

ANTHROPOLOGICAL PROBLEMS IN THE PHILOSOPHY OF THE MIDDLE AGES

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Abstract: *this article examines the features of considering the problem of man in the historical and philosophical retrospective of the Middle Ages. The views of various representatives of Christian philosophical thought are analyzed, as well as the views of Arab thinkers about the essence of anthropological problems. A comparative analysis of various approaches to understanding a person allows us to draw a number of important conclusions about diametrically opposed and alternative opinions on the subject of the same problem.*

Keywords: *man, anthropology, problem, scholasticism, patristics, the Middle Ages, philosophy.*

АНТРОПОЛОГИЧЕСКАЯ ПРОБЛЕМАТИКА В ФИЛОСОФИИ СРЕДНИХ ВЕКОВ

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Аннотация: *в представленной статье исследуются различные подходы к пониманию проблемы человека в историко-философской ретроспективе средневековья. Анализируются взгляды различных представителей христианской философской мысли, а также взгляды арабских мыслителей на сущность антропологической проблематики. Сравнительный анализ различных подходов к пониманию сущности человека позволяет сделать ряд важнейших выводов о диаметрально противоположных и альтернативных воззрениях философов на предмет одной и той же неразрешенной проблемы.*

Ключевые слова: *человек, антропология, проблема, схоластика, патристика, средневековье, философия.*

The main attention of medieval philosophy as a certain stage in the development of philosophical thought, dating back to the V-XIV centuries, is aimed at clarifying

the problems associated with the issues of the relationship between faith and reason, being and non-being, good and evil, as well as God and man. The religious nature of philosophizing, based on the idea of man as a part of the world order established by God - in his image and likeness, shifts the direction of philosophical reflection from ancient cosmocentrism towards Christian theocentrism. The reassessment of the main provisions of ancient anthropology, which represents man as a part of a single and immense Cosmos, is associated with the emergence of Christian doctrine based on the biblical tradition of interpreting the world. Antique polytheism, built within the framework of the slave formation, is being replaced by medieval monotheism, which is a characteristic ideological position of the era of feudalism. The domination of Christian thought, accompanied by the decline of the slave-owning society, led to a total and crushing crisis of philosophy, turning it into an auxiliary appendage of the theological system. From now on, a person was considered and evaluated through the prism of basic Christian dogmas, the main goal of which is to obtain "Salvation" and "Atonement".

Traditionally, the medieval philosophical tradition, according to the nature of the dominant methodology of scientific knowledge, is usually differentiated into three fundamental stages: patristics, analysis of the possibilities of the word, associated with the Christian idea of creating the world according to the Word and its embodiment in the world and scholasticism. At each stage, the built picture of the world was based on two complementary directions of mysticism and rationalism, which are simultaneously the embodiment of internal interdependence and the accompanying struggle of opposites. The unity of reason and faith, reflected in the methodological techniques of biblical and philosophical argumentation, possessed a speculative manner of narration, forming a single ideological mechanism until the 13th century. The philosophical thought of the Middle Ages, therefore, associated with theology was studied not only in secularized schools and universities, but in various clerical organizations: cathedrals, monasteries, churches, monasteries, religious orders, and others. Traditionally, the founder of the Franciscan school Alexander of Gael, General of the Franciscan Order of St. Bonaventure, Scottish theologian John Duns Scotus, Franciscan monk and philosopher William of Ockham, Dominican teacher of the Church of Albertus Magnus and systematizer of Orthodox scholasticism, Thomas Aquinas.

The authoritative representative of medieval Christian philosophical thought Augustine the Blessed in his work "On the City of God", popularized the idea of orthodox Christianity, had a huge influence in the dissemination of metaphysical ideas about the nature of man and God. Having changed the value status of a person, likening the latter to the Absolute, the concept of God is also being transformed, which now has a supernatural principle, which is different from the ancient natural-philosophical tradition of relating God to nature. Being a created and insignificant being in relation to the highest transcendental principle - God, man, within the framework of the medieval philosophical tradition, turns out to be an absolutely indifferent slave to the originally established divine order. The idea of creation, occupying the central link of Medieval philosophy, contributes to the birth of a specific teaching - creationism, which contains the principle of the

creation of the world and man from nothing. According to the definition of the philosophical encyclopedic dictionary: "Creationism is a religious doctrine about the creation of the world by God from nothing; in patristics and scholasticism - the point of view according to which, as a result of conception, only the body arises, the soul is created by God from nothing and unites with the body. "

Following the religious teachings of Aurelius Augustine, the Italian theologian Thomas Aquinas, returning to rethinking the ancient ideas about the essence of man, questions the possibility of the correct use of reason without the intervention of the transcendent God and the conditions of his external patronage. What in antiquity was an expression of full affirmation of life and contentment with life, in the Middle Ages is perceived as something crushing and sinful, deserving of condemnation. In his work "On the City of God", Aurelius Augustine, as a designation of will as an expression of a person's conscious activity, introduces the concept of "spirit of life", which determines the nature of the manifestation of the idea of predetermining the freedom of human choice. Understanding the nature and essence of man as the most important philosophical and religious issue directly refers to the question of the existence of strict predetermination of events, turning the question of the existence or absence of free will into the cornerstone of Christian dogma. The problem of original sin and its further inheritance, i.e. relay transmission from one generation to another, correlating with Divine predestination, in the religious and philosophical system of Augustine are in a certain kind of coherence: "We do not find ourselves compelled to reject free will, allowing God's foreknowledge, nor to deny ... in God the foresight of the future rejecting free will. We accept both. " Thus, the question of the distinctive nature of created and uncreated being is resolved, which, according to the philosopher, is delineated as the "dust" as the origin from which the first man was created and "flesh", which is the ontological basis for the subsequent chain of births, is opposed.

The cultural and anthropological appearance of a person can also be traced when immersed in the essence of Eastern philosophical concepts, which traditionally include such Islamic thinkers as al-Kindi, al-Farabi, Ibn Sina and Ibn Rushd. Supporting the basic tenets of Aristotelianism, al-Kindi deduces the human mind as the fundamental tool of cognitive activity, differentiating it into logical-mathematical, natural-scientific and metaphysical levels. At the same time, the thinker focuses on the potential inability of a person to independently comprehend the truth, thus handing him over to the hands of divine participation. Rethinking the teachings of Aristotle, the translation of whose works allowed the philosopher to reproduce the popularization of his own philosophical research, al-Kindi conflicts with the statements of the Stagirite about the infinity of the world in time, which are inconsistent with the provisions of the Koran. The successor to the philosophical heritage of al-Kindi was a native of the Turkic city of Farab, the brightest representative of medieval oriental philosophy - Abu Nasr Ibn Muhammad, who received the nickname "Second Teacher" and the name of Al-Farabi.

As an encyclopedic philosopher, Al Farabi had a tremendous influence on his contemporaries, inspiring such thinkers as Ibn Sina, Ibn Badj, Ibn Tufayl, Ibn Rushd and others with his ideas. Having carried out a large-scale classification of sciences, dividing them into five main sections within the framework of his famous work "On the inhabitants of a virtuous city", the philosopher pays great attention to anthropological problems, raising questions about virtue and morality. Impressing the Platonic system of social organization of society, al Farabi creates his own alternative version of the ideal state, namely the "virtuous city", which tells about the need to establish strict rules and norms for regulating society. Like Plato, power, according to Al-Farabi, should be given to the philosopher-monarch, for whom the latter is not a goal, but a means of maintaining public order and prosperity. "A virtuous city is like a perfect, healthy body, all organs of which help each other in order to preserve the life of a living being and make it fuller."

Patristics as a reflection of the presentation of Christian teachings and a form of unification of orthodox Christian doctrines is differentiated into ante-Nicene, post-Nicene, Greco-Byzantine and Latin. The main direction of the patristic philosophical tradition initially becomes the conceptualization of the Biblical teaching on the creation of man, which occupies a central place in the system of the Biblical narrative. The brightest representative of this direction of medieval Christian thought is the outstanding thinker of his time, Aurelius Augustine, who had a strong influence on the development of the entire Western European philosophy. The doctrine of man, designated as the result of the main creation of God, is revealed within the framework of assessing his moral dimension, which is burdened with the shackles of original sin, and the moral duty arising from it. A person's striving for maximum likeness to God is one of the main life-orienting tasks, which, according to the philosopher, a person should be guided by. The most important virtue is the pacification of selfishness and the manifestation of sincere boundless love for one's neighbor, thanks to which the totality of such negative human manifestations as vanity, selfishness and hatred is overcome. From this, Aurelius Augustine derives the following maxim: "Every man, since he is a man, should be loved for God's sake."

The outstanding Christian philosopher and founder of Latin patristics, Quintus Septimius Tertullian, the author of the apologetic and dogmatic heritage of medieval Western thought, strove in every way to free theology from allegorical and metaphorical forms of interpretation. The inability to understand theological texts, as well as the conflict of many provisions of Holy Scripture with the basic requirements of logic, according to the philosopher, is not a sufficient basis for stating their falsity. In connection with a demonstratively hostile attitude towards the rational way of studying reality, Tertullian puts forward the following maxim: "Credo quia absurdum est", which means "I believe, because it is absurd". This formulation is based on the conviction of the absolute impossibility of knowing the truth with the help of the operations of the mind, since the latter can be presented exclusively in the form of revelation and the position of pure faith. Devaluing the nature of man, displaying it exclusively in manifestations of a lower character, the thinker exalted the image of an almighty God who gives humanity a legal

foundation for regulating social relations. Unlike the thinkers of the East, who are based on the idealistic position of understanding the existence of God, Tertullian makes the basis of the indisputable dogmas of Christian philosophy the supremacy of the materialistic and sensationalist understanding. Resisting the extreme materialism of Tertullian, the Church did not accept the practical-legal nature of the value of religion promoted by the thinker, dwelling on the traditional position of metaphysical and speculative judgments.

Medieval theologian and philosopher, one of the founders of scholasticism, Anselm of Canterbury, defended the position of the primacy of the act of faith in the process of knowledge, which consists in recognizing God as the highest good. Thus, as a medial link between the position of blind faith and the direct vision of God, it is faith that is in search of an act of understanding through the prism of reason "credo, ut intelligam", which in translation means "I believe that if you understand." This conclusion consistently follows from the assumption of the ability of the human mind to detect the existence of an ineffable Divine essence, which is enclosed in the shackles of human thinking.

The famous English philosopher and humanist Thomas More, in his treatise "The Golden Book, as useful as it is funny, about the best structure of the state and the new island of Utopia", considering the system of political structure and the value of bringing civil goods to the state, advocates the prospect of increasing the population, however, sharing the position of Plato, the philosopher promotes the idea of a policy of voluntary resettlement of some of the citizens, if the number exceeds by more than 6 thousand people.

The great Roman philosopher and Christian theologian Anicius Manlius Torquatus Severin Boethius, the author of the famous work "Consolation with Philosophy", unlike Aurelius Augustine, extrapolated Christian Latin philosophy into the framework of the scientific-rationalistic Aristotelian tradition, thus predetermining the further direction of development of Latin scholasticism. Seeking to overcome the obvious contradiction between the simultaneous coexistence of "free will" and "the providence of God," Boethius finds meaning in a philosophy built on a rational-theoretical foundation of questioning. In his work, linking together the ideas of Stoicism and Neoplatonism, Boethius seeks to try on two, at first glance, diametrically opposed worldviews - the ideal of ancient wisdom and the dogmas of Christianity. The essence of man acquires a synthetic character from the philosopher, absorbing the character of the created world and the spiritual world, thereby turning into the highest hierarchical level of earthly existence.

The medieval French scholastic Pierre Abelard, whose views occupy a special position in the history of philosophical thought, gained popularity due to the reconciliation of two completely diametrically opposed teachings of the medieval scholastic tradition - nominalism and realism. In an effort to discredit the interpretation of the Holy Scriptures provided by the Church Fathers, Pierre Abelard introduces two categories of truth, one of which is beyond the human reach, and the second exists within the accessibility of knowledge. Thus, for a true understanding of the world and the search for a person's place in it, one must look

for answers in the texts of Holy Scripture, which, according to the philosopher, is the only true source of knowledge of the truth. However, it is erroneous to assume that Abelard relies exclusively on the dogmas of Christian doctrine and completely excludes the logical-dialectical approach. An insistent condition of faith as recognition of something true is understanding, which cannot be realized without involving a certain system of logical-theoretical or empirical argumentation. If for Anselm of Canterbury faith is the source of understanding, then for Pierre Abelard, on the contrary, the source of all faith is understanding, which contains an active opposition to the authority of the Church.

The English priest William of Ockham, the brightest representative of the philosophy of nominalism, questions the rationality of the world, presenting the latter as a confrontation between existential and conceptual structures. Comprehending the provisions of Christian dogmatism, Ockham came to the conclusion that the content of any theological or philosophical doctrine should be extremely simple, thus, "essences should not be multiplied unnecessarily." Accused of spreading heresy and later excommunicated from the Church, the philosopher insisted on the total abstraction of God from any physical and moral laws, postulating the relational nature of such moral categories as "Good" and "Evil". Occam's doctrine of God is largely correlated with the philosophical ideas of the ancient thinker Xenophanes of Colophon, who criticized the anthropomorphic descriptions of gods by Greek poets and sages. According to Ockham, it is completely impossible to prove the existence of the existence of God through the use of the tools of natural sciences, since faith and reason are presented as two parallel paths of knowledge. The unlimited will of the Creator is capable of turning good into evil, and a saint into a sinner, which in turn reduces the "justification" of a person into a direct act of accepting the latter by God.

Another key point in Occam's teachings was the idea of the absolute power of God. God is not bound by any physical or moral laws: he can make evil good and, conversely, good - evil. He can also justify the sinner who, in his sinfulness, has turned away from him. Occam's teaching that the "justification" of a person consists simply in his acceptance by God, which does not imply an obligatory change in his soul, prompted Luther to declare himself an adherent of occamism.

The anthropological views of the German Christian mystic Jacob Boehme regarding the designation of the nature and origin of man are based on the idea of the nature of his higher purpose as a "child of God". In his famous work "Description of the Three Principles of the Divine Essence, the founder of Western sophiology focuses on the prejudice that for a person nothing is" more useful and necessary than the fact that he should know himself properly: what he is, where and from whom, why it was created, and what is its purpose. " The primary and significant feature of Boehme's philosophical doctrine is the recognition of the fundamental in its content the postulate of the simultaneous presence of man in three principles: in the kingdom of God, in the kingdom of Lucifer and in the kingdom of the visible world, which is a battlefield of two contradictory principles. Thus, the concept of "the fall" is of paramount importance here, correlating with the idea of "original sin" and the concept of its atonement. The philosopher's

anthropological understanding of history and the results of human existence is marked in the form of a "trinity", which should also be understood in the context of man's self-knowledge of the essence of his own nature.

The famous medieval late scholastic German theologian Meister Eckhart, who influenced Luther, developed his own ethical teaching, in which the goal of human existence is to return one's own soul to the point of initial absoluteness, to reveal its divine nature, which consists in striving for unity with the divine fundamental principle of being. The philosopher does not exclude the leading role of reason in the process of cognitive and mental activity, but only turns the latter into a means of verifying the truth of the object of faith: "You must cognize it without the help of an image, without mediation, without assimilation. - "But if I cognize Him without mediation, I will become completely He, and He - I". This is exactly what I understood. " Interest in the ethical philosophy of Meister Eckhart is based on a certain prejudice of the thinker about the need for complete human self-denial, but at the same time with the requirement to preserve individual freedom and autonomy.

After analyzing the millennial stretch of philosophical thought, which originated from the collapse of the Roman Empire to the Renaissance, one should identify the key and characteristic principles that formed the basis of the medieval type of thinking. Understanding of socio-anthropological issues took place in close relationship with God, who is an independent authoritative arbiter, giving rise to, formation and development of medieval culture. Man was an insignificant part of the general world order, which absorbed the prototype of a dual nature - divine and human, whose goal was salvation and communion with God. The value of the exact, social and natural sciences was solely in the prospect of using their rational apparatus in order to prove unshakable religious dogmas, whose narrowness and steadfastness would be undermined already in the Renaissance.

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