

Philosophical Views Of Michel Montain

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Abstract. The philosophical views of the great French thinker and philosopher Michel Montaigne are scientifically substantiated. Michel Montaigne's «Experiments» laid the foundation for a socio-philosophical movement in world culture. Also, the meaning and fate of Michel Montaigne's philosophy were in most cases studied on the basis of sources that urged people not to be afraid of imminent death. The thinker continues his views, expressing his disagreement with the «generally accepted» dogmas, which are characterized by meaninglessness and emptiness.

Keywords: metaphysics, scholasticism, theology, nature, man, fate, life, death, attention, peace, pleasure.

INTRODUCTION

The thinkers of the Enlightenment, who made the «revival» of Greco-Roman culture their main task and sought to feed it with the achievements of their own late medieval civilization, carried out an organic synthesis of the humanistic Christian faith and ancient wisdom. «Such a synthesis could be insofar as it absorbed a number of similar features of antiquity and Christianity» [1, p. 455]. On the same day, the book «Experiments» by the French thinker and philosopher Michel Montaigne was completed. This movement marked the beginning of the socio-philosophical movement in world culture. Because the views of Michel Montaigne, far from metaphysics and scholasticism, were largely humanistic in nature. Like other thinkers of the Enlightenment, Montaigne easily replaces the concept of «God» with the concept of «nature». In his opinion, «Nature is the force that brought man into the world and shaped his life. What kind of natural phenomenon this is, we do not yet know. «This is, in a way, fate» [1, p. 102]. Such a defense of the right to life always requires the passionate preaching of a thinker. Remaining true to his style,

Montaigne, taking into account the people of the ancient world, remembered the prophecy of the Delphic oracle: «Look at yourself, know yourself, be like yourself; Finally, direct your thoughts and will, which you have wasted on others, to yourself... You are absent-minded, you are distracted, you are distracted, you are deprived of yourself.

Do you see that this world looks only at itself and thinks only about itself? Happiness is your destiny: both within you and without you. «But surrounded by strong boundaries, it is somewhat restrained». «Man», he said, «who, in addition to the things created by the gods, first of all knows himself and sets limits to his own actions and desires». There is no creature more helpless and egocentric than the senator. «You, O man, who dream of conquering the entire universe, are an ignorant, unjust ruler and, ultimately, a mocker in the kingdom of the living» [3, p. 279]. The Uyghur people did not deny their belief in God as the creator of the universe. With such thinking, faith seems to recede into the background, and man and his nature come to the fore. One of the concepts necessary for human life is faith. However, this concept has not become universal. It is obvious that the Ugnish era

was not a metaphysical or theological phenomenon, but rather a tendency to reflect on nature and turn to it. The search for faith is difficult and complex. A person of faith, consciously enduring all hardships and difficulties, strives to develop and achieve such virtues as honesty and integrity, justice, generosity, exaltation of virtue and the fight against hypocrisy, patriotism and internationalism.

This fact can, of course, be explained by the influence of the Stoics, who were the most respectful and last refuge for nature. However, it is important to note that the Uyghur period took place in a completely different spiritual context. The man of that time was well aware of the Christian teaching and the religious teaching about the incarnate God as the absolute ruler. Nature can never defeat the primacy of absolute and eternal truth here. Thus, even in the application of concepts (the nature of God) there is always inconsistency and hesitation. «Perhaps this is due to the fact that the Uyghur period did not have its own philosophy» [2, p. 94]. Montaigne as a philosopher and scientist focuses his attention not on God, but on man himself, and on man in the full sense of the word - on Michel Montaigne himself. But unlike the «great figures» of the Uyghur era, he simply considered himself honest and loving. He is just an ordinary person (man), and therefore man himself is a creature that does not inspire hope and pride. Man is an amazingly complex, constantly changing and constantly contradictory creature, which is why it is so difficult to draw unambiguous conclusions and a definite opinion about him.

Moreover, «in terms of content, Montaigne's work and his «Experiments» contradicted the official ideology of the era in which they were written, and the work itself was intended for large libraries» [4, p. 612]. Michel Montaigne developed a theory of life that is self-sufficient for a person. In his «Experiments», he explored the causes of all the existential problems

of the Universe. The thinker understood that the search for a stable mind in a person is complex and difficult. At the same time, he defended the autonomous nature of the universe, supporting the principles of hericourism and transcendental skepticism. Montaigne, who used a unique style of studying the states, virtues, and qualities of people, combined clear introspection with his own, sensitive observation of others, and careful observation of the development of events with «bookish imagination». The philosopher's unique approach to himself is associated with his appeal to the history of an individual, his attempt to tell the story of a human life. According to the thinker, this was an exemplary citizen, and not a specific person. The French thinker and philosopher Voltaire, being a supporter of Montaigne's ideas, emphasized that the testimony of a thinker attached to his own image has great power, since ultimately he is able to depict a person as a whole. But as Montaigne himself emphasized, self-description, which was the greatest difficulty for him, brought him great benefit. Montaigne understands the meaning of life and the foundations of human existence through the meaning of happiness. «Taking into account the Stoic criterion of happiness - the philosophical enlightenment of the soul - the author shows that the main reason for human actions is egoism, but at the same time perceives this as the need for a person to be happy. Egoism, according to the thinker, on the one hand, preserves memory (and happiness), on the other hand, forms the expansion of the egoistic activity of other people, and on the other hand, suppresses pride, striving for knowledge of this absolute truth» [2, p. 95]. Montaigne, based on the principle of «secularization» of his psychology, argued that the soul is directly connected with the body, «substantiating» metaphysical problems. These arguments force the thinker to deny the immortality of the soul. This teaches us not to dwell on the past. Montaigne, being a true son, tries to

create a «memorial» for himself, devoid of both social and religious values. However, a person must demonstrate his desire for a free and independent life that corresponds to his inner ideals. In this work, Montaigne emphasizes human virtue, which helps a person overcome difficulties and suffering, and also dispels his fear of death.

«When Montaigne reflected on reason, he sought to define the standards of its use. In his opinion, it is useful to use reason up to a certain level, beyond which reason ceases to function. That is, he put forward a theory of moderation, which is the golden mean in his views» [5, p. 54]. Michel Montaigne dwells on the fact that a person's personal «I» is inseparable from himself. After all, personality is always a combination of good and bad human qualities. From this point of view, the emptiness of the «I» does not save the soul from the emptiness of the «crowd» and external solidarity, which are rooted in it, but deprives a person of the pleasure of immediate life activity» [6, p. 176]. «The thinker is invited to «be with himself», that is, to observe himself objectively, reflect, shake off the burden and try to master himself from scratch (from scratch), rethink his worldview, principles and priority relationships» [7, p. 138]. Montaigne, who called for a change in this situation, even entered the discussion, demanding that «all the chains and ties that bind people to their own time be broken and cast aside, and that people make a conscious choice in favor of eternity and at the same time enjoy it with pleasure» [8, p. 502]. The thinker emphasized that a person should have a corner where he can be alone, where he can find the opportunity to talk with his inner self, have sincere conversations with the external environment, that is, with loved ones and friends, and forget about the war.

It can be noted that Montaigne comes to the conclusion that the cause of death is rational, and from this point on the thinker begins to analyze his

own life and his own values. The thinker emphasizes that solitude is «the separation of the soul from the world, one can enjoy the labor of the masses, the crowds of cities, the palaces of kings, but one can enjoy it more freely and fully in solitude» - and believes that «people who have served society for a long time deserve to spend their remaining days with pleasure» [6, p. [p. 177]. To study the work and life of Michel Montaigne, we recommend studying the articles published by the author [9, pp. 1514-1526; 10, pp. 39-42; 11, pp. 50-60].

Conclusion. The philosophical reflections of Michel de Montaigne show the social significance of immortality, and the thinker seeks to understand the purpose and content of immortal existence. In his philosophical studies, he used the term «ordinary man». But after a long life, the thinker comes to the conclusion that these virtues must be discovered, and that only a few people will be lucky enough to experience the power of knowledge in the last minutes of human life.

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