The attitude of the scientist to religion and science in modern Society (Based on Francis Bacon's philosophy)

Aminova Nargiza Sharifovna
Teacher of the Language learning department of the Academy of MIA

Abstract: This article provides information on Bacon's philosophy, theoretical and practical views of the scientist on radical reform, the expediency of a progressive relationship with religion, the specificity of nature and scientific knowledge, the limits of human consciousness, political and scientific views on the balance of empiricism and theory.

Keywords: history of philosophy, inductive style, radical reform, culturological thought, fanaticism, internal pressure, religious obedience.

The chronological boundaries of the periods are always conditionally defined. In history, that is, in the history of culture, the beginning date of a new era is set at 1640. The history of philosophy dates back to the 1600s. That is why the philosophy of this period is called the “Philosophy of the New Age” and is named after its founder, Francis Bacon. He was born in 1561 in England, in the family of a Lord who kept the seal in the British kingdom. He first studied law school and then Cambridge University. At the age of 23 he was elected to the English Parliament, then rose to the rank of Attorney General of the Kingdom, Lord of the Seal and Lord of the Chancellor.

He also began to study philosophy and science at the age of 23. In the last years of his life he was excluded from public affairs and was engaged in scientific and creative work until the last days of his life. Bacon's philosophy was the first doctrine to observe a new balance between philosophy and other sciences in the late sixteenth and early seventeenth centuries. The discovery of his inductive method was the most important step in the real methodological reform of scientific knowledge and in overcoming the scholastic customs of the Middle Ages. According to the scientist, the need for radical reform in science is due to the following factors:

First, the need for science to have a special place in life and bring practical benefits to humanity. The second is that science only wins debates, and in practice is of no use. Accordingly, the great reform, that is, the implementation of the classification of sciences, was designed to overcome this imbalance.

The famous philosopher drew up a general plan for the development of science for a hundred years. As a result, it formed the basis of the problem of the scientist's attitude to religion and science in modern society. The essence of these issues is that the task of the scientist is to make discoveries in science and at the same time to combine, expand and implement scientific works and discoveries as a key factor in social and economic development.

At the present time, the same attitude, that is, the closeness of the activities of our democratic state to science, is the most important requirement for our progressive and promising future.

The uniqueness of Bacon’s philosophy is that it is designed not only for individual classes and groups, but for all of humanity. Generations therefore appreciate its place in the development of Western European philosophy. The philosopher, on the other hand, humbly assesses the contribution of mankind to the treasury of thought, saying, "Unlike others, I have not created a doctrine that can interpret the exact laws of nature, man, and the development of society." But
we see through his teachings that he created a new age philosophy with new ideas. Regardless of the attitude of contemporaries towards Bacon and the value of generations, his service has left an indelible mark on the history of European philosophy. In this sense, the roots of our ideas about the specificity of nature and scientific knowledge, the boundaries of the human mind, the harmony of empiricism and theory in the process of scientific research go back to Bacon's teaching. At the same time, he is the author of a variety of original ideas and views that have entered the arsenal of modern culturological thought. His views and opinions on politics, culture, public administration, social construction, the relationship between man and nature, religion and science have not lost their relevance today.

His views are distinguished by their originality. Whether under the influence of any internal pressure or with a certain degree of contradiction, he was still a proponent of the recognition of religion and studied it from the point of view of science. If we look at these cases from different perspectives, we will have some degree of clarity. In particular, the theoretical point of view of the scientist deserves special attention.

**Theoretical perspective**

After all, Bacon had a basis, though not a physical one, for acknowledging God as the primary factor in the creation of the world. Here he revealed the latter reasons, that is, those which cannot be substantiated from a physical point of view, and at the same time cannot be rejected from an empirical point of view. He entrusts metaphysics with the task of finding the target forces for targeted actions. He says that it is precisely theology that has the task of directing such targeted forces to some kind of primary conscious force. Bacon repeatedly emphasizes that the mechanical and atomistic natural philosophy, which belongs to the systems of advanced philosophers — Leucippus, Democritus, and Epicurus — requires a clear theology when necessary, and strengthens it philosophically. Atomism arises from the chaotic motion of billions of atoms in nature — a recognition of an order that is completely impossible. He also has to acknowledge God, the conscious creator of the world, who created such an order. This concept was so necessary for Bacon that he was even more willing to acknowledge all the confidence he had than to give it up.

“Only a closer acquaintance with the same philosophical school of Leucippus, Democritus and Epicurus, accused of atheism, will determine the true basis of religion. "It is closer to religious obedience to believe that the world and its order are created on the basis of the four variable elements and the fifth immutable essence, which do not need God's intervention, than to believe that they are created on the basis of countless and chaotic atoms that do not need any divine intervention."

Hence, he concludes, "Just as there can be no contradiction between the power and will of God, there can be no contradiction between religion and philosophy." It turns out that Bacon’s theoretical position on the subject was not an obstacle to the recognition of religion.

**Practical perspective**

The integral continuation of the above ideas is also directly related to the practical point of view of the scientist. After all, to struggle with religion to define it, to struggle with only Bacon’s expressions about religion, is a pointless struggle that has impoverished the human mind for years, far removed from his healthy worldview and deep thinking. We see that he is not prone to such debates, that his nature is contrary to various expressions, games. He did not want to get involved in any religious debates and debates and sought to take a progressive position on religion.

Bacon's opposition to the debate on the boundary between religious obedience and science was that such debates, while extremely dangerous, did not yield any practical results. His mind was occupied with rescuing science from such meaningless and useless debates. He himself taught that the time spent on such aimless debates should be spent on the best and most effective research. He sought the practical benefits of science in all circumstances. He knew that it was more expedient to have a progressive relationship with religion than to struggle with religion on
the path to the future of science. He practically fought tirelessly for the future of science.

Political perspective

It should be noted that these relentless struggles also exist in the political perspective of Bacon's philosophy. Bacon did not break the rules in his philosophical views, he wanted to reconcile religion and the church. Because when there is no peace in the church, there is blind religious obedience. Its practical form is fanaticism, and its theoretical form is belief. Bacon sets boundaries for both forms of religious obedience. In other words, the state and politics determine the boundaries of fanaticism and the pursuit of religious domination. The theoretical frontier against belief-purpose is defined by science, especially natural philosophy.

Belief-purpose is the internal basis of religious fanaticism, which is the basis of religious conflicts and wars.

According to Bacon, the force that resists wars and prevents them is the state and its policies, the science of belief and purpose.

It is necessary for the state to take such drastic measures and control, first of all, so that religion does not become a hotbed of political wars and conflicts.

Bacon draws special attention to this danger in relation to the period in which he lived: "It is to be feared that fanaticism, under the influence of various religious beliefs, will direct its ignorant and vile aims against the state, under the influence of various religious beliefs." [3] In this way, religious conflicts and wars often arise in civil society. If the church needs reform, it will become clear that it must be done not by the will of the people, but by state intervention.

In general, Bacon emphasizes his political attitude toward religion, arguing that the church should renounce its claim to power and hand it over to the state.

Negative perspective

At the end, this political attitude is also reflected in its negative point of view. When there is a practical conviction, Bacon puts state power against it, and assigns the task of combating theoretical convictions to science. Blind belief is a false religion, exaggerated by Bacon. For him, this religion is more frightening than false philosophy. It is this false philosophy that leads to atheism. Theoretically, he (false philosophy) did not have a sufficient idea about God, and if he (God) could be made his own idol, in practice, he (false philosophy) was very dangerous for people, he opened the way to fanaticism and dissatisfaction among the people.

Because it is the blind faith that leads to misconceptions about God. He sows the seeds of strife among the people and breaks the healthy heart. It leads to political chaos and partisanship. In this regard, Bacon said: "Reforms in the field of religion should be carried out gradually, as a careful cleansing of the human body from toxins and harmful substances, that is, along with the useless and unnecessary parts, healthy and necessary organs should be removed. This is exactly what happens when a cat and a waterfall are held." [4]

Apparently, the reason why the realist philosophy of the new era began with Bacon was that it was necessary to look for the starting points related to religion. Bacon's religious views are similar to those of the English and French enlighteners. His exact theology formed the basis of deism, which was developed by English philosophers in the eighteenth century. Thus, according to Bacon, religion is a divine (supernatural) creation, while philosophy studies and explains nature and society.

The significance of consciousness for itself is that in all natural things it is experience, and in all supernatural things the experience itself disappears. It turns out that outside the realm of experience, any consciousness is defenseless, lost in empty arguments and fruitless, absurd thinking.

Thus, in Bacon's opinion, any conscious conclusion requires its own basis, its own rules. The laws of nature, on the other hand, must be sought by man, studied in depth, because they are
hidden in things. The laws of religion, on the other hand, can be accepted by man because they were created by God. But this is not the final conclusion, of course, of course?!

References:
1. Serm.fid., XVI. De atheism, p.1165
2. New Organon. Page 89