



FRANCIS BACON ON THE RELATIONSHIP BETWEEN SCIENCE AND RELIGION

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Article history:	Abstract:
Received: 10 th December 2022 Accepted: 10 th January 2023 Published: 17 th February 2023	The article provides information about Bacon's religious position, about the steps in the development of the human mind, about how a scientist subordinates the mind to religion, which means that he makes human arbitrariness fall silent before divine arbitrariness.
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Chronological boundaries of periods are always determined conditionally. In the history of culture, the date of the beginning of a new era is considered to be 1640. The history of philosophy dates back to the early 1600s. That is why the philosophy of this period was called the "Philosophy of the New Age" and named after its founder, Francis Bacon. He was born in 1561 in England, the son of a seal keeper in the British Kingdom. He first studied at law school and then at the University of Cambridge. At the age of 23, he was elected to the English Parliament, after which he received the titles of Attorney General, Lord Privy Seal and Lord Chancellor.

He also began studying philosophy and natural sciences at the age of 23. In the last years of his life, he was removed from public affairs and until the last days of his life was engaged in scientific and creative activities. Bacon's philosophy was the first doctrine to establish a new balance between philosophy and other sciences in the late sixteenth and early seventeenth centuries. The discovery of his inductive method was a major step in the real methodological reform of scientific knowledge and in overcoming the scholastic customs of the Middle Ages.

Bacon emphasizes the importance of science in society, believing that its task is to know the secrets of nature and use them in the pursuit of human interests. According to the scientist, the need for a radical reform of science is due to the following factors:

First, the need for science to occupy a special place in life and bring practical benefits to mankind. Secondly, science only won the argument, but in practice it is useless. Accordingly, the great reform, that is, the implementation of the classification of sciences, was aimed at overcoming 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 this question is that the task of a scientist is to make discoveries in science and at the same time to unite, expand and implement scientific work and discoveries as a key factor in socio-economic development.

Today, the same attitude, that is, the proximity 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 intended not only for certain classes and groups, but for all mankind. Therefore, generations value his place in the development of Western European philosophy. The philosopher, on the other hand, humbly assesses humanity's contribution 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 through his teachings we see that he created a new age philosophy with new ideas. Regardless of the attitude of contemporaries to Bacon and the value of generations, his service left an indelible mark on the history of European philosophy. In this sense, the roots of our ideas about the specifics of nature and scientific knowledge, the limits of the human mind, the harmony of empiricism and theory in the process of scientific research go back to Bacon's teachings. At the same time, he is the author of many original ideas and opinions that have become part of the arsenal of modern cultural 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.

In particular, the relationship between religion and science is characterized by the originality of their views and opinions about the role, tasks and functions of each. Even under the influence of some internal pressure, albeit with a certain degree of contradiction, he was still a supporter of the recognition of religion



and studied it from the point of view of science. If we look at these cases from different points of view, we will have some degree of clarity.

THEORETICAL PERSPECTIVE

Although Bacon was not physical, there were reasons to recognize God as the main factor in the creation of the world. Here he revealed the last causes, that is, those that cannot be justified 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 search for target forces for purposeful actions. The task of theology is to direct such target forces towards some primary conscious force. Bacon repeatedly argued that the mechanical and atomistic natural philosophy, belonging 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 movement of billions of atoms in nature - the recognition of order, which is completely impossible. He must also recognize God, the conscious creator of the world, who created such an order. This conception was so necessary to Bacon that he too was ready to acknowledge his whole faith-goal, instead of relinquishing it.

"Only a closer acquaintance with the same philosophical school of Leucippus, Democritus and Epicurus, accused of atheism, will reveal the true foundations of religion. It is closer to religious obedience to believe that the world and its order are created on the basis of countless and chaotically moving atoms that do not need any divine intervention, than on a strong connection of four variable elements and a fifth unchanging essence that does not need God's intervention. [1] From this he concludes: "Just as there can be no contradiction between the power and the will of God, there can be no contradiction between religion and philosophy." [2] It turns out that Bacon's theoretical position on this issue 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. In the end, the struggle with religion for its definition, the struggle with Bacon's mere statements about religion - this is a senseless struggle that for many years impoverished the human mind, far from its sound worldview and deep thinking. We see that he is not inclined to such disputes, that his nature is opposite to various manifestations, games. He did not want to get involved in any religious debates and

debates and sought to take a progressive stance on religion.

The reason Bacon objected to debates about the boundary between religious obedience and science was that such debates, while extremely dangerous, did not produce any practical results. His mind was occupied with saving science from such senseless and useless controversies. He himself taught that the time wasted in such pointless discussions should be spent on the best and most effective research. He strove for the practical benefits of science under any circumstances. He knew that on the way to the future of science, it is more expedient to have a progressive relationship with religion than to fight religion. He tirelessly fought for the future of science.

POLITICAL PERSPECTIVE

It should be noted that this ruthless struggle also exists in the political perspective of Bacon's philosophy. Bacon did not allow deviations in his philosophical views, he wanted a compromise in the relationship between religion and the church. Because when there is no peace in the church, there is blind religious obedience. Its practical form is fanaticism, its theoretical form is faith-goal. Bacon sets boundaries for both forms of religious obedience. That is, the state and politics define the boundaries of fanaticism - the pursuit of religious domination. The theoretical boundary between faith and purpose is determined by science, especially natural philosophy. Confidence is the inner basis of religious fanaticism, underlying religious conflicts and wars. According to Bacon, the force that resists wars and prevents them is the state and its politics, science, which hinders trust.

Any state demonstrates its power and authority as a barrier so that religion does not take on a fanatical tone. The state also needs to take such tough measures and establish control, first of all, so that religion does not turn into a hotbed of political war and conflict.

Bacon draws particular 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] Thus, in the civil religious conflicts and wars often arise in society. If the church needs reform, it will become clear that it should be carried out not by the will of the people, but by the intervention of the state.

In general, Bacon defines his political attitude towards religion, pointing out that the church should give up its claims to sovereignty and transfer it to the state.



NEGATIVE ATTITUDE

After all, this political attitude is also reflected in his negative attitude. When practical conviction arises, Bacon opposes state power to it, and the task of combating theoretical conviction is set before science. Blind faith is an exaggerated false religion in Bacon's eyes. This religion frightens him more than false philosophy. It is this false philosophy that leads to atheism. Theoretically, she (false philosophy) did not have a sufficient understanding of God and turned him (God) into her idol, but in practice she (false philosophy) was too dangerous for people, she opened the way to fanaticism and sowed the seeds of protest among people.

Because it is blind faith that leads to misconceptions about God. She sows seeds of discord among people. This leads to political chaos. In this regard, Bacon said: "Reforms in the field of religion should be carried out gradually, since with a thorough cleansing of the human body from toxins and harmful substances, that is, care should be taken not to remove healthy and necessary organs along with others, with useless and unnecessary parts. This is exactly what happens when reforms happen randomly"[4].

Apparently, one should have sought from him both the reason why the realist philosophy of the new era began with Bacon, and the starting points associated with religion. Bacon's religious views are similar to those of the English and French Enlightenment. His clear theology formed the basis of deism, which was developed by English philosophers in the eighteenth century. So, according to Bacon, religion is a divine (supernatural) creation, while philosophy studies and explains nature and society.

The meaning of consciousness itself is that in all natural things it is experience, and in all supernatural things experience itself disappears with experience. It turns out that any consciousness that goes beyond the limits of experience is also defenseless and disappears in dry disputes and fruitless, absurd reflections.

Thus, according to Bacon, any conscious conclusion requires its own basis, its own rule. Man must seek and study the laws of nature, because they are hidden in things. And a person must accept the laws of religion, because they are created by God[5]. But it's still the end result, isn't it?!

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