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### SECTION 30. Philosophy

## SECULAR AND RELIGIOUS ASPECTS OF FAITH

**Abstract:** In this article some interest interpretations of the secular and religious aspects of faith, belief and others concepts are considered.

**Key words:** faith, belief, religion, spirituality, Iman, national values, religious values.

**Language:** English

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Faith is the most powerful spiritual (psychological) tool which helps to the foundation of the spirituality in the society and it also changes the person into a human. So, it is a fascinating idea that unites people giving them opportunity to have mutual trust and live in harmony with each other in spite of their nationalities, religion and race as it is reflected in our Constitution.

*Ibrakhim Karimov.*

### Is faith only religious concept?

Person's spirituality is concordant with his spiritual world, and spirit comes deep into the soul not as a thing but as words, ideas, point of views, outlooks, customs, traditions, relations and according to these it leads the person's character, behavior and activity to one direction. Person's life is full of ideas, aspirations, hopes and every person defines it with the specific life plans, projects, suppositions, hope for something, luck and unluckiness, trust and distrust in realizing them. On this way *faith* helps him. In his book "The test of our willpower and faith" Islam Karimov mentions about people's desire to live and emphasizes: "If anybody asks me about the happiness of a person, I would answer, who lives submitting to his faith and feels satisfaction of it, that person is happy without any doubt"[1].

Faith is the necessary source in turning a man into socialized individual. That's why to achieve the complete humanity starts with struggle to have complete faith, and sustainable belief. Due to this fact, first of all, the pure spiritual life of a person is related to the faith which is the rare concept of

human mind, no matter in which way, whether scientific-philosophical or religious-behavioral.

When it comes to the word "faith" majority assess it only from the religious point of view. They don't pay any attention to scientific- psychological aspect of it.

In "An explanatory dictionary of Uzbek language" which was published during the Soviet period, the word "faith" is defined as a religious term and the definition given as "faith and belief to religion and God"[4]. The word "a faithful person" is defined as a person who believes in God and religion, but during the independence years it is considered as a scientific- philosophical term.

*Iman* (faith)-(the Uzbek version of the Arabic word "aman" is used in the meaning of belief and faith)- is the rare event of mind and spirit of modern Intelligent man – Homo sapiens who has language communication, complex thinking style and strong memory. And it is the person's special spiritual state which proves certain thought and belief to the truth of the Supreme idea[3].

The famous Russian scientist Vladimir Dal giving definition to the word "faith" ("вера") paid attention to its scientific meaning. "The believer is loyal to his faith, trusts completely to somebody or something, has unchangeable belief, for away from lie, fair, real, man of principle, one can rely on – in general, according to the scientist- individuals who embody all the spiritual qualities" are called "believer". "Therefore – he says,- faith is one of the necessary source to connect the person with the community"[5]. Saying these words scientist meant a person with all spiritual qualities and has no any vices.



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Anvar Shukurov justified secular and religious features of faith in his book “Milliy qadriyatlar” (National values) which was written as an admonition.

For example, in the chapter “What is the sin of idolatory?”. Many people do not notice many signs of the Creator around them: And how many a sign in the heavens and the earth they pass by, while they are averters therefore. (But) most of them (people) believe not in Allah except as they are associators (surah Yusuf 105-106 verses). This means, as it is considered from the religious science even they believe in God they pass by believing associators. And in the chapter “What is culture?”, the human qualities such as “faith, science research, follow the science, not to sigh in front of parents, be the first to say hello (greet), not to lie, not to enter someone’s home without knocking, not to take narcotics, not to drink alcohol drinks, not to fornicate, visit the sick people, to answer the greeting, to answer when someone sneezes, help the oppressed people, visit the invited places, not to violate the oath, fulfill the promise not to gossip....and etc” are mentioned they appear in the form of civilization.

At the present time the majority of people, even scientists privilege religious meaning of faith rather than secular one. For example, in one of Internet sites Abdurashid Abdullayev gave such information: In order to be the owner of a good faith, the following features should be taken into consideration.

1. Faith should be ongoing and fixed. This means, in other words, a person should never want to leave the faith. The person who says “In three days, I will be out of Islam”, loses the faith immediately.

2. The believer’s faith should be between risk and hope. He must be afraid of Allah’s torment, but never lose the hope of his mercy. He must restrain from doing sin, and must be afraid as he loses his faith if he does sin.

3. He must have faith before his spirit leaves the body. Because when the spirit is about to leave the body, every thing in the next world even the last destination will be shown. Seeing this pagans try to believe in. However, there must be belief in the unseen so their faith is not accepted

4. Not to reject the rule of religion about faith and pray intentionally, when there is no need for it. Scorn the Islam commands and one of the banned things, make fun of Holy Qur’an, the angels and one of the prophets and reject in words the things noted by them when there is no need, all these cause the disbelief. The Faith is not lost when the existence and unity of Allah, the angels, purification and obligatory of prayer are rejected in order to get rid of death and oppression.

5. One shouldn’t doubt and hesitate of the rules Islam. To doubt about the obligatory of prayer, doubt about wine, alcohol, gambling, usury and corruption

is prohibited by shariat, all causes to disbelief (kufr) or to call some known haram as “halal” – or on the contrary halal as “haram”- also causes a person to lose his faith and religion.

6. Faith– should be in the form as it is noted in Islam. If you believe to the philosopher’s or imitator’s words or prove your own mind than this is not faith. One can achieve to the real faith, only following the rules of Prophet Muhammad (PBUH).

7. A person who has a faith should love and also be the enemy for the sake of Allah. That means, to accept all the Muslims who are the friends of Allah as a good and love them for the sake of Allah. Those who provoke animosity towards Islam society or Muslims with their hands, tongue, weapons, TV shows, writings or newspapers shouldn’t be loved. This animosity should be in heart[7].

Here author understands faith only as religious phenomena. This will block its secular features and this shows that author didn’t consider the matter thoroughly. Moreover, speaking about faith and Islam matters, he is propagating people to animosity. This is not the nature of believers.

### Belief and faith is not a dress.

Faith expresses a total belief and faith of person to a certain thing or event. If only the belief is directed towards the good deed, it can be base to the faith a person with sustainable faith can find the correct way in his life. About the complete faith and firm belief the president Islam Karimov said the following: “Belief and faith is not just a dress which you can put off one today and put on another tomorrow”[1].

The content and importance of the spiritual state based on faith can be defined according to the spiritual perfection of a person. These aspects of spirituality are formed on the bases of decency, morality, sense of duty and responsibility, knowledge and experiences, and formulate the mental world of a person.

Secular-scientific meaning of faith includes the highest moral principles. It should be noted, that faith does not refer to one person, but it also reflects the typical aspects of the whole society.

The poetess Tursunoi Sodiqova gives the following ideas about faith: “There is no greater and higher throne than to achieve the faith. Believer’s life philosophy is: he knows very well where did he come from and where will he go, the existence of eternity, inevitability of Resurrection, all deeds of a person will be measured before the Creator. Such kind of person has exact plans and prosperous objectives because he has the intention watered with faith. Believer has so clear idea about his duties that he is afraid of doing something that Allah does not like. In one of my poems I wrote the following words: “He is the great who is afraid of God”. This

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fear is not a weakness, but sign of an eminence, feeling of being afraid of losing the spiritual heritage which is gained with difficulties. Being a believer, and in the process of fixing Allah in soul you become as pure as diamond: you overcome your passion, arrogance, hypocrisy, envy and others. This something like to break the devil's neck! If you can send the Satan away from you, this means you are avoiding calamity, developing step by step! This wasn't easy to do! A person who felt the faith deep in heart, will never go back".

If we evaluate the poetess' opinion about faith and having faith, it is interpreted as the quality of Muslims, this shows the superficial approach to the faith phenomena, and we should emphasize, these kinds of remarks do not belong only to Uzbek people or other nations but also to a large proportion of educated people as well. Because not only in Islam but in Christianity, in Buddhism and in other religions, learned people of Islam paid special attention to treat their people not only faith-based successive and impressive ideology but via the customs, rituals, ceremonies, holidays which already became the tradition. And it was the primary importance to persuade them to their God's revelation and become attached to their teachings.

We had a talk about faith. But the stages of faith are different: imitative faith is reached the stage of example. If it is not strengthened with knowledge the result can not be good, because these people are usually credulous, and it is easy to ensnare them.

Studying the above mentioned ideas we came to the following conclusion. There are two directions of faith:

The first one is moral-spiritual confidence consisting of idea, opinion, supposition, assumption which appears due to the vital necessity.

The second one is spiritual condition consisting of belief or disbelief which appears in mind or sense due to accepting ideas, images as true or false occurred in certain outlook. The person who accepted ideas, images on the basis of certain world outlook as a truth voluntary or by tradition and shows his devotion to his beliefs with inner emotions in front of certain group of people, values the attitudes mentioned in the ideas and propagates others as well.

Faith is the belief and confidence to something or some events. Belief can be the base of faith, if it is directed to the good deeds. Only the person with strong faith can find the correct way in his life. The essence and importance of faith-based spiritual condition is defined according to the level of spiritual perfection. These aspects of spirituality are the base of the human spiritual foundation which is formed with decency, behavior, sense of duty and responsibility, knowledge and experience.

Secular-scientific meaning of the word faith includes high moral principles. It should be noted that, faith expresses not only one person's unique aspects but the whole society's.

In summary, a human being purifies the spirit by faith, no matter which way, whether religious or secular. Mature people should contribute to shape a deep spirituality by above mentioned two ways on development of.

The two ways should be used in building a mature people society and should contribute to form a deep spirituality.

So, we have to bring up the people who believe that the future of Uzbekistan is great, building the prosperous homeland is in the hands of youth with high morality and faith and these people must be unanimous to youth.

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