



## THE CONFLICT OF VALUES OF THE RENAISSANCE: HISTORICAL AND PHILOSOPHICAL RECONSTRUCTION

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### ABSTRACT

*The article discusses the main "fault lines" of conflict of values between the new generation of humanists and the Church hierarchy trying to retain power and influence on society, as well as the main features of the educated class of the Renaissance.*

The philosophy of the Renaissance is a phenomenon sufficiently researched in the scientific world. A large number of dissertations, monographs, scientific articles devoted to individual representatives of the philosophy of the Renaissance or the entire period, and works that have become classics [4; nine; eleven; fifteen; 18] unfold before our gaze a picture of the philosophical work of the Renaissance, rich in shades and colors. It should be noted that the stereotype about the philosophy of the Renaissance as poorly developed, as the philosophy of the "embryonic state" of New European thought, the position and significance of which is slightly higher than, say, the philosophy of the Islamic world, in relation to which even in the XX century for a long time there was an opinion that its development is closely connected with Aristotelianism and Hellenistic thinkers, philosophy (Al-Kindi, Farabi, Abu-l-Hasan al-Amiri, Avicenna, etc.), and stopped in the X-XI centuries. Meanwhile, A.F. Losev directly points out that even the term "Renaissance" should be

used in accordance with its "ecumene", since a similar phenomenon is characteristic not only of Italy in the XIV-XVI centuries, but also for China, Iran (the famous Safavid Renaissance), Armenia and Georgia, for countries for which the term "Middle Ages" is little applicable, which arose just in the era of the Italian Renaissance.

The myth of the Renaissance as an era, primarily of painters, architects and sculptors, is actually not so groundless - the figures of Leonardo da Vinci, Raphael Santi, Sandro Botticelli, Michelangelo Buonarroti and other outstanding creators really set off the figures of Giovanni Pico della Mirandola, Lorenzo Valla, Girolamo Cardano, Pietro Pomponazzi and others. On the one hand, this is not so unfair, since the new type of thinking took time to find the "golden mean" and turn the unthinkable into the thinkable, therefore the development of art quite often precedes the development of philosophy (for example, Russian philosophy developed mainly after the "golden age" of Russian culture). On the other hand, for the emergence of significant



philosophical concepts, a tradition is always necessary, which simply did not exist in the era of the Italian Renaissance, hence the appeal of Italian thinkers to the ancient humanists - Cicero, Virgil, Horace. Finally, thirdly, the philosophy of the Renaissance was really not alien to a certain "maximalism of ideas", which manifested itself in a sharp jump from medieval asceticism - to Epicurean hedonism (Lorenzo Valla), from the insignificant role of man in history - to his absolute domination (Giovanni Pico della Mirandola), from the worship of God - to the worship of the Sun, nature and even the ancient gods (Giordano Bruno, Gerolamo Cardano, Gemist Plifon). One should not, however, forget that the philosophy of the Renaissance is an era of a transitional, critical period, this "maximalism" was extremely necessary for that period and was justified by the salvation of the new humanism.[1]

The modern sociologist R. Dahrendorf argued that 6 months are enough to carry out political reforms, economic reforms can be carried out in 6 years, but the process of changing the mentality and life styles may require several generations. In this light, the fact that the Renaissance was really not so rich in outstanding philosophers becomes quite understandable (however, this statement will soon be disputed), on the other hand, the era of stormy capitalism, the first strikes of workers, and growing scientific and technological progress began. P. Sorokin, who analyzed 1622 social crises and revolutions from 600 BC. to 1925 AD, argued that the period of radical transformation of society or revolution invariably falls into two stages: 1) the actual revolutionary events; 2) the stage of reaction or restraint, inextricably linked with the first. This reaction was also in the Renaissance.[2]

Popes and cardinals, feeling that power was leaving their hands, threw

themselves into unthinkable orgies, only fueling the gaining momentum of the Reformation; watching the fall of the authority of the Church, accompanied by numerous heresies (magic, prophecy, fortune-telling were extremely popular in the Renaissance; the manuscripts of the mythical Hermes Trismegistus were read on a par with Cicero and Plato, the prophetic predictions of Michel Nostradamus and the alchemical treatises have not yet been fully deciphered, the Church repaired the heretics. Many prominent minds of the time were burned at the stake of the Inquisition. For twenty years (1478-1498), the Holy Inquisition under the direction of Thomas Torquemada destroyed, tortured, forced to renounce their beliefs (think about it!) In Spain alone, 105 304 people! So let's not be so strict about the "maximalism" of the Italian humanists - the writing of their works was fraught with mortal danger. Adherence to humanistic values cost many lives, works could easily be burned, and magical quests and heresies were largely due to the search for a new foundation of faith - not apophatic faith, but anthropological faith, in which not only the object of worship is important, but also the subject - the believer ... By the way, the concepts of "subject" and "object" entered into philosophical use not without the participation of Italian humanists, who proved the importance and uniqueness of the subject of cognition.[3]

In addition considering the modernized forms of the modern Western family, there emphasized one-sided approaches to developing family. It reveals the need to take into account the dominant influence of the social environment while strengthening family relations.[4]

Anthropologism, humanism - an unconditional feature of the Renaissance. The loss of the subject, postulated by modern philosophy, the collapse of the subject before



the system of political and cultural dictate, the sickening awareness of the surrounding reality by the subject, the doom to freedom - all this speaks of the complete exhaustion of the humanistic potential of the Renaissance and the New Time. However, the humanism of the Renaissance cracked a little earlier: German philosophy, which, on the one hand, is the heir to the humanism of the Renaissance and the New Age of the pre-Kant period, proposed ideas that are hardly consistent with the thought of the Renaissance: I. Kant refused to the subject of knowledge the infinity of knowledge itself, G V.F. Hegel abolished the role of man in history, since history is ruled by Spirit, K. Marx tried to save man and his right to justice in collectivism and communism, but this turned out to be alien to the practically unlimited individualism of the Renaissance. F. Nietzsche, who proclaimed the "death of God", could not have been born in the Renaissance - he would not have been accepted either by medieval Europe, which is fading into oblivion, or by the young generation of Italian humanists. It must be assumed that the Renaissance tried to justify itself as an era in other teachings, for example, in the mysticism of Meister Eckhart and Jacob Boehme, in the French Enlightenment (which, by the way, was disgusting to the depths of the soul to GWF Hegel), in "Thoughts on religion and other subjects" by Blaise Pascal, in the philosophical searches of I. Goethe, in the philosophy of life of A. Schopenhauer, A. Bergson, W. Dilthey, and finally, in the existentialist works of S. Kierkegaard, M. Heidegger, J.-P. Sartre, etc. What is noteworthy: the Renaissance contains almost all the main ideas and concepts of philosophy of the XX century. So the themes of loneliness, freedom, meaninglessness and death, i.e. the main themes of existential

philosophy and psychology were raised by Petrarch; modern political science was formed thanks to the works of Niccolò Machiavelli, Jean Bodin, Etienne de la Boesie and others; the principle of pleasure, desire, substantiated as supreme in human mental life by Z. Freud, was declared as such in the hedonistic doctrine of Lorenzo Valla, and two centuries later - in the ethical concept of Benedict Spinoza.

Renaissance titanism manifested itself not only in personalities with universal knowledge, but rather a trait inherent in heroes, capable of solving any problems and difficulties, from engineering problems to political ones, from narrow technical ones to general social ones. The Renaissance philosophers proposed the first projects of a just social order and civil society, explored the art of political governance, sought the proper balance between society and the state - this is how the famous utopias of Thomas More and Tomaso Campanella appeared, the political treatises of Niccolò Machiavelli (the ideal of the sovereign Machiavelli was the famous tyrant Cesario Borgia, who AF Losev called a "satanic villain", a vivid example of the "reverse side of titanism"), the tyrannical ideas of Lorenzo Valla, Francesco Guicciardini and Etienne de la Boesie. In these ideas, it is easy to find the influence of Platonism, however, platonic ideas were perceived by many Italian humanists - from Petrarch to Nicholas of Cusa, from Thomas More to Giordano Bruno - and the dialogical form of philosophical works is becoming generally used. In 1462, the famous Platonic Academy was established in Careggi, headed by Marsilio Ficino ("Commentary on Plato's" Feast "by Ficino became known far beyond this academy). Many famous philosophers and creators of the Renaissance are associated with this academy: Cristoforo Landino, Giovanni Pico della Mirandola, Giovanni



Nezi, Angelo Poliziano, Girolamo Benivieni, Naldo Naldi, Sandro Botticelli, etc. Plato's accessibility to a wide range of educated people in Italy, on the other hand, the name of Aristotle could not but be associated in the minds of Renaissance scholars with medieval scholasticism.

In cases when decisions of an election commission are declared invalid, the election

commission that adopted them shall be obliged to prove the circumstances on which these decisions were based.[5]

Therefore, in order to study corruption, conflicts of interest, it is necessary to analyze a number of official crimes, as well as the areas of service of officials.[6]

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