

## TRUTH AND MORALITY IN FIVE PHILOSOPHER

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### ABSTRACT

*This article looks at five very different modern thinkers – Friedrich Nietzsche, Mahatma Gandhi, Simone Weil, Martin Buber, and Muhammad Iqbal. Even though they came from completely different religions, countries, and worldviews, they ended up agreeing on some really important things: taking personal moral responsibility, choosing real dialogue over rigid rules, and actually living what you believe. Their ideas show that both religious and philosophical education still matter a lot today.*

**Keywords:** philosophy, ethics, dialogue, truth, interfaith common ground.

### АННОТАЦИЯ

*В данной статье рассматриваются пять очень разных современных мыслителей – Фридрих Ницше, Махатма Ганди, Симона Вейль, Мартин Бубер и Мухаммад Икбал. Несмотря на то, что они происходили из совершенно разных религиозных традиций, стран и мировоззрений, они пришли к согласию по ряду важных вопросов: личная моральная ответственность, предпочтение подлинного диалога строгим правилам и необходимость жить в соответствии со своими убеждениями. Их идеи показывают, что как религиозное, так и философское образование по-прежнему имеют большое значение в современном мире.*

**Ключевые слова:** философия, этика, диалог, истина, межрелигиозное взаимопонимание.

### ANNOTATSIYA

*Ushbu maqolada bir-biridan keskin farq qiluvchi besh zamonaviy mutafakkir – Fridrix Nitsshe, Mahatma Gandi, Simona Veyl, Martin Buber va Muhammad Iqbol qarashlari tahlil qilinadi. Ular turli dinlar, mamlakatlar va dunyoqarashlarga mansub bo'lishiga qaramay, muhim masalalarda umumiy fikrga kelganlar: shaxsiy axloqiy mas'uliyatni o'z zimmasiga olish, qat'iy qoidalardan ko'ra haqiqiy muloqotni afzal ko'rish va e'tiqodga muvofiq yashash. Ularning g'oyalari diniy va falsafiy ta'lim bugungi kunda ham muhim ahamiyatga ega ekanini ko'rsatadi.*

**Kalit so'zlar:** falsafa, etika, muloqot, haqiqat, dinlararo umumiylik.

## **INTRODUCTION**

Five thinkers from the 20<sup>th</sup> century, born in different parts of the world with very different beliefs, somehow reached strikingly similar conclusions about life, truth, and morality. Friedrich Nietzsche, the sharp atheist who declared “God is dead,” Mahatma Gandhi, the Indian Hindu who turned truth into a powerful force for change, Simone Weil, the Christian mystic who wrote so movingly about suffering and attention, Martin Buber, the Jewish philosopher famous for his “I and Thou” idea, and Muhammad Iqbal, the Muslim poet-philosopher who gave us the concept of Khudi (selfhood).

### **MATERIAL AND METHODS.**

Despite all their differences, they all stressed the same core things: we should trust ourselves more than systems, listen to our conscience instead of just following laws, and value real conversations over old customs.

Friedrich Nietzsche (1844–1900). A bold critic of traditional Christian morality. In *Thus Spoke Zarathustra*, he introduced the *Übermensch* — the idea that people should create their own values instead of simply accepting the ones handed down to them[1].

Mahatma Gandhi (1869–1948). The great non-violent leader who believed Truth was simply another name for God. He didn’t just preach it; he tried to live it every single day.

Simone Weil (1909–1943). A philosopher and mystic who saw deep attention — really seeing and loving others — as the heart of ethics. She was Christian but often kept her distance from formal church rituals.

Martin Buber (1878–1965). Born in Austria and later lived in Israel. He taught that we should relate to people and to God as “Thou” — with full respect and presence — instead of treating them like objects[2].

Muhammad Iqbal (1877–1938). Pakistani poet, thinker, and spiritual father of Pakistan. Through his philosophy of Khudi, he called on people to awaken their inner power and will so they could come closer to God.

### **DISCUSSION AND RESULTS.**

All five believed morality starts with the individual, not with outside rules. Nietzsche said create your own values. Gandhi urged people to seek truth for themselves. Weil called for genuine attention to the suffering of others. Buber emphasized treating every person with deep respect. Iqbal pushed for realizing and strengthening one’s own self.

None of them liked stiff religious formalities. Nietzsche wanted a free spirit, not cold laws. Gandhi respected Hinduism’s spirit but challenged outdated customs. Weil

experienced her faith as something deeply personal. Buber saw true dialogue as almost sacred. Iqbal criticized blind tradition among Muslims and called for fresh, independent thinking[3].

For these thinkers, philosophy wasn't just talk — it had to shape how you actually lived. Nietzsche wanted “free spirits” who changed their lives. Gandhi experimented with truth through simple living, fasting, and hard work. Weil labored in factories and shared her food with others during wartime. Buber worked actively for peace and education. Iqbal wasn't only a poet; he got involved in politics and education because he believed human beings should reshape the world with their own hands.

In today's world, students often hear that different religions are naturally in conflict. But these five figures tell a different story. An atheist and believers from Hinduism, Christianity, Judaism, and Islam found real common ground. When people focus on inner truth and honest dialogue, they can connect across divides.

In history and religious education, we should present these thinkers not just as representatives of one faith, but as gifts to all humanity. This changes the central question from “Which religion is right?” to something much more practical: “How can we live with truth, ethics, and basic human decency?”[4].

### **CONCLUSION.**

Five philosophers from different corners of the world and different faiths — Nietzsche, Gandhi, Weil, Buber, and Iqbal – agreed on three essential things: taking personal responsibility, preferring real conversation over rigid rules, and making sure our beliefs show in our actions. Their message feels especially relevant now. It can encourage students to think independently while still respecting others. In a divided world, they stand as a beautiful reminder that common ground across religions and cultures is possible.

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