

A white Persian cat is sitting on a black hairbrush. The cat is looking towards the camera with a slightly grumpy expression. The hairbrush has a black handle with a textured grip and a black headband. The background is a dark, textured surface.

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Academia



3. АЛИЕВА

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ЭХО ПРОСВЕЩЕНИЯ ЗАПАДНОЙ ЕВРОПЫ В ЛИТЕРАТУРНО-ТЕОРЕТИЧЕСКОЙ МЫСЛИ АЗЕРБАЙДЖАНА

Просвещение, как масштабное культурно-просветительское движение общественного мнения, впервые сформировалось во Франции со всей его классической точностью, последовательностью и радикализмом. В девятнадцатом веке в азербайджанской литературе возникла новая интеллектуальная атмосфера. Возникновение новых творческих литературных сил отразило в себе синтез традиционной исламской и современной русско-европейской культуры как социокультурного феномена. Азербайджанская культура – это уникальная культура, которая сочетает в себе культуры кавказских, тюрко-мусульманских и европейских народов, и возникла на стыке родственных религий и идеологий великих цивилизаций, таких как Восток и Запад, малых и многочисленных народов мира. То есть кавказские, русские, европейские и персидские культурные ценности объединены в азербайджанской культуре. В статье рассматривается отношение к религии основоположника азербайджанского просвещения Мирзы Фатали Ахундазе. Мысли и размышления Ахундазе о философии, литературе и искусстве в основном отражены в его философском трактате, так называемых «письмах Камала уд-Довле». В статье автор констатирует, что Ахундазе – выдающийся философ, впервые в истории Азербайджана улучшивший свои мысли и взгляды как на материализм, так и на религиозную критику. В его мыслях критикуются исламский радикализм, восточный деспотизм (абсолютная власть), угнетение свободы мысли и суровый восточный феодализм, нарушающий права людей. Ахундазе утверждает, что религия и наука не могут сосуществовать, и изображает конфликт между религией и наукой. А также он изображает невежество стран Востока и азиатских народов, соответствие между их религиозными взглядами и избыточными традициями того времени.

Ключевые слова: Ислам, Коран, «Письма Камал-уд-Довле», исламский протестантизм, естественные права, естественный человек

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THE ECHO OF ENLIGHTENMENT OF WESTERN EUROPE IN THE LITERARY-THEORETICAL THOUGHT OF AZERBAIJAN

Enlightenment, as a large-scale cultural-educational movement of public opinion, was first formed in France with all its classical accuracy, consistency and radicalism. In the nineteenth century in Azerbaijan literature new intellectual atmosphere was emerged. The emergence of new creative literary forces reflected in itself the synthesis of traditional Islamic and contemporary Russian-European culture as a social and cultural phenomenon. Azerbaijani culture is a unique culture that combines cultures of Caucasian peoples, Turkic-Muslim peoples, European peoples, and has emerged at the junction of the related religions and ideologies of great civilizations like the East and the West, small and numerous nations of the world. That is, Caucasian, Russian, European, and Persian cultural values are united in Azerbaijani culture. The article considers the attitude to religion of the founder of Azerbaijani enlightenment Mirza Fatali Akhundzadeh.

Akhundzadeh's thoughts and considerations on philosophy, literature and art are mainly reflected in his philosophical treatise, so called «Kamal ud-Dovle's letters». In the article the author states that Akhundzadeh is an outstanding philosopher who has improved his thoughts and opinions both on materialism and religious criticism for the first time in the history of Azerbaijan. Islamic Radicalism, Oriental despotism (absolute power), the oppression of free thought and severe Eastern feudalism violating people's rights are criticized in his thoughts. Akhundzadeh states that the religion and science can not coexist, and depicts the conflict between religion and science. And also, he portrays the ignorance of the Oriental countries and Asian people, the conformance between their religious views and redundant traditions up to that time.

Keywords: Islam, Koran, «Kamal-ud-Dovle's letters», Islamic Protestantism, natural rights, natural human

Methodology: The complex approach, logical-historicism, the principles of comparative approach, systematic analysis methods constitute theoretical-methodological basis of the article. The author has referred to the works of European, French, Russian and Azerbaijani literary scholars while working on the research.

Introduction: The philosophy and ideology of enlightenment, formed in the 18th century in the West - England, France, Germany, and other countries, became a special stage in the history of universal philosophical and socio-political thought [1; P.104]. In preparation of the ground for Azerbaijani enlightenment idea the scientific, literary, philosophical activities of A.Bakikhanov, I.Gutgashinli, Mirza Kazimbey and other representatives of science and culture played an important role. Actually they were not in fact materialist philosophers. Generally, the enlightenment was not homogeneous by nature anywhere. This case is coming from inner nature of enlightenment philosophy and ideology and characteristics of its goals [2; P.11]. The enlightenment is such phenomenon that either in its foundation and development or in propaganda diversity of philosophical beliefs played a decisive role. With the initiative of being armed and enlightened with new national outlook, national and universal tendencies, leading scientific, social-philosophical, cultural-moral, literary-artistic values found out by M.F.Akhundzadeh and choosing the Europe – the West, Russian democratic thought as a main direction was becoming reality. In the 19th century, especially in latter half of it, the enlightenment experience functioning as literary-cultural movement harmonizing with activities of those educators got the revolutionary-democratic content. And above all, it was reflected as a collection of enlightening realism and its literary genres such as drama, narration, as well as poetry and prose and in a true meaning as direction, tendency. The enlightenment and enlightening realism on this regard became the method of one person- Mirza Fatali Akhundzadeh, in a broad way of group of writers. On the basis of experience of unique universal literary figure such as M.F. Akhundzadeh advanced literary representatives, literary platforms and esthetical systems started to appear. Dramatics, publishing, criticism, philosophy, publicism, writing – those were once represented with only Akhundzadeh, found out its professional successors at the end of 19th century and especially at the beginning of 20th century. In general, national progressive press and theatre, school and pedagogical thought, translation, criticism and esthetics became the active front place of ideological and organizational work of struggle for enlightenment, renaissance and realism. With the influence of the demand of renewal and modernization with regard of social-historical environment, new world prism, of course, Orthodox literary institutions existing since the Middle Ages were disappearing.

Mirza Fatali Akhundzadeh (1812-1878) has outstanding merits in the history of Azerbaijan literary and public perception. Accomplished scholar gained renown not only in the literary and philosophical thinking of Azerbaijan, but also as a leading representative of the Middle East enlightenment movement

and materialist philosopher [3].

There are a lot of objective reasons for the global importance of Akhundzadeh's enlightenment. Before all else, historical significance of the works of outstanding scholar occur in the reality that Akhundzadeh referring to the achievements of Western European and Russian culture fights against despotism, medieval slavery for the enlightenment and happiness of the nations. The struggle of M.F. Akhundzadeh for a new alphabet constitutes the basis of his enlightenment activity [4].

Akhundov understood that new alphabet would play a special role in the enlightenment and elimination of illiteracy, so he had spent nearly 30 years on its implementation. Akhundov spared no effort to accomplish the new alphabet, he travelled to Iran and Turkey, sent letters to Russia and Europe, corresponded with friends and partners, and did his best to find ways to spread usage of it among new generation [5; 6].

Unlike Soviet scholars, Orientalist Fransua Jorjon, professor of Sorbonne University did not introduce him as atheist when he commented on entire activity of Akhundzadeh in his article «Notes on modernism in Azerbaijan at the turn of the century». He introduced him as a thinker eliminating the conflict between sects, as a person who had put great effort to create a single Muslim spirit, who speeded up dissemination of knowledge among people and prepared transition project to Latin script. F.Jorjon appreciated the reality that the Azerbaijani scholars had wrote their works in Azerbaijani language and actively used the language in social life during that period and characterized this process as «Literary Renaissance». He stated that the debuts of literary renaissance were reflected in the works of Akhundzadeh [6; PP.97-106].

An American turkologist Tadeush Svyatxovskiy displayed the specific place of Akhundzadeh among the scholars of the 19th century in chapter «From enlightenment movement to political programs» of his work «Russia and Azerbaijan» as follows:

In the middle of the 19th century Azerbaijani intelligentsia, the group modelled on Russian intelligentsia reached unprecedented scope afterwards their predecessors so that even the Westerners and the populists (Narodniki) have created their own local Azeri groups. Akhundzadeh, whom Vorontsov with great love called as «Azeri Moliere», wrote several comedies successively in the midst of 1850-1855 years where he satirized the variety of problems and shortcomings that arose from ignorance and superstition [7; P.37]

Main part The major philosophical and social-political work of M.F.Akhundzadeh is «Kamal-ud-Dovle's letters» which was written in 1865. He is considered the founder of modernism, namely, democratic and liberal traditions in all Muslim East and in the history of philosophical thought of Azerbaijani nation. The reason of this is that, M.F. Akhundzadeh was the person who

interpreted notions such as «liberalism», «democracy», «parliament», «civilization», «patriot», «revolution» and others that belong to western culture and philosophy, as well as he advocated the necessity of enforcement European values in Islamic countries for the first time among Muslim philosophers.

The research of religious phenomena, especially analysis of Islam – the origin of religious consciousness, its content and essence, its role in the personal and public life of people, the difference between religion and science (progress) and other issues were highlighted in «Kamal-ud-Dovle`s letters».

M.F. Akhuzzadeh compares religion with the science (in some measure with philosophy) in an effort to uncover the content and essence of religion. He has come to conclusion that science refers to the real events and facts of the world where we live, derives its allegations from researches on real things, cross-checks it, puts it to proof, however, religion is mostly based on blind faith.

M.F. Akhuzzadeh declares the contradiction of science and religion as a universal principle and does not distinguish them in other words, according to him all religions, as well as Islam are convictions having no wisdom and consciousness [7, P.99]. Besides all of these, M.F. Akhuzzadeh values Islam above all other pagan religions and even Zoroastrianism which was widespread in Azerbaijan at that time. He states that religion and O bildirirdi ki, «din və iman elm və hikmətlə biri-digərinə tamamilə ziddir və bunlar heç bir zaman bir yerdə cəmləşə bilməz. faith are absolutely in contradiction to science and wisdom, and they can never come together. A person having the religion and faith cannot be considered a scholar or thinker and also, the person having knowledge and wisdom can not be believer. Adorers of religion and faith can not concern to science and education, and also followers of science and enlightenment should abdicate religion and faith [7].

It should be noted here that it would not be right to justify all ideas and considerations of M.F. Akhuzzadeh on the relation of science and religion. Surely, science and religion are different types of mental activity, and they differ from each other in many respects. At the same time, it is a fact that there is interaction between them. In fact, this relation and interaction effects are not merely negative and are not oriented on the complete destruction of each other.

Therefore, these types of mental activities can coexist together, although there are certain rivalry and conflicts between science and religion, even sometimes it become more acute in certain periods of history. This indicates the standpoint that the distinction between religion and science cannot be overstated to that extent to prove religion as

deficiency and reject it as an enemy of science. Taking all of these into consideration, it is quite logical to come to conclusion that the people of religion and faith may also be engaged in science.

Generally speaking, one may engage in both science and religion. Numerous real facts support it.

The author of «Kamal-ud-Dovle`s letters» also pays particular attention to the analysis of Koran, the holy book of Islam to make strong impression about the essence and content of Islam on readers. It will be appropriate to make some remarks on conclusions of the analysis of author made from the materialist point of view. First and foremost, it should be stated that Koran, the holy book of Islam is appraised in «Kamal-ud-Dovle`s letters» as a delicate, effective, inspirational work of prose. According to him, the true author of Koran is the prophet Muhammed. Koran occurred entirely in his (the Prophet Muhammad Sm) dreams. The author wrote without any doubt to prophet`s capability to do this: «He was an extraordinary person with clear and meaningful way of speaking, intelligence and foresight». The prophet also being proud of his abilities said: «I am a member of Quraysh tribe, and I am fluent in making speech among people speaking with the letter «zad» [8; P. 118].

M.F. Akhunzadeh considered that the thoughts of the prophet being illiterate were incorrect. On the ground of logical evidences he insisted that the prophet was literate and was able to read and write in Arabic... [8; P.118].

Relatively stating the personal qualities of prophet, the author focused basically on the critical analysis of the content and essence of Islam in «Kamal-ud-Dovle`s letters». Because of its atheistic standpoint, many consider this analysis to be completely unilateral, extremely denial and biased. In our opinion, this idea is unilateral too. It is true that the analysis of the content and essence of Islam, its rituals in «Kamal-ud-Dovle`s letters» mainly concentrated on uncovering negative aspects. More specifically, there is highlighted question dealing with existence of God evincing comprehensive logical arguments on the denial of it [8; P.184]. Stating the myths about heaven and hell, Judgment Day and the manifestation of the 12th Imam Mahdi as nonsense and fake author criticizes cognitive and social aspects of them [8; P.39]. In this work, the author adverted to the role of prayer and fasting in strengthening convictions about God in mind and sooil of people, and also to its negative impacts on effective work of people [8; P.184]; Charity is mentioned several times as vivid demonstration of the humanistic essence of Islam and its purport is revealed so: «One of the famous philosophers states that nothing cause beggarliness and laziness to make money for own lifemore than almsgiving. It is possible to give alms to orphans, widowers otherwise it may be considered as a crime» [8; P.66].

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INNOVATION OF THE STEPPE - HORSE RELAY SYSTEM

The communication was one of the most important elements for great empires from the ancient times, the kings or rulers were able to get connected their provinces. The relay system was established in antiquity, it was one of the great innovations of the equestrian steppe empires, and at certain intervals stops were established, reserved specifically for equestrian envoys. The earliest source data on communications in the Inner-Asian region is found in the Chinese Chronicles, where in relation to the Huns and their descendants, it says that on arrival at the emperor's court, the envoy had to provide a certain object in order to prove their identity. It was the first diplomatic passport, which provided exemptions and special rights for their holders.

We find data on the fact that not only in Inner Asia, but the Huns living in Europe have also operated such an advanced communication system. The *Chronicum Pictum* or *Picture Chronicle* of Vienna has captured that Attila the Hun king had also had a very well-functioning communications network in the 5th century AD. Envoys also mentioned the ferry system also operated inside the relay system both in Hunnic and Mongolian period. The description of this system in many respects is the same as the post network of Inner-Asia, of which the most detailed records are from the time of the Mongolian Empire, when foreign envoys and travellers have accurately described how it works.

Keywords: Relay system, Inner-Asia, Mongols, Attila the Hun, Huns, diplomatic passport, gerege, belge, postal system, communication

Communication and even fast communication between people is not only a necessity of the modern world, but there were efforts for achieving this in the antiquity and in the Middle Ages, too.

Communicating by smoke signals was common practice because this way news was quickly passed from one end of the empire to the other. The alternative communication system- that was regarded to be modern at the time- was the postal service, when messengers were travelling delivering news and reports between realms. In ancient times, however, the real communication revolution exploded with the use of the horse. The steppe peoples – Scythians, Sakas, Huns – employed horseback messengers and couriers, who travelled extremely fast, so that the flow of information has speeded up.

The relay system was established in antiquity, it was one of the great innovations of the equestrian steppe empires, and at certain intervals stops were established, reserved specifically for equestrian envoys. They had access to get rested horses and got food and drink, and this way a rider was able to do 200 kilometers a day. Below we can see that ferrymen were on duty at the rivers, who also helped carrying the riders. Unfortunately, we have only fragmentary resources about the operation of this well-established system, and we have detailed information only from the Mongolian period (13-14th centuries). The Mongols developed this system to perfection in the 13th century and additional innovations have been introduced.

Ancient operation system

It is worth to get to know this ancient communication technology that has worked so well for long centuries. One of the foundation stones of the effective operation and cohesion of the Eurasian steppe's horseman realms was the advanced communication system all across the entire empire by which the sovereign was able to send resolutions to herdsmen and tribal leaders who lived a long way away and also the sovereign could find out about events in his empire. Based on historical sources, it appears that in the Eurasian steppe region, an advanced communication system has been established since antiquity. Unfortunately, there are only fragmented records on the origins and the early operation of this system. Most of the data on this can be found in the ancient Chinese chronicles, and there are also some references on the operations in the medieval Greek and Latin records. There are a few lines on King Attila's postal network in the medieval Hungarian Chronicles and historical sources that recorded the history of the European Huns. Fortunately, early records are complemented by a growing number of records from the Middle Ages. Based on these the operation of the steppe's communications system and the use of messengers can be well reconstructed. According to them we can state it was an effective communication system of the Eurasian steppe. In addition to the historical sources, archaeological records are also available. Chinese, Russian,

Hungarian, etc. archaeologists have explored the most important asset of the postal system: the old «diplomat» passport, which is known as Belge or Paizi.

The old steppe communications system was researched mainly by Mongolian, Chinese and Japanese historians. Based on 13th-14th century Mongolian sources they reconstructed how news was transmitted by the ruler's postmen. Some great English, German and French literature on the Mongolian empire mention the advanced post system in the Mongolian empire. Most Mongolian era researchers believe that Genghis Khan has developed and expanded a completely new communication system in his realm. As I present below, the ancient postal or relay system already existed in the ancient period, Genghis Khan has probably reformed the already existing steppe model.

The earliest source data on communications in the Inner-Asian region is found in the Chinese Chronicles, where in relation to the Huns, it says that on arrival at the emperor's court, the envoy had to provide a certain object in order to prove their identity [1]. 3rd-6th century sources give an accurate picture of the steppe communication system. Today's North China was dominated by the «Sixteen Kingdoms of the Five Barbarian states» at that time, who were predominantly Huns and tribes related to the Huns. They had made regular records on their administrative system, on the operation of post stations and the names of its workers. Peoples such as the Topa or Tabgach sent delegates regularly who carried a seal on a thread to their destination to identify themselves. In addition, there was a well-organized postage network through which the news and ruler decrees were carried all over the country. The Wei-Shu Chronicle that contains the history of the Tabgach's, listed some of these. The communication system itself was called pürtü, which can be related to the Mongolian word of örtöö meaning postal station. The postal station workers were called pürtükchin i.e. postmen. By these steppe peoples, the word jam was also known, which was the commonly known name for the postal station in the Mongolian age (13th - 14th century) [2]. These are the earliest records on what an advanced communications

¹ The xianbei state has been established in the course of the 1st century BC in the Chinese sources. They related to Eastern Hu, or Donghu, inside them Huns lived. After the division of great Hunnic Empire, who occupied the Donghu territory, the xianbei became powerful and began to invade the ex-Hunnic places in present-day Northern-China. One branch was named as Tabgach who established Wei-dynasty in 386-534.

² Bernat Munkácsi cited Shiratori's publication. Shiratori has mentioned some important Tabgach words in the Wei-shu, relating to postal station. E.g. pi-teh-chen or writer, (Mongolian: bichigchin, Hungarian: betű). In: Munkácsi, 1902. 322. The same words were mentioned by Ligeti, 1970. 293-294.

² According to Shiratori the name of the postal station in the Wei-shu is jam or yen, the former is the word for post. The jam-chen, or yen chen means postman. L. Munkácsi, 1902. 323, Ligeti, 1970. 294-295. Exc. de. Leg. Roman. 3. In: Blockley, 1983. 249.

system was already in operation amongst the East or Asian steppe peoples related to them.

We find data on the fact that not only in inner Asia, but the Huns living in Europe have also operated such an advanced communication system. The Picture Chronicle of Vienna has captured that Attila the Hun king had also had a very well functioning communications network in the 5th century AD. This is however not known to foreign researchers because the record was not considered important by Hungarian scientists. They could not imagine that the Huns had a modern communication system as described in the source. However, on the basis of contemporary eastern sources, it seems certain that in Attila's court, such an advanced system probably had operated. This was propably not invented by him but the Huns brought it with them from Inner Asia. In the aforementioned work we read the following description: «He has appointed and sent guards to the four directions of the compass. The first team of his guards, starting in Sicambria, at a distance from one another so that they could hear the cry of each other- stood guard day and night all the way to the German city of Cologne, another group of guards to Lithuania, the third group to the banks of the river Don, i.e. river Etel, and the fourth group were stationed all the way to the town of Zadar in Dalmatia. This way the four cardinal points of the world could hear what Attila was doing with his own warfare».

Barrier-free and fast transport for the envoys was not only secured on dry land but both the Huns and the Mongols worked out the fast and efficient crossing of rivers. A credible eyewitness, Priskos Retor, who was in Attila's court, reported that in the Hun Empire the envoys were transported through the great rivers by ferrymen¹, which was an important element of the postal station. The same sort of ferry service was prescribed by the 13th century so-called Mongolian-era travellers: Plano Carpini and Wilhelmus Rubruk, who were transferred across the great rivers in the country of Batu [2]. An important tool of the steppe communications system was the billog, formerly known as the belge (stamp), which was given to the envoys to identify themselves with along their journey.

The description of this system in many respect is the same as the post network of Inner-Asia, of which the most detailed records are from the time of the Mongolian Empire, when foreign envoys and travellers have accurately described how it works.

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В ОТНОШЕНИЯХ С СОБОЙ: АВГУСТИН, ДЕКАРТ И КЬЕРКЕГОР

Всякий раз, входя в некое взаимодействие с миром или другими людьми, мы редко задумываемся о том, что, раньше всего, должны войти в отношения с самими собой. Не вступив в эти отношения, не договорившись с собой о значимости, ценности и смысле такого контакта, достаточно легко оказаться в ситуации отчаянной запутанности. Практика описания «отношений с собой» имеет давнюю философскую традицию. Позволим себе, в связи с заинтересованностью данной темой, обратиться к некоторым весьма известным, но оттого не менее притягательным взглядам Августина, Декарта и Кьеркегора. Данный выбор обусловлен исключительно философскими предпочтениями автора и не претендует на широкий охват.

Ключевые слова: существование, внутренний мир, сознание

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RELATIONSHIPS WITH ITSELF: AUGUSTINE, DESCARTES, AND KIERKEGAARD

Whenever we enter into some kind of interaction with the world or other people, we rarely think about the fact that, first of all we must enter into a relationship with ourselves. Without entering into these relations, without agreeing with yourself on the significance, value and meaning of such contact, it is quite easy to find yourself in a situation of desperate confusion. The practice of describing “relationships with oneself” has a long philosophical tradition. Let us turn to some views of Augustine, Descartes and Kierkegaard. This choice is due solely to the philosophical preferences of the author and does not claim to be widespread.

Keywords: existence, inner peace, consciousness

«Что может быть жалостнее жалкого, который не жалеет себя и оплакивает Дидону, умершую от любви к Энею, и не оплакивает себя»
(Аврелий Августин)

«Исповедальный» Августин

Аврелий Августин выстраивает отношения с собой в жанре исповеди. Его «Исповедь» – это философская автобиография с присущими этому жанру психологизмом и инсайтами, имеющими, впрочем, религиозную окраску. Сообщая о своем желании «ухватиться за что-то достоверное» [1]. Августин обращается к своему внутреннему опыту, к своим воспоминаниям, попеременно недоумевая или каясь в своих поступках: «Желания мои были во мне, а окружающие вне меня <...> и не могли они войти в мою душу <...> Удивительно ли, что меня уносило суетой и я уходил <...> во внешнее?» [1].

Разумеется, следует понимать подобные размышления исходя из особенностей христианского миропонимания, в которые погружается или уже погружен Августин в разные периоды своей жизни. Проблематика и смысловое ядро этой установки коренится в непрекращающемся вопрошании человека о самом себе в своем смиренном предстоянии перед Богом. Единственной достойной целью существования, что самым искусным образом транслировалось уже философами античной классики, является понимание того, кем ты являешься и кем не являешься. Само понятие существования в средневековом прочтении есть способ бытия сотворенной (Богом) вещи. «Но без Тебя не было бы ничего, что существует – значит, все, что существует, вмещает Тебя? Но ведь и я существую» [1], восклицает Августин. В современной философии латинское слово “экзистенция” используется по отношению к человеческому существованию. Сужение изначального смысла этого термина отражает не только отпадение человека от Бога («Бог умер»), но и отпадение человека от собственной сущности. В таком непрочном положении человек преимущественно обнаруживает себя связанным с жизнью. Жизненное пространство воспринимается как реальность и достоверность. Жизнь, как тяга всего живого «быть», задает тональность противостояния смерти. Экзистенциально же противостоять смерти значит страшиться. Экзистенциально удерживается в сознании лишь бедственное положение и трагизм.

Августин предвосхищает эти экзистенциальные темы и уже в первых строчках «Исповеди» обращается к теме трагизма человеческого существования: «человек, который носит с собой повсюду смертность свою, носит с собой свидетельство греха своего» [1]. И далее: «я не знаю, откуда я пришел сюда, в эту – сказать ли – мертвую жизнь или жи-

вую смерть?» [1]. «Мертвая жизнь», равная «живой смерти», как осознанная обреченность или «живая смерть» без веры в Бога, забвения Бога, для Августина равно то же, что мы в принципе именуем жизнью. Нормальной человеческой жизнью.

Августин, в противоположность этой нормальной человеческой жизни предлагает другую возможность, а именно возможность свободы. В этом, как видится, заключен парадокс самого Августина, некая контрастность его взглядов, в частности проявляющаяся, с одной стороны, в утверждении непререкаемости веры и, с другой стороны – уникальный опыт присущей ему внутренней свободы. Эклектичность взглядов соизмерима здесь с присущей Августину критической позицией в отношении античной философии, как устремленности к знанию, но не по отношению к ценности античных этических идеалов. Как отмечает Аверинцев, в философии Августина «сократический принцип рефлексии теологизируется, но обсуждение чисто теологических вопросов в свою очередь широко включает философскую проблематику» [2; С.17]. Под теологизацией сократического принципа рефлексии подразумевается восприимчивость ума к той новой антропологической установке, которая определяется особенностями христианского миропонимания. Но сама проблематика, ее смысловое ядро, остается прежней и коренится в непрекращающемся вопрошании о душе человека, его этосе. Единственно достойной целью ума, что самым искусным образом транслировалось философами античной классики и продолжено средневековыми мыслителями-теологами, было и остается выстраивание отношений с собой, со своей совестью и то, как, или через *что* эти отношения могут осуществиться. Впоследствии опора на рефлексивный опыт в философии Декарта продемонстрирует новые грани возможных отношений с собой.

«Сомневающийся» Декарт

Декарт – это кульминация новоевропейской философии в деле выстраивания отношений с собой. Ничто, по мнению Декарта, не может удостоверить человека в адекватном параллелизме внутреннего и внешнего: представлений о реальности и самой реальности. Следует пересмотреть всю систему мышления, исходя из сомнения: «Когда я склонялся к мысли об иллюзорности всего на свете, было необходимо, чтобы я сам, таким образом рассуждающий, действительно существовал» [3; С.108]. Все же, несмотря на сомнительность мира, хотелось бы выявить точку отсчета, глаз субъекта, способного, в конце концов, зафиксировать эту самую сомнительность. Декарту первому среди известных нам философов

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ГЛАВНЫЙ РЕДАКТОР

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