



PHILOSOPHY AND THEOLOGY: RELATIONSHIPS AND INDIVIDUALITY

Rafikova Gulnoza Valijonovna

professor of Namangan State Pedagogical Institute

E-mail: rafikovagulnozahon@gmail.com, ORCID ID: <https://orcid.org/0009-0008-3492-2480>

Kamolova Kimyoxon Gulomjonovna

professor of Namangan State Pedagogical Institute

E-mail: kumush.otabek@gmail.com, ORCID ID: <https://orcid.org/0009-0007-9877-9321>

Maxmudova Zulfiya Alimjanovna

Senior lecturer Department of History and Social Sciences Andijan branch of Kokand University

E-mail: zulfiya.mahmudova.89@mail.ru, Orcid: <https://orcid.org/0009-0007-3236-5476>

Yunusova Buxajalxon Alimovna,

Senior lecturer Department of History and Social Sciences Andijan branch of Kokand University

E-mail: buxajalxonyunusova@gmail.com, Orcid: <https://orcid.org/0009-0000-4243-4040>

Ochilova Faridakhon Kudrat qizi

Lecturer of Namangan State Pedagogical Institute

E-mail: ochilova9003@gmail.com, ORCID ID: <https://orcid.org/0009-0007-1535-7941>

Tursunpulatov Akmaljon

Teacher of the Namangan Academic Lyceum of the Ministry of Internal Affairs of the Republic of Uzbekistan

e-mail: akmaltusunpolatov@gmail.com, Orcid: <https://orcid.org/0009-0006-3154-2816>

Annotation: In this article, the philosophy of religion, philosophical views on religion in a broad sense, the conceptualization of its essence and tasks, as well as the philosophical justification for the existence of God, his nature, relationship to the world and man are expressed as a set of philosophical considerations. Also in the narrow sense - clear, autonomous philosophical reflections about God and religion, a special type of philosophizing, the purpose of the philosophy of religion, the essence of religion are revealed.

Key words: deism, theology, atheism, history of religion, sociology of religion, philosophy of religion, religious consciousness, naturalism, materialism, existentialism, phenomenology, pragmatism, positivism, linguistic philosophy, psychoanalysis.

*A little philosophical knowledge leads to infidelity,
but a deep understanding of philosophy leads to religion.*

English philosopher Francis Bacon



Introduction

Philosophy and religion have completely different tasks and are essentially different forms of spiritual activity. Religion is a life in communion with God in order to satisfy the personal need of the human soul for salvation, to find ultimate strength and satisfaction, infinite peace and joy. Philosophy is essentially the highest, completely independent of any personal interests, the final understanding of being and life through the determination of their absolute fundamental principle. But these essentially different forms of spiritual life coincide with each other, since both of them can be realized through the focus of consciousness on the same object - God, or, more precisely, through the living, experienced will of God.

Philosophical belief is a concept that does not have universal significance and is not distinguished by semantic rigidity, and is intended to emphasize the specificity of philosophical (as opposed to scientific and theological) thinking, which implements and justifies the choice of primary ideological relations. Philosophical belief is distinguished from well-known forms of cognitive activity by the significant influence of the subjective factor.

Literature review

In the theology of the Middle Ages, movements that expressed certain contradictions and controversial issues were also formed, and their activities had a significant impact on the development of Islamic science. The emergence of a rational movement that contradicted religion as a result of the intensive development of secular knowledge in the second half of the 8th century and the first half of the 10th century was one of the most important phenomena that arose in the conflict between revelation and reason. In this context, Al-Farabi's thoughts on knowledge, logic, and reason, as well as his treatise "On the Meanings of Reason" focused on his doctrine of man, also acquired a special significance. At the same time, contradictions and disputes arose on some issues among the scholars of the Middle Ages between their epistemological views under the influence of philosophy and Islamic theology, which was formed on the basis of Islamic beliefs. Such scientific discussions, along with the scientific awakening, the theological and epistemological concept of "Faith" (pistis) in its broad sense was used by ancient Greek philosophers (Heraclitus, Plato, Aristotle, etc.), but they did not accept faith as a necessary element of philosophical thinking, but as a symbol of wisdom.

At best, it was considered as a subjective thought or the initial stage of knowledge. For example, Ahmed Donish opposed fatalism (lat. fatalis - fateful - the doctrine that all events are predetermined from time immemorial). He put forward the idea that a person should actively



work to improve his condition, not just assume that everything is created by creation, but that each person can decide his own fate and is given a great opportunity by God.

The foundations of religious studies as a branch of scientific knowledge were laid in the 17th-18th centuries. For example, in Western European philosophy, the philosophical doctrine of "Natural Religion" is "deism" (Latin deus - from God). Deist philosophers: Edward Cherbury, John Locke, David Hume, Francois Voltaire, Jean-Jacques Rousseau[1].

The main ideas of the concept of deism: God is not a supernatural being, but a certain supernatural force that is the main cause of the world, its creator. God created the world, gave it independence and does not interfere in the development of nature, society and man. Therefore, religion arose not by the will of God, but by the will of reason, which seeks to understand the surrounding phenomena. Since religion originates from reason, every person has the right to have his own opinion about religion. Thus, deists affirmed the right of man to freedom of conscience. In the 19th century, atheism (Atheist philosophers: Ludwig Feuerbach, Karl Marx, Friedrich Engels) - the ideas of denial of God and religion - became widespread in European philosophy[2].

The main idea of the concept of atheism: the source of religious beliefs is man's dependence on the elemental forces of nature and society. Man deified what was previously powerless, and religion arose here. The philosophical understanding of religion took root in the 19th century. Religious studies emerged as a branch of scientific knowledge. The main areas of research: history of religion; sociology of religion; psychology of religion[3].

The task of the history of religion (founders: Friedrich Max Müller, Edward Burnett Taylor, James George Fraser): to study the processes of historical development of religion among different peoples. The task of the sociology of religion (founders: Emile Durkheim, Max Weber): to study religion as a part of society, to reveal the relationship between religion and other areas of social life (economy, politics, art, etc.). The task of the psychology of religion (founders: William James, Sigmund Freud, Carl Gustav Jung) is to study the influence of religion on the human psyche, that is, to analyze the religious consciousness and behavior of people[4].

The task of the philosophy of religion is to evaluate the worldview of the religious experience of all mankind, the task of the phenomenology of religion is to study recurring elements in different religions and, on this basis, to create an abstract model of religion with its own symbolism, rituals, emotional impact on a person, etc.



Ordinary religious consciousness consists of religious traditions, stereotypes, as well as the feelings that a person experiences in the process of communicating with God. Since each believer develops his own, unique religious experience, ordinary religious consciousness has an individual and personal character. Conceptual religious consciousness is a systematized doctrine about God. The content of the doctrine is set forth in the holy books and is interpreted in detail in the works of theologians. Doctrinal ideas are approved by a religious organization and take on the status of laws (Greek canon - norm, rule).

Research Methodology

The emanation of Neoplatonism - the idea of *tajalli* - also had a certain influence on the Eastern Aristotelians, in particular Al-Kindi, whose focus was on the doctrine of the unity of matter, nature, man and their unity with God. This was a pantheistic doctrine, Al-Kindi stood on its left wing, and the works of natural philosophers were also imbued with this spirit. The left wing of the pantheists later included such great scholars as Al-Farabi and Ibn Sina, who were followers of Aristotelianism who advocated the study of nature, the development of natural science, freethinking, and an approach to all phenomena with reason and spiritual aspirations. Philosophy of religion in a broad sense is a set of philosophical considerations about the philosophical attitude to religion, the conceptualization of its essence and tasks, as well as the philosophical justification of the existence of God, his nature, relationship to the world and man; in the narrow sense - specific autonomous philosophical reflections on God and religion, a special type of philosophizing. The goal of the philosophy of religion is “to reveal the essence of religion”.

The philosophy of religion should be distinguished from theology and theology. Although this term was not usually used until the 19th century, perhaps the earliest strictly philosophical writings on religion can be found in the Indian Upanishads. At about the same time, the discussion of religious concepts also occupied a special place in the works of Taoism and Confucianism. In the broad sense, the philosophy of religion existed as long as philosophy as a whole existed as part of spiritual culture. Various philosophical concepts can be used in this - naturalism, materialism, existentialism, phenomenology, pragmatism, positivism, linguistic philosophy, psychoanalysis, etc. Philosophy of religion understood in the narrow sense is autonomous philosophical reflections on God and religion (Plato, Thomas Aquinas, Benedict Spinoza, Immanuel Kant, Hegel, etc.). This brings the philosophy of religion closer



to the history of philosophy. The philosopher and cultural scientist N.P. Koptseva emphasizes[5].

Unlike other fields of knowledge, the philosophy of religion initially involves very complex issues related to what positions researchers adhere to as the object of study of religion. The difficulty is that religion is considered as an objective subject that does not belong to the research itself. There are several main positions here. These three points of view, although they belong to specific philosophical and religious systems, are the basis for all ideological systems. Religion is directly related to it through critical reasoning. In this case, previously existing forms of religion are considered and the conclusion is drawn that “new, more modern forms” will inevitably arise. The scholar of religion and cultural scientist Yu.A. Kimelev distinguishes two main forms of considering the philosophy of religion.

Analysis and results

Religious philosophical studies. The main task is the philosophical understanding of the phenomenon of religion, the religious attitude of man to reality, primarily to divine reality, the problem of epistemology and religious language (the subjective side of religious life).

Philosophical theology. The main task is the philosophical-religious understanding of the life of a religious person and the problems of free will, necessity and chance, essence and being, the attributes of God, etc. arising from this context (the ontological side). Other names for “philosophical theology” are: “natural theology”, “religious philosophy”, “religious metaphysics”, “Christian philosophy”, “Christian metaphysics”, “rational theology”. However, these names have a number of serious shortcomings, so it is preferable to use the concept of “philosophical theology”. Some theologians consider “philosophical theology” to be a controversial form of the philosophy of religion[6].

Can a theologian be a philosopher? Most likely, yes. Many philosophers who began as theologians were simultaneously the authors of both theological and philosophical works. In the early stages of human history, philosophical, religious, and mythological views were closely intertwined (for example, Thales of Miletus). The uniqueness of the mythological ideas of the ancient Greeks clearly determined the form in which the development of ancient Greek philosophy was depicted in the works of Plato and subsequent philosophers. In the Middle Ages, many religious constructs came in a philosophical form (“philosophy is the servant of theology”). The harmony of philosophy and theology is observed among many modern researchers, for example, among the representative of existentialism, Protestant theologian R.



Bultmann. Due to the mandatory nature of religious teaching in Islamic countries, peculiar “hybrids” of traditional directions in philosophy (philosophy of science, political philosophy, etc.) with theology became widespread. The epistemological and political concept of the Iranian philosopher A. Soroush, the political concept of the former Libyan leader Muammar Gaddafi (Gaddafi) (“The Green Book”), and others are vivid examples of this approach[7].

Religious philosophy is a direction of philosophical thought in which thinkers of various religions offer solutions to worldview problems (for example, faith and reason, the existence of God, the immortality of the soul, etc.) from the point of view of their religious ideas. As a rule, religious philosophy is understood not as a discussion of religion, but as a discussion of philosophical issues from the point of view of adherents of a particular religion. Currently, there is no consensus on the difference between religious philosophy and philosophy of religion, but arguments are presented in favor of the fact that these are different, independent concepts [8]. There are religious philosophies in Buddhism, Islam, Christianity (including Orthodox, Catholic, Protestant), Hinduism, Judaism, syncretism, and others. Religious philosophy is always based on a particular religious belief and is closely related to theology, using philosophical conceptual apparatus for religious understanding of the world and philosophical reflection to interpret religious experience. At the same time, reason and faith are seen as complementary ways of understanding reality.

Conclusions and recommendations

The theoretical basis of religious philosophy is theology, but unlike theology, which sets forth the basic rules (dogmas) of faith without a doubt, religious philosophy is concerned with their evidential substantiation.

In antiquity, religious ideas were a component of philosophy, its necessary component. In the Middle Ages, on the contrary, the situation changed, and philosophy acted as an integral part of religion.

The real division of philosophy and religion into separate forms of consciousness occurred only throughout the Middle Ages and the modern era. Philosophy still entered into ideological opposition to the religious worldview.

The spheres of influence were simply divided between these forms of social consciousness, while, of course, retaining the dominant role of religion. The relationship between religion and the new European sciences that emerged at that time was similar.



At the same time, the concept of two truths began to be considered generally accepted. It was necessary that there be truth from God and truth from man. This is how the idea of deism arose.

Deism is a philosophical theory according to which God created all material things, established certain values, and then did not interfere in the development of the human world. Therefore, humanity should not only study nature, but also make assumptions about the material manifestations of the Absolute, without resorting to the idea of God.

Later, philosophy begins to demonstrate its claim to change the dominant role of the religious worldview.

From the point of view of Marxist theory, religion is a residual form of social consciousness and can exist until philosophy proposes a new system of values. Such an opportunity for philosophy, according to Marxism, arises as a result of the development of the social and economic structures of society.

It is noteworthy that in the 20th century. Axiology (M. Scheler, M. Weber) developed rapidly - a philosophical direction associated with the justification of the need for philosophy to develop a system of spiritual values and norms.

Some philosophical theories of the 20th century. are devoted to finding new value guidelines for people. These are the existentialism of M. Heidegger and K. Jaspers, the philosophy of life of A. Bergson, the teachings of P. Teilhard de Chardin, which sought to understand man as the ultimate goal of natural evolution[9].

Modern theologians interpret the biblical text in such a way that it is connected with modern scientific ideas. This also reveals the connection between philosophy and religion

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