

FEATURES AND ROLE OF RELIGIOUS AND PHILOSOPHICAL KNOWLEDGE IN THE SYSTEM OF MODERN PHILOSOPHICAL CONCEPTS

Batir Valiyev – Ph.D., associate Professor,
International Islamic Academy

Annotation. The article is devoted to highlighting the features and role of religious and philosophical knowledge in the system of modern philosophical concepts. It explores the theories and essence of philosophy of religion, philosophical theology and globalization.

Key words and concepts: religious and philosophical knowledge, philosophy and methodology, religion, theory and essence, philosophy of religion, religious philosophy, philosophical theology, object and subject, globalization.

All phenomena, events or processes can be studied from different sides and points of view. For example, the knowledge of the natural, social and human sciences have common principles, although they are shared as separate views. This is especially important if the object of study is somewhat abstract or has different interpretations. Therefore, philosophy, which claims to have this generalizing approach and performs the function of a worldview, occupies a special place in the study of complex objects and phenomena, including religious processes.

Worldview is a generalized system of human knowledge, ideas and attitudes towards the world, various objects and phenomena. Any worldview is a state and set of beliefs, ideas, theories, knowledge and their manifestations that represent the attitude of a particular person, social group or class to their needs and interests. Historically developing mythological, religious and philosophical forms of worldview differ from each other.

A religious worldview is associated with belief in divine powers, which is studied by theology. Theology is a form of consciousness that focuses on the relationship between the universe and man, the meaning of life, and the issues of life and death on a divine basis. An important aspect of a religious worldview is that vital issues are explained, addressed and regulated by firmly established beliefs based on divine sources. This emphasizes the regulative and educational significance of a religious worldview. Mythological and religious worldviews have a certain commonality - in them, emotions and beliefs are the main link in the chain of self-awareness. Emotions and beliefs also play an important role in shaping a philosophical worldview, but reason and thinking play a special role.

The philosophical worldview has a complex structure and consists of such components as generalized knowledge, general methods of achieving natural and social sciences, general ideas about values, ideas and goals for the future. The common denominator of these worldviews is that they all have beliefs. In one - to mythical forces, in the second - to divine sources, and in the third - to the abilities and ways of thinking of a person.

At the same time, one or another value clarifies the content of the philosophical worldview. Philosophy is based on the need to find answers to a series of questions, such as why life is given, what is the purpose of life, and how to live a meaningful life. The philosophical



worldview is distinguished by its theoretical basis and careful logical elaboration. In this sense, it also serves as a general style for other sciences or fields of activity. If theory is the result of a learning process, then method is the way of acquiring or applying this knowledge. The main directions and goals of changing the turning points of history are determined by comparing them with the principles of the philosophical worldview. In this case, a specific philosophical theory is adopted as the general method. For this reason, during such periods, the emphasis on philosophical theory increases and the importance of philosophical models based on the various paths of development of society increases.

The philosophical worldview is reflected in the mentality of the people and the nation in every historical period. In other words, the system of philosophical worldviews and their characteristics also determine the spiritual image of a particular person, social group, class and entire people.

The basic principles of a philosophical worldview are the methodological basis of any specific form of worldview. These are the principles of logic, scientificity, historicity, universality, purposefulness, ideology, unity of theory and practice.

The philosophical worldview is scientific. It expresses the connection and interrelation between things and events not only at the level of ordinary consciousness, but also at the level of theoretical consciousness. Any form of philosophical worldview reflects the exact relationship of things and events in objective practice.

The historical principle of the philosophical worldview assumes that the past of society consists of the history of the worldview and its continuous development. And the principle of logical consistency of a philosophical worldview is explained by the expression of any form and level of worldview through logical combinations. If the principle of consistency is violated, then the worldview's ability to objectively, scientifically and consistently reflect the outside world is threatened.

The universality of a philosophical worldview is determined by the organization of the content of other forms of worldview, that is, any form of worldview has its own philosophical characteristics. And the ideological principle of a philosophical worldview is explained by the fact that it is based on a certain idea. A philosophical worldview serves to transform a certain idea into belief and implementation.

One of the most important principles of the philosophical worldview is the unity of theory and practice. The existence of a worldview as a theory helps to creatively generalize social experience and determine practical plans for the future. Also, his methods and tools are important in the process of putting the worldview into practice.

The features and role of religious and philosophical knowledge in the system of modern philosophical concepts can also be seen in the definition the subject and task of the philosophy of religion. The philosophical approach is as important in the study of religion as any other complex phenomenon. There are several approaches to the study of religion and the religious factor from a philosophical point of view. In science, there are theological, philosophical and scientific approaches to the study of religion.

If the theological study of religion is based on analysis from within a particular religion, that is, on a sense of belonging to a particular religion and a critical look at others, then in philosophical and scientific approaches it occurs through views from the outside at the object of study or religious teachings. According to the theological approach, religion is an encounter



with God, and from a philosophical and scientific point of view, religion is studied as a social or cultural phenomenon.

While the object of study in the theological study of religion is God, his attributes, relationship to the universe and man, the object of philosophical research is, on the one hand, the place of religion and its role (or the divine being) in human life, on the other hand, the level of logic and rationality in beliefs, views and feelings. At the same time, scientific religious studies considers religion as an integral part of a particular culture, paying special attention to its interactions and connections with other areas of cultural life. Of course, here one can rely on philosophical methodology. For example, the role of religion in the sociocultural system and its dialectical connection with other elements of culture are emphasized. Thus, scientific religious studies is integrated with the philosophy of religion.

The main goal of the theological study of religion is apologetics, that is, the defense and dissemination of the truths of one's religion. The purpose of religious studies is pragmatic because the study of religions is important for the effective use of the religious factor. The goal of the philosophy of religion is to reveal the essence of religion, rational contemplation of the phenomenon of religion and religious consciousness, and determine its correspondence with the realities of life.

There are also conflicting views on the relationship between philosophy of religion and the science of religion, which studies religion from the outside. For example, in some literary sources the philosophy of religion is described as an integral part of theology, its theoretical basis.¹ However, many other scholars believed that philosophy of religion had no potential for integration. The famous Russian religious scholar, philosopher Yu.A. Kimelev noted that in the system of modern studies of academic religious studies there is no special place for the philosophy of religion, and in Western publications it has not yet been fully comprehended, and so far its unified paradigm is not visible.² At the same time, philosophy of religion, like religious studies, is considered as an independent branch of science (outside the framework of religious studies) that studies religion.

The philosophy of religion considers religion only as an object of study, uses the means of critical reason to study its essence and does not take into account the subjective interest in religion. It is limited to the study and observation of religion and not to the interpretation and conceptualization of any object of religion, that is, supernatural reality. Religion is considered as a person's attitude to reality, human activity and cultural phenomenon. Divine reality, the "object of religion" is a secondary matter.³

It can be noted that in the course of the philosophical study of religion, a number of directions have emerged. Experts list such areas as "philosophy of religion", "religious philosophy", "philosophical religious studies", "philosophical theology". In particular, there are two forms of philosophy of religion: 1. *Philosophical religious studies*. Its main task is to observe the existence of the believer's philosophical and religious concepts and the knowledge of ontological problems arising from this context, such as free will, necessity and chance, essence and existence, divine attributes.

2. *Philosophical theology* also has general or specific names that apply to all religions: general - "religious philosophy", "religious metaphysics", "rational theology"; specific - "Buddhist

¹See Introduction to General Religious Studies: Textbook / Under. Ed. I.N.Yablokova. M., 2001. p. 37.

²See Kimelev Yu.A. Modern Western philosophy of religion. M., 1989. p. 156.

³See Kimelev Yu. A. Modern Western philosophy of religion. M., 1989. p. 12–13.



philosophy”, “philosophy of Judaism”, “Christian philosophy”, “Islamic philosophy” and so on. The main feature of this direction is that it answers any philosophical problem from a religious point of view.⁴

Theology is concerned with "divine truth", and philosophy in general is the study of the natural world. ⁵The use of the language and concepts of philosophical science to justify their ideas about God and “divine truth” led to the development of philosophical theology. Today, the concept of "theology" (or denominational theology) is based on theoretical theology, texts that are accepted as divine truth, and is understood as a set of various conclusions and teachings about the nature and attributes of God. Philosophical theology, on the other hand, is understood as the doctrine of pursuing God by philosophical means, that is, in accordance with the criteria and standards of philosophical justification, proof and systematization, regardless of the evidence and content of divine truth. It can also be called the philosophical understanding of God. While the task of philosophical theology is to create a philosophical doctrine about God, the purpose of which is, firstly, to explain the existence of God, secondly, to explain as much as possible the nature and qualities of the deity, and thirdly, to describe relationship between God, the universe and man.

Many sources ⁶describe philosophy of religion as the philosophical study of the central themes and concepts of religious traditions. It covers the main areas of philosophy, such as metaphysics, epistemology, logic, theory of ethics and values, philosophy of language, philosophy of science, law, sociology, politics, history. Philosophy of religion also deals with the study of religious events and general aspects of the structure of the universe.

If the philosophy of religion seeks to study religion objectively, logically and systematically, then religious philosophy, on the contrary, has the character of a logical-philosophical interpretation of a certain religious teaching. Religious philosophy, in contrast to the philosophy of religion, is a philosophical thought that is always conceptually related to a specific religious system. The theoretical basis of religious philosophy is theology, but unlike theology, which undoubtedly promotes beliefs, religious philosophy deals with their argumentation.

Thus, the philosophy of religion in the broadest sense is a set of philosophical views on religion, ideas about its nature and functions, as well as the foundations of divine existence, its nature and its relationship to the world and man; in a narrow sense, it is a field of knowledge that expresses clear philosophical views about God and religion. The main problems in his research area are:

- ontological problems in religious consciousness and practice, the nature of the relationship between the universe and the earth, humanity and the people, the creator and nature;
- the rational basis of ideas about the constituent elements of religious consciousness, such as perception, emotions, imagination, memory, knowledge, beliefs;
- system of values in religious consciousness and practice;
- anthropological problems in religious consciousness and practice;
- formation and development of religious communities, their relationships;
- the nature of moral and educational relations in religious consciousness and practice;
- attitude to aesthetic beauty in religious consciousness and practice;

⁴See Modern Western Philosophy : Dictionary / Compiled by: Malakhov V.S., Filatov V.P. M. , 1991. P.414.

⁵See Falsafa komusiy lugati // Tuzuvchi va masul muharrir K . Nazarov . T. , 2004. 120 b.

⁶ Cm . Philosophy of Religion . URL: <https://plato.stanford.edu/archives/win2014/entries/philosophy-religion/>



- philosophical views on religion and religious phenomena.

In this sense, the main task of the philosophy of religion is the formation of a rational scientific worldview about religious teachings and way of life. From this point of view, the following tasks can be distinguished:

- study of the principles of the emergence and development of the philosophy of religion in the historical process;

- study of the role and level of various religious and philosophical movements and trends in the development of culture and civilization;

- proceed from the harmony of universal and national values when describing religious and philosophical views;

- rely on the achievements of modern science in the description and interpretation of religious and philosophical problems;

- seeks to understand the peculiarities of the manifestation of the principles of the philosophy of religion in a specific space and time, including in Uzbekistan, in the conditions of globalization.

The theoretical and methodological foundations of the philosophy of religion also determine the role of religious and philosophical knowledge in the system of modern philosophical concepts. Philosophy of religion is a systematic study of the essence of religion, its origin, development, spread and content of its teachings from the point of view of philosophical concepts. At the same time, he explores the phenomenon of religion and its place in culture through the study of religious consciousness.

Religious consciousness is one of the central issues in the philosophy of religion. The study of religious consciousness is the study of religious beliefs through the analysis of language, reflection and, of course, religious practice (worship, rituals, signs and values in morality and art), which reflect the characteristics of religious consciousness in its elements. If religious consciousness is intended primarily to embrace religious beliefs, religious knowledge, and sometimes religious experience, then the focus of religious philosophy is on how well these elements meet the criteria of truth and logic. Of course, philosophy of religion also focuses axiologically on the extent to which religious consciousness and practice support universal values. But this is also done on the basis of logical reasoning.

The philosophical study of religion dates back to ancient times. Philosophical generalizations of observations of Zoroastrianism, one of the ancient religions of our people, began in the 7th-6th centuries BC. Its main written source is Avesto, which reflects the ideas, feelings and emotions of ancient peoples about man and the world, the world as a whole and the traditions associated with it. The philosophical content of Zoroastrianism consists of views on the constantly opposing forces between good and evil, light and darkness, life and death in the objective world. At the same time, this source contains information about attitudes towards nature, religious and philosophical views, history, moral values and medicine of that time. Before the formation of Zoroastrianism, the peoples of Central Asia had their own religious traditions and beliefs associated with primitive forms of religion, and it can be admitted that they had the beginnings of some religious and philosophical views. According to scholars, Zoroastrianism was a product of the period from the tenth century BC to the seventh century AD, a unique interpretation of religious ideas and mythological views, a new approach to the creation and development of "the relationship between the universe and man."



In studying the history of philosophy of religion, one must pay attention to the following. The formation and development of the philosophy of religion should not be identified with the history of religions. This is because the philosophical thought expressed about a particular religion appears either before or after its appearance. What we said earlier refers to religious teachings based on certain social, philosophical and moral thinking, and then refers to philosophical observations about certain religions that arose and left their mark on public consciousness and practice.

Theoretical and methodological study of the philosophy of religion involves the use of philosophical historical and logical methods, analysis and synthesis, as well as taking into account objective and subjective factors. Since methodology is the doctrine of knowledge and methods of activity, in the study of religious philosophy, mythological and religious worldviews of each stage of the historical process are analyzed comparatively on the basis of real facts and events using the historical and logical method.

The historical method makes it possible to study the principles of the philosophy of religion, which express that the past of society consists of the history of the people and the continuous development of their worldview. In studying the philosophy of religion, the logical method is also strictly followed. Because the philosophy of religion, as an important part of the worldview, is expressed through the reflection of people, which requires compliance with logical laws.

Philosophy of religion is a separate branch of the system of religious and philosophical knowledge, formed on the basis of certain laws. It created a unique system of interpretation of such issues as the relationship between the universe and man, the problem of life and death in connection with the concepts of theology and religion. It has its own principles: firstly, the philosophy of religion, which is a branch of philosophical knowledge, plays a special role in the development of society; secondly, religious and philosophical knowledge is a subjective factor influencing the development of society; thirdly, from the point of view of the philosophy of religion, the emergence of theoretical and methodological knowledge about religious phenomena is an objectively necessary process.

Meaning religious and philosophical knowledge, philosophy of religion in the system of philosophical concepts is increasingly increasing in modern conditions of globalization. Today, the philosophy of religion has become one of the most relevant and active sections of philosophy. Philosophical and religious considerations are especially prevalent in today's globalized world, where it is difficult to understand the meaning of the universe and human life. The need to philosophize about religion arose because of the diversity and alternative views on such important issues as God, holiness, the relationship between science and religion, the nature and extent of good and evil, and the religious approach to birth, life and death. As science develops, interest in these issues also grows. Philosophical inquiry concerns fundamental questions concerning our place in the universe and our relationship to things beyond it, and such observation requires an examination of the nature and limits of human thought.

Additionally, many thinkers, scientists and leaders in both the East and West have addressed religious issues and ideas throughout human history. And without knowing their attitude to the problem, it is impossible to fully understand their views. Therefore, the study of views on the philosophy of religion is important, on the one hand, for a deeper understanding of the views



of ideological leaders and prominent representatives of nations, and on the other hand, their motives and the driving processes of historical development.

Although this area of knowledge is not the only important one for philosophy, at the same time, philosophy of religion makes a great contribution to the development of religious studies and theology. Religious studies often makes important methodological assumptions about the history, nature, and limits of religious practice. They involve philosophical assessment and discussion. Theology can also use philosophy of religion in at least two ways. Historical theology was often based on or influenced by philosophy. For example, while Platonism or Aristotelianism were highly influential in shaping classical Christian doctrine, modern Western theologians (from Hegel to Heidegger to Derrida) relied on the work of scientific philosophers. Another important aspect of philosophy is that it explains, evaluates and compares religious views.

Of course, from time to time there have been cases of philosophical criticism and devaluation of religion. However, there were times in history when philosophy had a positive influence on the development of religious life. Such constructive cooperation is not limited to the West. Some Buddhist views on knowledge and self-awareness, including rational philosophy based on the analysis of considerations and conclusions between different sects in Islam, have played an important role in this direction.

In today's era of globalization, the common denominator of philosophy of religion is its role in promoting the development of intercultural dialogue. Religious scholars and philosophers often look for common features and characteristics of religious beliefs and practices. Of course, such research serves to improve the relationship between different religious traditions and secular institutions.

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