



ANALYSIS OF RELIGIOUS ISSUES IN THE PHILOSOPHY OF NEW TIMES

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Annotation. The article is devoted to the analysis of religious issues in the philosophy of modern times. It explores modernism, pantheism and the ghosts of reason. The features of rationalism, empiricism, sensationalism and evolutionism are also highlighted.

Key words and concepts: modernism, pantheism, ghosts of reason, rationalism, empiricism, sensationalism, monads, enlightened secularism , evolutionism.

When analyzing religious issues of a particular era, one should first of all pay attention to the features of the development of religious and philosophical thinking in this historical era. This also applies to new times.

It can be said that in the pursuit of the study of social realities and processes in Europe since the second half of the eighteenth century, three relatively independent spheres arose: science, which deals with questions of truth, ethics and law, which deals with problems of justice, and art, which deals with questions of beauty. All this was considered separately from religious issues. Science, ethics and art became independent from religion. From that moment on, the so-called modern era began, i.e. new time.

In the development of social and philosophical thinking, there are different views on the problems of the emergence of religion, the formation of its foundations and the conditions for its development. The religious point of view stems from the presumption of the existence of God. From this point of view, religion arose and lives due to God and the existence of man who understands God under certain circumstances. Without God, man would not have faith in him.

The foundations and conditions for the emergence of religion are considered in the context of the philosophy of religion from the point of view of the relationship between man and the universe, taking into account the specific features of the human mind, the relationship of temporality and eternity, finitude and infinity. ¹There are also reasons for the appearance of religious concepts , concepts and ideas in the process of human cognition. These include, for example, limited access to knowledge at a certain point in time, mixing knowledge with errors, separating the sensory and mental stages of cognition, as well as the possibility of their separation from practice.

At the rational stage, thinking understands reality more deeply than the emotional stage, that is, feeling , perception and imagination. But there's more to it than it seems at first glance. Thinking can “rise high” above reality. ²An abstract, ordinary phenomenon can be “transformed into a being” that can be represented separately from the whole . In this case, the

¹See Abdusamedov A.E. Dinlar falsafasi. –T.: ЎзМ. 2010. P.123.

² See [William L. Rowe . Philosophy of Religion. USA Wadsworth Cengage Learning, 2007. - R. 6-7](#)



phenomenon is called hyposthesia - the process of transforming certain properties, aspects of the phenomenon into the independent essence of thought and giving them objective properties. So no the difference between subjectivity and objectivity is not separation between the image and the object, the ability to imagine, the relativity of any knowledge, the separation of the rational stage of cognition from the emotional stage, the essence from the event, the general from the individual, non-recognition of experience criterion of truth, etc. serves as an epistemological basis for studying the origin and revival of religion.

The philosophy of the Renaissance was marked by the search for new ways of understanding the content and method of philosophical contemplation. Here you can see that the relationship between religion and science is changing accordingly with natural scientific discoveries and. Let us pay attention to the ontological views of some philosophers of this era on religion.

The development of empirical knowledge required the replacement of the scholastic method with a new method oriented to the real world. The new way of philosophical thinking can be expressed as the philosophy of new times.³ Around the end of the 16th century and the first half of the 17th century, the center of economic development gradually moved to England, the Netherlands and, to a lesser extent, France. The most successful areas of science were mathematics and mechanics. Thinkers understood mechanics as the key to unlocking the secrets of all the mysteries of existence. Newton's discoveries strengthened the idea of the mechanical causality of phenomena in the world around him. According to Newton, he discovered that mechanical causation had a deep mathematical basis. At the same time, although mechanics accepts movement, it rejects progress, so the way of thinking of scientists and philosophers of that time was more metaphysical.

According to the English philosopher F. Bacon, the father of modern materialism, philosophy must first of all be of a practical nature: if it remains in scholasticism, it cannot be real. It was clear that this would change the approach of philosophy to religion and religious phenomena. That is why Bacon was fortunate enough to develop the experimental inductive method of natural science, a new science in which he saw a guarantee of the future power of man and his power over nature.⁴ However, not all philosophers fully understood that such power could only be achieved through its laws. The conclusions of science had to be based on concrete evidence and generalized. The method of induction developed by F. Bacon and recommended for use, consisting of observation, analysis, comparison and experimentation, corresponded to experimental knowledge. But experience can give true knowledge only when the mind is free from false idols and symbols.

In his commentary on First Philosophy, Thomas Hobbes argues that "corporeality" (that is, matter) is eternal, although some bodies are temporary. Physical characteristics (or "accidents") are movement and stillness, color, and so on.⁵ He saw movement as the movement of bodies in space, that is, mechanically, making not only all bodies in nature, but also people and society, mechanisms. The mechanistic nature of Hobbes's philosophical teachings is further illustrated

³See Garb falsafasi. Tuzuvchi va masul muharrir K. Nazarov. –T., “Sharq”, 2004. –720 b.; Yangi va eng yangi davr garbiy Europe falsafasi. S.Yuldoshev va boshk. T., “Sharq”, 2002. – 336 b.; Mamatov N., Khozhiboev A., Zhÿraev Sh. Shark va garb falsafasi (ÿкув кÿлАНма) – T., TMI nashriyoti. 2005.

⁴See World of Philosophy : a book to read. In 2 hours. Initial philosophical problems, concepts and principles. - Moscow, Politizdat, 1991. – p. 250-251.

⁵See Yangi va eng yangi davr garbiy Europe falsafasi. S.Yuldoshev va boshk. T., “Sharq”, 2002.17b.



by the fact that in his interpretation he referred to motion as the result of the collision of two bodies, referring it to the theory of the first divine impulse (deism). Hobbes argued that all knowledge can be gained through the senses, but he also emphasized the importance of reason in his theory of knowledge, especially its mathematical operations.

Rainier Descartes, the founder of modern rationalism, set out to develop a method common to all sciences, which in many cases required what were called "innate ideas" or axioms supposed to exist in the human mind that determine the outcome of knowledge. Among the innate axioms, he placed many rules of mathematics and logic, for example, "a right quadrilateral has no more than four sides." Descartes' views on nature are mechanistic. God gives the first impetus to the existence and development of the world, but then its development is stimulated by the independent creative energy of matter.

Descartes was one of the first to develop the idea of evolution (albeit on a mechanical basis). He applied this idea to all the teachings of nature, from the formation of stars and planets to the emergence of plants, animals and people. According to Descartes, systems of stars and planets are formed as a result of the vortex motion of matter. Descartes was forced to recognize the existence of the soul, as well as the material grain, as well as the spiritual, thinking grain, created by God. ⁶Thus, the hallmark of Descartes' philosophy was dualism.

Benedict Spinoza rejected the idea of an idea as a special grain (substance), taken separately, and declared God as a single infinite substance, that is, he combined idealism and materialism. This substance is a cause in itself and does not need any other cause. God, in Spinoza's interpretation, in everything and everywhere, has no personal qualities, it is the same as nature. God, the only basis, the cause of all natural phenomena, having two qualities - length (distance) and consciousness. Although at different levels, the ability to think extends from the simplest objects to the human brain.

This idea was interpreted by Spinoza as the self-perception of nature. The important conclusion is that the order and connection of ideas is the same as the order and connection of things. The maturity of thought is expressed in the degree to which it corresponds to the laws of nature, and it is in this way that the forms of acquired knowledge and the laws of the world are the true rules of thought. To know something means to see an element of community through its individuality, and to see individuality means to move from method to substance, to God.

Spinoza is focused on freedom. He understands that necessity and freedom go hand in hand in substance. God is free because everything he does happens out of necessity. Spinoza also includes man in nature, and causality, that is, necessity, dominates. However, this is a mode in which a person has a special form. This is inherent in thinking. Human will is limited. Human freedom consists of the union of reason and will, so the degree of freedom is also expressed through the level of mental knowledge. Freedom and necessity are interdependent. According to Spinoza, the opposite of necessity is not freedom, but arbitrariness.

John Locke is a representative of emotional cognition (empiricism) in English philosophy. He denied the existence of "innate ideas" and said that all our knowledge comes from experience and emotional cognition. A person is born as a "blank slate" on which life writes its "records", that is, knowledge. In contrast to the rationalism of Descartes, Locke based his doctrine on

⁶See World of Philosophy : a book to read. In 2 hours. Initial philosophical problems, concepts and principles. - Moscow, Politizdat, 1991. – p. 262.



sensation, the only source of knowledge, which was the sum of the elements of emotional cognition, extracting the entire content of knowledge through the senses.

The basis of Leibniz's philosophical system is monadology, i.e. the doctrine of the unity of substance.⁷The world consists of monads or particles of spiritual elements. Monads are active, independent, constantly evolving, capable of suffering, perception and consciousness. The unity and harmony of the monads is the result of the “ordained harmony” of God. Depending on the level of development, Leibniz distinguishes three different monads.

Berkeley, unlike Locke, considers all qualities to be secondary (i.e., subjective). Berkeley rejects the objective existence of things and phenomena of the external world, and therefore the concept of “matter”. He claims that we can perceive certain properties of things - taste, smell, color, etc., to which are called “ideas”. The things that surround us exist in the divine mind as ideas, which in turn are the source and cause of life on Earth.

In France in the 18th century, philosophical development took place under the auspices of the Enlightenment.⁸Almost all creatively thinking French philosophers were educators. Among their famous representatives were Voltaire, Rousseau, Diderot, La Mettrie, Helvetius and Holbach. In France, theologians protested against the Enlightenment. One of the main goals of enlightenment was the secularization of state power, that is, the separation of church and state. They intended to establish state control over the activities of churches and religious denominations, so that they would not incite religious fanaticism and hostility and would comply with civil law. Enlightenment sought to re-educate a person, develop his positive qualities and, ultimately, improve the world around him, first of all, improve the social environment.

The formation and development of naturalistic pantheism is also an important feature of the development of religious and philosophical thinking of modern times. Natural philosophy, as a new form of thinking in relation to mythology and religious thought, arose first in India, China and Central Asia, and then in the philosophy of Ancient Greece. Natural philosophy was spontaneous materialism, regardless of the stage of its development. It was on this basis that the natural philosophy of Democritus, Epicurus and Lucretius Carus opposed the religious concept of the world.

For example, the natural philosophical atomistic doctrine of Democritus was based on the following: 1) matter does not arise and does not disappear; 2) nothing happens without a reason and without necessity; 3) there is nothing but atom and space; 4) just as words are made up of letters, different objects are made up of different atoms. The natural philosophical ideas of supporters of the atomic theory about the infinity of the universe, natural necessity and constancy of motion were simply revolutionary ideas of their time.

And the most striking manifestation of medieval wisdom was based on the theory of two truths. Originating in the 12th to 14th centuries, this theory defended the independent pursuit of truth in philosophy and theology. The founder of the two theories of truth was the Arab philosopher Ibn Rushd. Based on this theory, Seager of Brabant, John Scott, William of Ockham and others, through their philosophical conclusions about the eternity of God and the world,

⁷See Garb falsafasi. Tuzuvchi va masul muharrir K. Nazarov. –T., “Sharq”, 2004. 368 b.

⁸See Falsafa komusiy lugati. Tuzuvchi va masul muharrir K. Nazarov. –T., “Sharq”, 2004. 301 b.



discussing the death of each human body, formed in people the ability to look at life through the eyes of reason.

In the process of further development of natural science, the results of astronomical observations made by Ulugbek and his students, the discovery of Copernicus gave rise to the pantheistic (the doctrine of the unity of God and nature) concept of the cosmos. These discoveries disproved the idea that the Earth was the center of the Universe and proved that it was one of the planets orbiting the Sun. Pantheism considers God and nature as one.

Among the discoveries made in natural science in the middle and second half of the 19th century, there are three great discoveries that were of paramount importance in the development of knowledge about nature. These include the discovery that plants and animals are composed of cells, the experimental substantiation of the law of conservation of energy, and, finally, Darwin's theory of the evolution of the organic world. These three discoveries laid a solid foundation for new thinking that rejected old views of nature.

Although mental form is a cohesive hypothesis that makes up many technological systems in the natural world, is it the only hypothesis we need? Before Charles Darwin (1809–1882) and the theory of evolution, this was uncertain. Because even if the mental form competed with the hypothesis, it had interpretations of the technological system. But since the development of evolutionary theory, such forms of debate have lost credibility. Now a hypothesis has emerged that does not emphasize rational form and well-developed technological systems, hypothetically explaining natural processes. In short, Darwin's theory of natural selection attempts to explain why there are so many surviving organisms in nature.

According to this theory, animals and plants undergo changes and diversity inherited from their descendants. Some species give organisms an advantage over the rest of the population in their constant quest for survival. Because animals and plants produce more offspring than they can support, nature supports more than other species that may struggle to survive. In this way, highly developed large populations are identified that are adapted to survival.

Pantheism is another philosophical and theological movement. The term was coined in the 19th century by Karl Krause. According to this doctrine, the universe resides in God himself, but God is not absorbed into the universe. Panentheism is a doctrine close to pantheism, which does not identify God with the universe or separate them.

Pantheistic ideas existed in ancient Indian thought - especially in the teachings of Brahmanism, Hinduism, Vedanta, as well as in ancient Chinese philosophy - Taoism, in ancient Greek philosophy - in the teachings of Thales, Anaximenes, Anaximander. By the Middle Ages, these teachings began to develop both in the Muslim East and in Europe. Contrary to the prevailing theistic view that the universe was created by God out of nothing, pantheists developed the concept that nature was created by a timeless, permanent, impersonal god. These ideas are reflected in the teachings of the Neoplatonists and their followers in the Middle East about emanation. The idea of emanation formed the basis of the philosophical teachings of many modern thinkers.

Although David Hume's Discourses on Natural Religion were written before Darwinism, it remains one of the classic theories about the creation of the universe. Hume's views can be divided into two groups: all being is a mechanism; the world was created by God. D. Hume, firstly, denies that space and the infinity of being are something like a mechanism or a structural mechanism, like an artificial house or ship. Secondly, order and discipline exist only in one



part of the world, and there are other places, where we know and do not know, where complete disorder reigns.

In the analysis of religious issues, ideas about the psychological roots of religion are also of great importance. In that analysis The knowledge that psychology gives us is important , as the science of the mental (spiritual) life of humans and animals. Psychology of religion is a branch of philosophy and psychology that teaches the laws of perception, understanding and interpretation of psychological processes associated with human religiosity.

An important area of study in psychology is the question of the soul, which has interested people since the very first days of society. In response, the people of the ancient world began to develop various religious and mythological views. Early scientific views on mental phenomena in India, China, Egypt, Babylonia, and Greece tried to substantiate the idea that the brain is an organ of the mental state, in contrast to religious and mythological ideas about the soul (spirit). Almost all natural, social and human sciences study the structure and development of the human mind. Psychology is the object of study, and the psychology of religion is the study of the psychological properties of religious consciousness.

Religious consciousness is formed under the influence of certain religious ideas, religious teachings, various customs and rituals. Thus, religion consists not only of concepts, ideas, beliefs, that is, phenomena of the mind (social and individual), but also of types of worship in which people are interconnected and interact with each other, and the system of religious organizations that govern them.

However, studying the activities of religious organizations and religious institutions is not part of the tasks of the psychology of religion. But only when there are aspects influencing the development of the psychology of religion is this considered. The main task of the philosophy of religion is the study of the religious consciousness and spiritual world of believers.

In the psychology of religion, psychological knowledge is developed in close connection with the principles of religious studies. The study of religious consciousness in the field of religious psychology is based on the principles of theoretical theology, as well as on the laws of its development. There are several areas of theoretical theology: 1) philosophy of religion - analyzes the essence of religion as a social phenomenon, general philosophical categories of religious consciousness and its epistemological roots; 2) sociology of religion - studies the scientific foundations of the level of religious consciousness and functions of religion based on the methodology of sociological research; 3) psychology of religion - the main object of study is the psychological characteristics of believers, the differences between their behavior and actions from non-believers based on the methodological principles of psychology.

An important methodological method for the psychology of religion and the psyche of believers is the scientific understanding of religion. D.M. Urganovich cites several methodological principles interpreted in the psychology of religion, which differ from the concept of the scientific methodological method of studying religion. The most important of them is the analysis of epistemological and psychological problems associated with religion.

In Western psychology there are two approaches to this problem: the first is positivist; the second is the theological or idealistic approach. First of all, it should be noted that a number of studies published on these issues in the United States and Europe support the need to abandon the idea of the validity or otherwise of religious ideas in the psychology of religion. It was even said that this issue does not fall within the purview of psychological science. For example, the French psychologist T. Flournoy (1854-1920) agreed, and the



Belgian psychologist A. Gaudin later said at the XV International Congress of Psychologists in Brussels (1957) that one of the fundamental issues of “positive” psychology is the rejection of the question of transcendental existence. This idea was supported by the British psychologist R. Guller. According to these scientists, psychologists do not focus on defining the essence of religion or determining the content of truthfulness, but on its scientific and methodological interpretation, since their main task is to study and observe religious phenomena.

From the opinions of the Western psychologists mentioned above, we can conclude that in the relationship between objective reality and religious ideas, they explain the epistemological problems of the psychology of religion from a theological point of view. But it should be noted that analyzing the psychology of people with religious beliefs based on this approach is a methodologically one-sided decision.

At the end of the 19th and beginning of the 20th centuries, the psychology of religion developed in collaboration with philosophical theology. However, in France the psychology of religion is studied separately from theology. For example, the object of study of the concept of the French psychologist E. Bitro, who tried to substantiate the psychological study and scientific research of the psychology of religion, is: a) the use of the method of observation and analysis of empirical materials in the study of religious phenomena (religious phenomena, belief and forms of worship); b) study of the connection between religious phenomena and the laws of their manifestation with psychological processes.

So, all this points to the fact that in order to analyze religious phenomena and processes comprehensively and systematically, it is necessary to cover all the essential aspects of the object being studied, starting from the features of its development to the reasons for its occurrence.

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