



EOC
EUROASIAN
ONLINE
CONFERENCES

ENGLAND CONFERENCE

**INTERNATIONAL CONFERENCE ON
MULTIDISCIPLINARY STUDIES AND
EDUCATION**



Google Scholar

zenodo

OpenAIRE

doi • digital object
identifier

eoconf.com - from 2024



INTERNATIONAL CONFERENCE ON MULTIDISCIPLINARY STUDIES AND EDUCATION: a collection scientific works of the International scientific conference – London, England, 2025. Issue 1

Languages of publication: Uzbek, English, Russian, German, Italian, Spanish

The collection consists of scientific research of scientists, graduate students and students who took part in the International Scientific online conference «**INTERNATIONAL CONFERENCE ON MULTIDISCIPLINARY STUDIES AND EDUCATION**». Which took place in London , 2025.

Conference proceedings are recommended for scientists and teachers in higher education establishments. They can be used in education, including the process of post - graduate teaching, preparation for obtain bachelors' and masters' degrees. The review of all articles was accomplished by experts, materials are according to authors copyright. The authors are responsible for content, researches results and errors.





The concept of faith as a philosophical category

Umurzakov Ahmadjon Makhamadovich

Doctoral student of Fergana State University

Although in the history of views on the social essence and nature of humanity, it has been constantly emphasized that its consciousness and beliefs are formed and developed under the influence of social life events, a look at the development of the category of belief throughout the history of knowledge and thought shows that this process was not so smooth, but rather occurred through encountering some contradictions. In particular, if we look at the history of knowledge, it becomes clear that this concept first appeared and was used by philosophers of antiquity as an auxiliary category in the study of the process of knowledge. For example, Plato in his views explained belief as a component of the human psyche related to knowledge, while Aristotle tried to explain it as the subjective, psychological basis of belief in human thought. According to him, "belief in any thought, belief in belief, and rational basis for belief" are the basis. In general, in this period, which is the beginning of the history of epistemology, the fact that the main method of knowing was observation and that it was widely used was also reflected in the understanding of the category of belief.

By the Middle Ages, as a result of the rise of religious values to a dominant position, it is clearly evident that attempts to oppose knowledge to faith as a philosophical category have intensified. This situation was a consequence of the fact that in the conditions of the Middle Ages, when religious teachings and concepts rose to a dominant position in the life of society, the belief that religious faith is the only source of knowledge and truth, acquired a dominant nature as the main principle on which the entire process of knowledge is based. This, in turn, led to a gradual increase in the interest of philosophers in the relationship between the problems of rationality and irrationality in matters of faith.

The radical changes that occurred in the social, economic, cultural, spiritual and scientific spheres of society due to the Renaissance in Europe also caused major changes in human consciousness and beliefs. In particular, with the development of applied sciences, the rapid development of industry began to be observed in production, albeit in the form of manufacture, which was directly related to manual labor. In particular, by this time, the invention of the principles of transmitting mechanical energy from one place to another and converting steam energy into mechanical energy began to radically change people's consciousness and worldview from religious to secular beliefs. The invention of mechanical clocks made it possible to install large and beautiful clocks on the facades of tall buildings in cities. Spinning





mechanisms based on simple manual labor came into being, which led to revolutionary changes in industry, such as spinning wool from yarn and weaving it into cloth. The conversion of steam energy into mechanical energy ensured the gradual, albeit gradual, introduction of railway transport. Thus, in contrast to the religious beliefs that had dominated until then, the role and importance of reason in social development increased dramatically. This, in turn, began the era of Enlightenment and Romanticism in the history of faith. The main essence of this era is that the principle that any faith should be based on knowledge and reason began to gain priority. As a result, fundamental applied sciences such as physics and mechanics began to develop rapidly, and they set out to prove in every possible way that a general picture of the world can only be created based on scientific knowledge.

In our opinion, it would be very useful to dwell in more detail on the fact that the philosophical views of the great German philosopher I. Kant, who founded the philosophy of the New Age, on the concepts of belief, trust, and knowledge, occupy a special place in the history of knowledge from the point of view of their influence on the development of views on human consciousness and belief, and aroused great interest in the general public both in his time and in later stages of history. Such an approach, we believe, will greatly contribute to a deeper analysis of the philosophical aspects of the topic under study.

In Kant's philosophy, belief is interpreted as a position of reason that cannot be logically proven, but is necessary for the justification of a moral imperative. It should be noted that during the reign of Marxist philosophy, which was incompatible with a religious worldview, Kant's views on this issue were subject to considerable criticism. In particular, for the phrase in the work "Critique of Pure Reason" "I was forced to limit knowledge in order to make room for belief," his thoughts were accused of agnosticism. Naturally, this was due to the unfair attitude of Marxist philosophy towards the views of this German philosopher. The fact is that the verb *aufheben* in the German version of this phrase actually has many other meanings than just the meaning of limitation, which was ignored in order to criticize the German philosopher. However, Kant used this term in the phrase to place knowledge above belief, to elevate it.

References:

1. Aristotle. *Hair.*: v 4 t. M., 1975. T.1. S tr . 66.
2. Kant I. *Criticism is understandable*. M.: Nauka. 2006. T. 2. Ch.1. Str. 1081
3. Shodieva GM, Shakirova FB The role of investment and innovation and development of the national innovation system. // Science and innovative development, 2020, #4.
4. Ergashev U. A. *INFORMATSIONNAYA BEZOPASNOST V OBRAZOVANII* // *Ekonomika i sotsium*. – 2023. – no. 12 (115)-1. - S. 1576-1578.





5. Ergashev U. A. PRIORITY ECOLOGICAL ETHICS AND THE ERA OF GLOBALIZATION //Economics and society. – 2023. – no. 12 (115)-1. - S. 1573-1 575.
6. Ergashev U. A. TEORETICHESKIE METHODOLOGICHESKIE OSNOVY IZUCHENIya PROBLEMY TVORCHESKOY LICHNOSTI //Ekonomika i sotsium. – 2023. – no. 10 (113)-1. - S. 785-788.
7. Adhamovich EU AESTHETIC AND ECOLOGICAL ATTITUDE OF THE PERSON TO NATURE CHARACTERISTICS OF THE FORMATION OF ITS PROPERTIES // Gospodarka i Innowacje . - 2023. - T. 42. - S. 543-546

