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Scientific and Religious Outlook

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Abstract

In this article, the problem of scientific ratio and religious outlook is analyzed. Features of scientific outlook, in particular the fact that it is formed on the basis of scientific knowledge are emphasized. The objective reality is reflected in the consciousness of people in the form of fantastic images in religious outlook. As the religion and religious doctrines are based on belief, and belief, as we know, assumes the emotional and mental condition of the person accepting statements of basic provisions of the religious doctrine. For religion, these provisions are firm and eternal. Unlike religion, the science relies on knowledge and reason of the person, forms a scientific picture of the world, which is described in the form of scientific laws, categories and principles. Today, science and religion play an important role in the outlook formation.

Keywords: Science, Knowledge, Belief, Outlook, Scientific rationality.

1. Introduction

The outlook represents the set of views, representations, beliefs, value judgments, principles defining the most general vision, understanding of the world around. It is the complex form of consciousness covering different areas of human experience and the place of the person in the world. Therefore, all views and representations, which we meet in this or that outlook, are based on the material taken from the reality and the life of people. However the form of reflection of reality in the consciousness of people can be various. Scientific and religious outlooks represent a specific set of views of the world around, to the place of the person in this world; contain different understanding and assessment of surrounding reality.

The scientific outlook reflects reality. In general, the scientific world outlook paradigm relies on natural-science knowledge and representations of the world around, i.e. the real world, its regularities are reflected in human consciousness on the basis of the checked and proved knowledge. In religious outlook mortal life of people is also reflected, but the religion perceives reality in mystical and fantastic images. "External manifestations of religion with which our ideas of it are usually connected are set of the views of the world based on faith in the God who created this world and the person and gave it in "revelation" knowledge which has to take on trust (therefore it is accepted to call religion "belief"); religious beliefs make a world outlook, intellectual component of religion" (Garadzha and Rutkevich, 1994). Tendencies can be observed as within religious concepts, and secular views. From a position of religious views, it is possible to allocate several directions: first, the active appeal of religion to modern problems of society, attempt to give the answer to urgent problems of the present. The church takes part in discussion of problems of war and peace, the international terrorism, destruction of cultural wealth, etc.; secondly, attempt of religion to avoid direct opposition with science.

2. Features of Scientific and Religious Outlook

The scientific outlook strengthens confidence of the person in an opportunity and need of use of achievement of scientific knowledge. Therefore, the scientific outlook focuses the person on the creative attitude towards reality and is a theoretical and methodological basis of knowledge of the problems of social life. The scientific outlook influences a way of life, forms the concept of life, right understanding of a role of science, the equipment, scientific and technical progress.

The scientific outlook focuses the person on the creative relation to activity that is very important in a way of life of people. It is a theoretical and methodological basis of knowledge of problems of a way of life.

The scientific outlook as if operates behavior, acts and activity of the person. The person having world outlook knowledge and deep conviction in their validity arrives as order him this knowledge. In addition, the scientific outlook acts and as the internal winner of the person, it induces the person to carry out creatively the duties assigned to it, forces the person to be basic, steady, disciplined.

Specifically reflecting reality, the religion creates the ideas of the world around and respectively characterizes behavior of the believer, his attitude towards outlook. The religion establishes certain norms and rules of conduct which govern the believer's relations in a family, life, society on the basis of the instructions developed by religious institutions, provisions, and systems that is its regulating function.

In religious outlook, the world forks on real and fictional, at the same time the elements and forces get a form unearthly, supernatural. People embody the emotions, feelings, the purposes and tasks in religious images and representations. V. L. Ginzburg noted that "the faith in God or Gods, commitment of some religion meets need of people for protection against life burdens, helps believers' hard moment. Therefore, believers should envy, and I do not hesitate of such envy at all. But there's nothing to be done - the reason stronger and does not allow to trust in miracles, in irrational" (Ginzburg, 1998). They mechanically move the human qualities and those relations which are inherent in social life of people to the world around of the nature. The science and religion represent the branches of the spiritual sphere of public life differing on an object, a subject, the purposes, tasks, language, methodology, etc. Let's remind that "the religion is based on belief, and the belief assumes an emotional condition of the person aimed on upholding of the principles of belief. For religion, these principles are firm. The science also leans on certain systems of principles" (Science philosophy, 2009). It forms a world picture which is described in the form of scientific postulates, categories. The object for science studying is our empirical world, "the general regularities and tendencies of scientific knowledge as special activities for production of the scientific knowledge taken in historical development and considered in historically changing cultural context" (Toynbee, 2002); object of understanding of religion - the other, divine world. These distinctions exist within uniform cultural whole. The science provides development of technology, productive forces, the economic welfare of the person and social progress, defense capability of the state. Scientific knowledge and opening give the chance to look in a new way at God and his

attributes. The religion provides communication of the person with infinity and eternity, attaches to high moral values and ideals (Gorelov and Gorelovo, 2016).

3. Ratio of Scientific and Religious Outlook

On the essence the religious outlook is contradictory. Contradictory tendencies can be as internal when one religious situation does not correspond to another, the structure of dogma, and external when it contradicts the reality. It is possible to carry the statement to the internal contradictions of religious dogma that besides God, there is also a devil who is the reason of vicious, immoral acts of people. Wise God creates a devil, though he foreknows that will disobey it and will create to it obstacles and to machinate. God is omnipotent and mighty, but he is not able to overcome a devil. God could plunge in a word a devil into a non-existence gloom, but it does not do it through the devil and is his worst enemy because of whom for a majority of mankind (Guseykhonov and Radzhabov, 2011: 97).

From a position of secular tendencies of consideration of relationship of religious and scientific outlooks, it is possible to allocate also several directions: first, this idea of complementarity of scientific and religious outlook as the certain force capable to provide moral values of the person as attempts to recover from spiritual and valuable and world outlook crisis by "religious revival" often is a position of a part of the intellectuals which hopes for ethical and spiritual usefulness of religion. Change of socio-political and economic bases of society led to spiritual crisis, education at people of spiritual vacuum, even stronger and more sharply crisis struck social values, beliefs and hopes of people. This social niche was filled by religion as allegedly only embodiment of cultural and social wealth of a modern civilization. Not the last role in the formation of similar views is played by the governments which proclaiming the principles of freedom of worship and disestablishment and school, in too time spend through mass media clericalisation of society. But attempts to impose to people religious views were not crowned with full success as "religious revival" did not lead to high-moral, moral and humane changes in society. Moreover, the imposed religious views weakened the powerful scientific and rational capacity of modern society won and developed by it during the twentieth century - a century of scientific, technical, technological, organizational, administrative, information and other significant revolutions. The criterion of "scientific character" of knowledge won in centuries-old fight of reason against dogmatism has called into question. Secondly, the attempt of substitution of concepts, for removal of contradictions between religion and science is observed, opposition of religion and atheism is as an alternative offered, but the religion is not the theory of life of God, the religion has no theory as it is a form of public consciousness. Knowledge in religion exists in the form of

belief in supernatural, traditions, sacraments, sacred texts, etc. The theory this conceptual description and the forecast of development of a real-life object of a research based on experience and an experiment. The religion in this or that form, but not in the form of the theory, describes allegedly existing supernatural phenomena. On the other hand, the atheism does not consider a problem of life and God's non-existence. The atheism studies economic, political, social prerequisites of emergence of religions and as they refract in the heads of people, leading to idea of the supernatural. The science denies supernatural. The concept "life" approves lack of the supernatural, which is a basic violation of operation of natural and social laws.

Discrepancy of religious outlook is caused also by the fact that any religious doctrine, in essence, was created not for short term and not one person. It absorbed in itself elements of other religious beliefs which had contradictory character. The low level of development of public life, primitivism and naivety of ideas of people of the world found reflection in these elements. "It should be noted, as the religion in the course of contradictions, competitions, confrontation and the conflicts with science does not stand still at all, and develops, considering the happening changes in the world and in scientific views on the world. The religion and also church change develop the religious concepts, world outlook views, refuse the most odious and inhumane, retrograde and reactionary positions in the past" (Semenov, 2006).

It is necessary to emphasize and that circumstance that, time having arisen, religious dogma finds sanctity and thanks to it becomes inviolable and absolutely true. What was given once for the "divine" truth has to remain invariable and constant not to undermine the religious doctrine about infallibility and absolute wisdom of God. Thanks to opening of science religious provisions found the insolvency, but the religion did not refuse the main outdated views and ideas of surrounding reality, affording sometimes only allegoric interpretation. "The scientific picture of the world in the process of the formation undermines bases of a religious picture of the world in which the universal and invariable ideas how to live, and what principles which are the cornerstone of a world order" are offered the person (Radzhabov (a): 2016). Therefore the scientific picture of the world seeks to give the complete and most generalized realistic ideas of the world in general, and also about the place of the person and human communities in it (Radzhabov (a): 2016).

Contradictions of religious dogma essentially differ from those contradictions which meet in scientific outlook, in science. With the scientific outlook emergence of contradictions is connected by the inevitable limitation of human knowledge determined by a framework of the general development of social life and therefore in the process of deepening of the idea of the

person of the world these contradictions are resolved, eliminated. Religious contradictions cannot be eliminated as the religion and religious doctrines are based on belief, and the belief, as we know, assumes an emotional and mental condition of the person aimed at the statement of the basic provisions of belief which are firm and eternal. Unlike religion, the science, generally relies on informative process and the gained knowledge, forms a world picture which is described in the form of scientific postulates and categories. Today the science and religion play an essential role in outlook formation.

So, everything told about scientific and religious outlook allows us to draw a conclusion: the science and religion have various approaches to reality. Features and specifics of interrelation of science, religion and philosophy changed throughout all history and cognitive activity of people. If today the philosopher dealing with problems of natural sciences clearly represents that he deals with ideal forms of "the theorized world", then for thinkers of the past, as a rule, there was no distinction between their world-creating systems and the objective world.

4. System Approach to Scientific and Religious Outlooks

In the modern world, there is a search of new methods and forms of connection of various currents, ideologies, outlooks and even religion in uniform universal whole, as in theoretical physics where look for ways of association of all fundamental physical interactions in the uniform theory of the field. As a result of the accumulated knowledge of people and his consciousness rose before understanding of a world order and the place in this world, however the level reached does not allow developing a complete picture of the world (Radzhabov (a): 2016).

In modern science there are also other points of view. In "a complete picture of the world the most intense modern conflict between science and religion is overcome: in the world both evolution and creation can take place (some scientists assume also, that the world evolution and creation take place). In a complete picture of the world, both a rational and active, and intuitive and contemplate part is presented. Two processes - studying of the created world by means of scientific rational procedures and religious contemplation of logos of the created things" (Gorelov and Gorelovo, 2016). On a question of an origin of the Universe and the living beings inhabiting it there are two answers. At the same time is truly one or the other: or the Universe resulted from "Big Bang", natural evolution, or it was created by divine will, i.e. a supernatural way. At the same time any person did not witness either the birth of the Universe, or emergence of life on Earth, nor even emergence of any one species of animals or plants. These are unique events which cannot be observed in the nature or to reproduce in the

laboratory. Therefore, neither the theory of evolution, nor the theory of creation can be considered, strictly speaking, true and scientific. Both of them are based on a hypothesis and the assumption of creation which cannot be proved. For modern science, there is a secret knowledge of dark matter, dark energy of our Universe, which makes more than 94% where the laws of physics do not work. Perhaps, on this question system approach of modern science, philosophy and religion will give the answer.

At work "Religion and culture" L. N. Mitrokhin noted that the religion uses achievements of science in the purposes, trying to claim that the religion and science, everyone in own way solves identical problems of justification of cultural wealth "... from here the aspiration of church to keep natural sciences conclusions under constant control that it was the most visually expressed in the statement of the special picture of the world developed on the basis of the synthesis of the biblical ideas and, elements of ancient philosophy, cosmological and natural-science representations of antiquity... It is possible even to define a measure of sensitivity of church to revision of these or those natural-science provisions which became symbols, specific language of its doctrine. It depended, first, on a role which the maintenance of this symbol or sign played in the general doctrine, from its proximity to fundamental doctrines. Secondly, it depended on the opportunity to so re-interpret discovery and to give it the allegoric, allegorical sense causing no damage to complete religious picture of the world. For example, tried to neutralize the indisputable geological data on the age of Earth undermining dating of "days of creation", church, interpreting "days" in special "divine" sense as the long periods which duration can be established taking into account the latest scientific data". (Mitrokhin quoted from Ifran, 2000: 242-244); thirdly, the religion addresses acute social issues of modern society more and more actively, filling the dogma with humanistic contents. Even more often the religion from abstract problems of service to God passes to real, terrestrial, urgent problems of life of people.

In the history of a human civilization, the outlook developed from primitive empirical and mythological or religious knowledge, beliefs and representations to the scientific philosophically judgment of the world around, at the same time religious and rational elements of knowledge are characteristic of the doctrines of thinkers. It brought outlook to another stage, meant the formation of the qualitatively new type of outlook, but did not remove still in itself a question of unscientific understanding of reality, of existence of the irrational moment in this outlook. The religious outlook, unlike philosophical or scientific, is expressed in spiritual and valuable categories, i.e. is directed to finding out that those mean or the phenomena and processes of public life to understanding of final destinies and the purposes. "The religion can only cope with this function in case it not only is focused on the

psychological impact on the individual, but also promotes preservation even not so much individual how many collective identities, i.e. influences society" (Guseykhonov and Radzhabov, 2011: 98).

Thus, these provisions contain such understanding of religion which finds out a quite considerable range of practical data on the place and a role of religion in public life. At the same time, she meets certain difficulties and has not unconditional recognition. The religion in this case functions as whole cultural and spiritual lives of society which in a different way to exist. In religion, according to E. Renan, there is a component removing religious experience in another dimension: beyond the scope of cults, "the religion - the clear sign of its highest mission imprinted in soul of the person" (Krasnikov, 1996) costs inevitably soiled shortcomings of the time and the country, also. Meanwhile, historical experience of development of society shows that the influence of some directions world religions on the spiritual morale of public life in present conditions is weakened and in the past could hardly influence spiritual and cultural qualities of life significantly. Throughout human history among the factors of maintenance of the stability of society violence and lawlessness played a significant role, than factors spiritual and cultural.

5. Discussion

So, the development paradox of system philosophical science is explained today by the fact that, putting forward concepts of philosophical and theoretical outlook, it as if comes back to that to the initial, overcome by science types of outlook which we can explain as naive religious and mythological forms of outlook. Such approach is proved that not each theoretically issued outlook is at the same time and scientific, as well as any theory is scientific, i.e. elements of scientific and religious outlook in either case intertwine.

Insolvency of the data of rationality to formal, structural characteristics without their substantial properties is obvious, what does rationality objectively reasonable, capable to reach the truth, almost confirmed knowledge which maintains critical checks. "In this plan, all science as a real complex system of knowledge always aspired and seeks for allocation of a certain overall picture of the world where all main branches of knowledge - natural-science are definitely interconnected, humanitarian, applied" (Radzhabov and Guseykhonov, 2006). In the world is much not learned, but it does not mean the existence of supernatural. Modern attempts to pull together scientific knowledge and religious belief do not pass test, but it is possible to assume that the science and religion will develop in interaction, in influence at each other and in the amplifying fight with each other.

6. Conclusion

Thus, today among opponents of scientific outlook activation of activity of the religious and idealistic philosophy advertised by her ideologists as the complete outlook allegedly capable to compete with scientific outlook is noticeable. W. Heisenberg sees the general in the maintenance of science and religion that "searches of a uniform, the deepest source of any understanding where it seems the general beginning of both religion, and science" (Heisenberg, 1987: 119). And "uniform" the complete picture of the world is designed to help searches of the general. In a complete picture of the world data of all branches of culture (science, religion, philosophy, etc.) which characterize complete outlook have to connect. Wide range of fluctuations between an irrationalism, mysticism and fideism, pseudo-rationalism is inherent nowadays in all forms of public consciousness, including religious.

Conflict of Interests

The author confirms that the submitted data do not contain the conflict of interests.

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