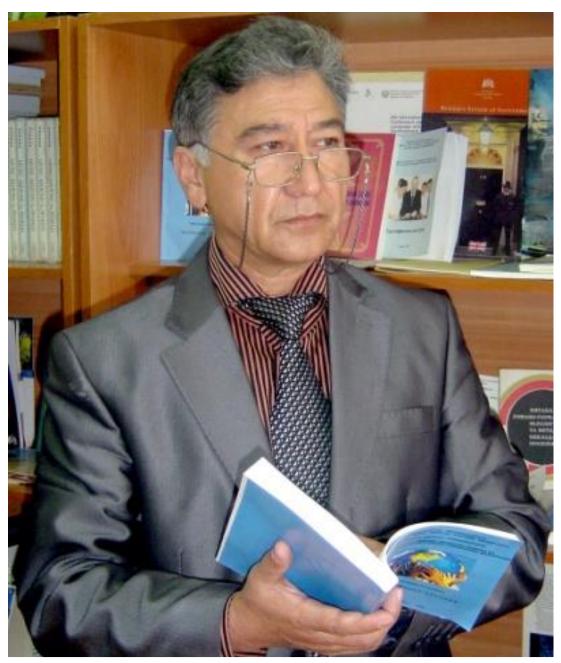## Bioethics andMedical Ethics. Hippocratic Oath

Bioethics represents a significant point of philosophical knowledge. The formation and development of bioethics is closely related to the process of changing traditional ethics in general, as well as medical and biological ethics in particular. It can be explained primarily by the significantly increased attention to human rights (in particular, in medicine, these are the rights of the patient) and the creation of new medical technologies, which give rise to a lot of problems that require urgent solutions, from the point of view of both law and morality. In addition, the formation of bioethics is determined by colossal changes in the technological support of modern medicine, great achievements in medical and clinical practice, which became possible thanks to the successes of transplantology, genetic engineering, the emergence of new equipment to support the life of the patient and the accumulation of practical and relevant theoretical knowledge. All these processes have made the moral problems that now face doctors, relatives of patients, and nursing staff more acute. Bioethics is an interdisciplinary research field that emerged around the late 1960s and early 1970s.

The term "bioethics" was introduced by W. R. Potter in 1969. Today its interpretation is very heterogeneous. Sometimes they try to equate bioethics with bi-

omedical ethics, limiting its content to ethical problems in the doctor-patient relationship. In a broader sense, bioethics includes a number of social problems and problems that are associated with the health care system, human relations with animals and plants. And also the term "bioethics" suggests that it focuses on the study of living beings, regardless of whether they are used in therapy or not. Thus, bioethics focuses on the achievements of modern medicine and biology in justifying or solving moral problems that arise in the course of scientific research. In the past, there were different models and approaches to the issue of morality in medicine.

The Hippocratic model ("don't harm"). The principles of healing, which were laid down by the "father of medicine" Hippocrates (460-377 BC), are at the origins of medical ethics. The famous healer, in his well-known "Oath," formulated the duties of a doctor to a patient. Its main principle is the principle of "do no harm." Even though centuries have passed since then, the "Oath" has not lost its vitality.

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PART TWO
PHILOSOPHY IN THE CONTEXT OF PAST AND MODERN SCIENCE: FORMS OF INADEQUATE PERCEPTION OF ITS ESSENCE

Doctor of Philosophy, prof. K. Shadmanov is a famous linguist and philosopher. Born in Bukhara. He is the author of more than 500 scientific and popular science works, as well as a translator of works of fiction. He published such monographs as "Francis Bacon and his "Experiences"", "Language-Ideology-Semantics", "Features of English philosophy and language of the XIY-XYII centuries", "English spirituality and language" and others dedicated to the history of the English language and the philosophy of the Northern Renaissance. Awarded the silver medal of the laureate of "2000 Outstanding Intellectuals of the 21st Century" (Cambridge University, England). At present works at the Bukhara State Medical University.