



THE PRINCIPLE OF DETERMINISM AS A NORM OF SCIENTIFIC CHARACTER IN RELIGIOUS KNOWLEDGE

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ANNOTATION

The main objective of the study is to study how the general philosophical principle of determinism systematizes religious knowledge, acts as a norm of the scientific nature of religious studies, determines the harmonious combination of secular education and various forms of manifestation of the religious worldview of a modern person in a peaceful interfaith dialogue. To do this, it is necessary to consider the relationship between the principle of determinism and the anthropological interpretation of the concept of freedom of conscience and religion through the peculiarities of the language of worship, texts of scriptures and legends.

KEYWORDS: *worldview, religion, religious consciousness, religious competence, secular knowledge, determinism, the language of worship, globalization, religious doctrine, education.*

RELEVANCE

The terms “religion” and “religious worldview” are always associated with the processes associated with the traditional way of life, worldview and worldview of both an individual person and a certain ethnic group, nationality or nation as a whole. However, the study of the features of the forms of manifestation of freedom of conscience and faith is not limited to characterizing the factual material that has taken place in history. One of the most urgent problems of studying religious studies in the system of secular education is the definition of the modern essence of the religious worldview as the ideological basis of the civil and life positions of a person and the harmonious combination of the unity of secular knowledge and religious worldview. Taken together, this provision is the essence of the conceptual idea of the UN resolution “Enlightenment and Religious Tolerance”. [1]

This interrelation, expressed in a harmonious combination of ethno-confessional diversity and secular, democratic, civil society, shows the entire degree of relevance of the chosen topic in the dynamics of education and upbringing systems.

METHODS AND DEGREE OF DEVELOPMENT

The general philosophical principle of determinism, which is based on the causal relationship of the phenomena of the world, serves as a method for studying religious studies with the correlation of fundamentally polar and opposite concepts - “secular education” and “religious worldview”. There are corresponding philosophical and methodological, legal, psychological, linguistic and other studies on certain aspects of the determination of religious knowledge. On the problems of the correlation of faith and reason, religious consciousness as a cognitive phenomenon, the methodology of science, neo-Thomism and scientific knowledge, research is

given in the works: Garaja V.I., Aliyeva B.A., Abdusamedova, Shermukhamedova N.A., A.I., Radugina A.A., Zotsa V.A., Shakhnovich M.M., Yablokova I.N., Achildieva A.A., Burunkova Yu.F. and other scientists. The problem of determining religious knowledge in terms of setting philosophical tasks, set out in a logical sequence of a chain of concepts interdependent in content - knowledge - consciousness - knowledge - truth and faith, shows that it is in the center of attention of the history of religion, however, in the interpretation of the topic of this article proposed by the author, however, it has not been the subject of special study.

RESEARCH RESULTS

The role of the principle of determinism in religious knowledge is defined as the norm of its scientific nature. The principle of determinism is the doctrine of the interconnection and mutual certainty of all phenomena and processes, it is the doctrine of universal causality. According to determinism, everything that happens in the world, including the course of the history of human life, is predetermined either by fate, or by gods, higher powers, or by nature, or by human will. Religious studies studies religion as a social phenomenon, forms of manifestation of religious beliefs in the history of the development of society, religious consciousness and religious organizations. It is known that religion is the object of study of theology, theology, Islamic philosophy of kalam, atheism, nominalism, realism, scholasticism and other teachings related to the problems of revelation. Religious science, being a philosophical science, reveals the patterns of the emergence, development and functioning of religion, its structure and various components and phenomena. In the structure of religious knowledge, the following stand out: the phenomenology of religion, the psychology of religion, the history and philosophy of religion. The whole set of these directions is methodologically united by the general



philosophical principle of determinism. Religious studies as an independent science began to take shape in the second half of the 19th century; one of its founders is the German philologist, religious scholar, specialist in general linguistics and mythology Max Müller, who studied the comparative typology of the most ancient religious texts. It was the results of this scientific search that led to the need to systematize knowledge in the field of philosophy, anthropology, sociology, history, ethnography and archeology, into an integral fundamental science, such as religious studies. The cause-and-effect relationship of the ideological sources of a certain religious doctrine shows how the sacred writings, sacred texts and sacred traditions reflected the essence of the way of life and worldview of the person who professed it. Sacred revelations about real life on earth were expounded in the sacred texts. Sacred texts are scriptures that have received the status of sacred in any denomination or religious and theological doctrine. For example, the Vedas are accepted as sacred texts in the religions of Brahmanism, Hinduism, Vishnuism, the Avesta in Zoroastrianism, Zervanism, Parsism, the Torah in Judaism and Christianity, the Tripitaka in Buddhism, the Gospel in Christianity, The Quran is in Islam. The presence of dogma, symbolic practice and sacred text are the main features of religion. In the history of philosophical doctrine, the problem of consciousness is one of the important elements of the object of philosophical analysis and the methodological role of the principle of determinism from the standpoint of ontology, the theory of being and thinking, and religious consciousness. The conceptual basis for explaining any, including social, phenomena was the idea of a causal or functional conditionality of everything that happens. Such explanations make it possible to make forecasts for the future and orient social practice, as well as individual actions, to the future. Therefore, all rationalistic theories of classical philosophy, physics or sociology were focused on the search for cause-and-effect relationships, on determinism, their formulation in the form of universal patterns. Therefore, the principle of determinism has largely become an expression of the scientific norm of rationality as such. However, events are currently taking place that require a radical change in the situation regarding the relevance of the study of religious studies in the aspect of the regulatory function of the principle of determinism. This position is explained by the logical interrelation of the sequence of concepts: knowledge - knowledge - faith - truth. Their unity is expressed in language as a means and method of human cognitive activity and the specifics of his attitude to life values.

Linguistic determinism requires the development of a teleological, target vector of social communication, which gives the principle of determinism a value-rational meaning in terms of the integrating function of religion. The formulation of this important research topic in the system of interactive coordinates of moral, political, legal and aesthetic consciousness causes science to turn to socially constructive knowledge, language, codes of symbolization and institutionalization of knowledge as immanent determinants of social communication.[2]

In modern studies of the nature of language, there is a tendency to form an extreme “pragmatic turn”, which is expressed in the consideration of language as a system derived from various biological, environmental, cognitive and sociocultural factors and the rejection of autonomous, “objectivist” approaches that study language as an independent object that determines (determines) knowledge and culture, which was studied, for example, in the framework of the “linguistic turn”.[3]

Language is not only a derivative of individual and sociocultural foundations, but also functions as a basis, reason, support for individual and social development, acting as a structural and functional element of social memory, non-genetic inheritance systems, such as religious consciousness, religious cult and the activities of religious organizations. It follows from this that language is the initial determinant of substantiating the specifics of religious studies as a philosophical science. At the same time, the principle of cause-and-effect conditionality in the system of phenomenology and the history of religion acts as their methodological basis and norm of scientific character. The disclosure of the process of formation of the religiosity of the individual reveals the determination and regular relationship and interdependence of religion as a phenomenon of objective reality with the religiosity of the individual as a phenomenon of subjective reality, that is, objective and subjective. The determinants of a person's religiosity are the socio-cultural conditions of life, family, authorities, active personal and life position. This allows us to understand the reasons for the emergence and formation of the religiosity of the individual, to reveal the content of one or another characteristic of the religiosity of the individual. Under the religiosity of the individual, we mean a complex socio-psychological formation, which reflects the worldview position of the individual, the meanings and meanings of religion are fixed, the ways of their implementation in human life. Modern conceptual ideas of a harmonious combination of religious and secular, scientific aspects of the worldview are reflected in the program document of the Development Strategy of New Uzbekistan. The fifth priority direction aims to ensure spiritual development and raise this area to a new level. Here, an important task is to turn a healthy worldview and creation in society into a nationwide movement through the widespread promotion of the idea “From Action Strategy to Development Strategy”, based on the principles of goodness and humanism, “New Uzbekistan is an enlightened society”. This provides for the organization of law-educational events to form a legal culture among the population, combined with the study of the rich history, scientific and cultural heritage, national and religious values of our people.[4]

The study of the determination of religiosity as one of the promising tasks of the philosophy of religion gives a holistic picture of the ways in which a modern person enters the religious world, identifying the initial factors in the formation of religiosity among young people. The basic determinants that determine the formation of a person's religiosity are socio-cultural living conditions, family and close relatives, authorities, as well as an active civic position



of the person. A significant influence on the formation of religiosity among young people is exerted by the socio-cultural conditions of life, the place that religion occupies in the modern world. The society around them is filled with a religious context - the confession of Islam, Orthodoxy or the traditions of the faith of another confession. The specificity of the socio-cultural conditions of life affects the position that religion occupies in the social system, determines its value for society and the individual, and has a significant impact on the formation of a person's religiosity. At the same time, the system of ideas about the significance of this factor differs among representatives of different faiths. Uzbekistan is a multinational state that ensures a peaceful ethno-confessional dialogue. reliable guarantees of freedom of conscience and religious beliefs, contributes to the implementation of the principle of tolerance - as evidence of the peaceful coexistence of representatives of 17 religious denominations, people of different nationalities, ethnic groups, and nationalities living in Uzbekistan. According to data from July 1, 2022, the list of the list of the Committee for Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan, there are 17 officially registered religious denominations and 2281 religious organizations in the country.[5]

These include - Islam, Russian Orthodox Church, Roman Catholic Church, Full Gospel Christian Church, Evangelical Christian Baptists Church, Seventh Day Adventist Christian Church, New Apostolic Church, Gospel Lutheran Church, Voice of God Christian Church, Witnesses Church Jehovah, Korean Protestant Church, Armenian Apostolic Church, Jewish Religious Community, Bahai Faith Community, Society for Krishna Consciousness, Buddhist Temple, Bible Society of Uzbekistan. Article of the Constitution of the Republic of Uzbekistan No. 31 guarantees freedom of conscience. Freedom of conscience is guaranteed for everyone. Everyone has the right to profess any religion or none. Forced imposition of religious views is unacceptable.[6]

The second important factor in the system of formation of a person's religiosity is the family, the relationship between the person and close relatives. It is in these interpersonal relationships that a purposeful process of religious communion is carried out, as a result of the influence of the authority of parents, a circle of other close relatives of the older generation, conversations in which relatives talk about the essence of religion, about joint religious activities - praying, visiting mosques, shrines, reading religious literature . For example, each orthodox Muslim, according to his position on faith, defines himself according to four main factors, the first factor concerns the directions in Islam - Sunnis - Shiites - Kharijites (Ibadis), the second factor refers to ideological movements according to the philosophy of Kalam - Mutazilites - Ash'arites - Maturidites , the third factor - by belonging to the madhhab as a religious and legal school - these are the Hanafis - Hanbalis - Shafiites - Malikis, and the fourth factor by belonging to the tarikat - Yassaviya - Naqshbandiya - Kubravia, etc. Or, for example, understanding the sacred significance of the Temple Mount in Jerusalem as the embodiment of the shrines of the three Abrahamic religions - Judaism, Christianity and Islam, makes it possible

for students to understand that the biblical Abraham and the Koranic Ibrahim (according to the basics of the Jewish, Biblical and Koranic traditions) are the prophet of the monotheistic religion, from which follows also the historical factual material uniting Judaism, Christianity and Islam based on the four scriptures The Abrahamic religions of Taurat (Torah) - sent down to the prophet Musa (Moses), Zabur (Psalter) sent down to the prophet Dovud (David), Injil (Bible) - sent down to the prophet Isa (Jesus) and the Koran - sent down to the prophet Muhammad, into a single system of Abrahamic monotheistic religions. The process of determining the religiosity of a person reveals the existence of another factor - authorities. Authorities in a person's life have a special influence on his worldview and worldview. The basis of this influence may be faith or experience of interaction, which allows you to rely on the wisdom and competence of authority. Respect, recognition of the wisdom and morality of authority makes the opinion of this person extremely important for the formation of any beliefs, including those related to religion. The opinion of authorities becomes especially significant at the stage of active formation of a person's worldview position in adolescence and youth. It is during these periods of life that the social contacts of the individual expand, the circle of the social environment increases, new people appear nearby, whose opinion can influence the formation of the individual's worldview.[7]

The determinant of a person's own ideological activity plays a decisive role in the process of forming the creative potential of religious consciousness, for example, in Islam on the basis of the concepts of "Sharia, Marifat, Tariqa and Haqiqat". Four steps of such an approach to God:

- Sharia - the initial educational and educational system, mandatory for all believers, involving external acquaintance with the texts of the Koran;

- Tarikat - the path of internal perfection, where the deep sacred meaning of the Koran is comprehended;

- haqiqat - the level of higher perfection, at which the truth is revealed and the original meaning of the Koran, given by the Almighty to the Prophet himself, is comprehended;

- maarifat, when the understanding of the Almighty is achieved not only with the mind, but also with the heart.[8]

The philosophy of religion considers numerous forms of determinism of non-causal or non-causal determination that also operate in religious linguistic value concepts.

This is, firstly, mental determinism, due to a person's perception of an atmosphere of some kind of reverent fear, holiness, mystery and religious majesty, piety, comprehension of iman in the behavior of the faithful.

Secondly, it is functional determinism, which reveals all possible moral aspects of behavioral dependence, reflected in the essence of paired philosophical categories: content and form, essence and phenomenon, individual and general, piety, fear of God - sin and apostasy (shirk) and others.

Thirdly, this is informational determinism, which also does not belong to causal determinism, since the informational components of cause-and-effect relations have a certain independence from material-energy processes.



Fourthly, this is definitive determinism, manifested in the unity of the general and the individual, when one concept is defined through the essential content of another. Definitive determination takes its name from the Latin “definitio” - definition, and means that every beginning has some basis that determines why this beginning is exactly like this, and not some other. Definitive determinism assumes that each beginning has its own “place” in the composition of the world whole, and it is this definition that acts as the basis of the beginning, which leads to the limitation of the whole to this beginning. For example, “Trimurti” - as the embodiment of the trinity of the divine principle of the supreme Brahma-Shiva-Vishnu in dharmic religions, the universal path of “Tao” in Taoic religions, in the “monotheism” of the unity of the Abrahamic religions - Judaism, Christianity and Islam. Fifth, it is teleological or goal determinism. Teleology is an ontological doctrine of explaining development in the world with the help of final, target causes. She sets herself the task of answering the question “why, for what purpose?”. In modern methodology, it is considered as a principle of explanation that complements traditional causality - causes-goals. According to teleological determinism, in many processes of the universe, the goal as a law predetermines their course. Teleological determinism as a philosophical principle, established in science and the methodology of science, gives rise to the anthropic principle, which establishes the dependence of the emergence and existence of man on the physical parameters of the Universe. The Universe has such properties that life and consciousness must have arisen in it at a certain stage. Let the emergence of life be the result of an incredible combination of numerous circumstances, but, according to this principle, in the end, life could not have arisen.[9]

The language of religion determines a person’s perception of the surrounding world through the categories of the native language, expressing elements of religion, in terms of fate, fate, fate, sinfulness, shirk, righteousness, iyman, karma, the idea of retribution, predestination, etc. Reflecting moral norms, the language of religion and religious consciousness, correlated with the concepts of conscience, duty, piety, mercy, humanism, form the spiritual and moral content basis of the value attitude to the world, human life, his creative aspirations. Awareness of the highest ideals of kindness and compassion is today becoming a paramount factor in preventing acts of violence, cruelty, war and destruction. The history of philosophy shows that the cult practice of expressing the sacredness of religious texts is determined by the peculiarities of the language of worship used when reading prayers, performing sacrificial rituals and other religious practices. Liturgical languages usually use conservative, archaic language forms in vocabulary, syntax, phonetics, which are guided by the language norms of previous generations, eras, historical formations. For example, the language of worship, even if it is related to the spoken language, is often incomprehensible to most of its followers, for example, in Islam as one of the world religions, the language of worship is Arabic, it is he who unites Muslims from all over the world who speak their national languages. But it is the Arabic language, accepted in Islam as divinely

revealed, that determines its absolute sacredness, which gives rise to the basis for a person’s perception of the atmosphere of some kind of reverent fear, holiness, mystery and religious sublimity of the worldview as a whole. In religious studies, there are four stages in Muslim determination through the mechanisms of divine predestination: a) divine absolute omniscience;

b) a prescription through a written fixation of the divine will;
c) the permission of the Almighty, which covers all existence as a whole, as well as each thing and living being separately;
d) creation, which includes all human actions.[10]

The determination of the formation of religious consciousness in its creative content is determined by the functions of religious studies as a philosophical science that contains a harmonious combination of scientific secular knowledge and features of religious belief.

CONCLUSION

The study of the features of the operation of the principle of determinism as a norm of scientificity in religious knowledge reveals the conditionality of human activity by the world of culture and the peculiarities of religious belief. The logic of the sequence of posing questions of philosophy as a whole is determined by ontological, epistemological, axiological and praxeological tasks. The synthesis of the last two aspects of a person’s attitude to the world is reflected precisely in the system of religious studies - value and practical knowledge in understanding and comprehending the truth with the help of the language of religion, the language of worship. Determination in religious knowledge is represented by a complex integral process: on the one hand, knowledge and intellectual potential are determined by the world of technological innovations, and on the other hand, spiritual and moral self-determination, religion, often acts as the main determining factor in material processes. The study of this mutual determination, the limits of the functioning of each of the parties is an important task of modern philosophy of religion, which involves a detailed study of the forms of action of the principle of determinism in religious knowledge.

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