



BELIEF AND THE LIMITS OF COGNITIVE KNOWLEDGE

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ABSTRACT: - The article expresses thoughts about the relationship between faith and religion, its cognitive limits, and internal conflict. It is necessary to constantly know the real purpose of a person in the world - to live and to be directed towards the Truth with his whole life, to adequately understand the cognitive limits of the person that directs his activities.

KEYWORDS: Belief, blim, attitude, cognitive limits, internal conflict, Truth, right pursuit of what is understood.

INTRODUCTION

In the composition of human knowledge, not only knowledge through rationality, but also tacit, non-intellectual knowledge, which includes knowledge obtained through faith, is important. However, it often refers to the field of religious knowledge. Belief has its place in all fields of knowledge and especially in the philosophical field. The experience of being is an experience that is ultimately incomprehensible and inevitably involves belief. It is absolute knowledge. Overcoming concentration on the content side of knowledge, which provides a relative understanding of the subject and bypasses the original, faith knowledge shows the

inadequacy of the study of past experience and forces him to return to it. Therefore, it is relevant to justify the need to rely on natural knowledge that leads to ultimate experience and prepares the wordless for adequate acceptance. Philosophical belief is one of the means of cognitive adaptation, which means that a person needs to be unconditionally adapted to the surrounding conditions. It follows that faith is not only a concept, but also a phenomenon that reveals the essence of ultimate knowledge, prevents the distortion of ideas about the world, and creates the possibility of an adequate understanding of existence. spiritual development of a person.

ANALYSIS OF LITERATURE ON THE SUBJECT

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At the same time, awareness of the cognitive limits of philosophical faith clarifies the involvement of each individual person in the absolute knowledge of the Absolute, the importance of the process of self-determination and self-realization in the moral sphere, and gives impetus to the independent solution of spiritual problems by a person. One of the first systematic attempts to form a philosophical picture of faith can be found in I. Kant, where faith appears as "pure moral faith" or "faith of the mind"[1: p. 43.] However, the very term "philosophical faith" belongs to K.Jaspers, who gave the most fundamental justification of the difference between faith in the broad sense and philosophical faith[2]. Jaspers proposed to believe in a philosophical way, focusing on the meaningful side of faith, on the uniqueness of the revealed, personal state. Such a position, clarifying the influence of the ultimate experience on the personality of the one who comprehends, does not clarify the essence of faith itself, because it limits the formal relationship, the influence of the experience of faith on the general state of the world. Therefore, the cognitive limits of philosophical faith in Jaspers remained undefined, and the question of the basis was not revealed.

The problems of reflecting the experience of faith in the history of philosophy, the search for transcendental foundations of the process of knowledge of reality, ideas, and truth occupied an important place in various philosophical teachings and directions. Being supporters of dogmatic faith, the philosophers of the Middle Ages absolutized the irrational principle, but their attempt to "philosophize by faith" formed a prerequisite for the formation of the concept of "philosophical faith"[3]. The experience of Nicholas of Kuzan, who made a peculiar attempt to express the paradoxical nature of faith, also came in handy[3, p 25]. It was inevitable to turn to the

works of R. Descartes, B. Spinoza, B. Pascal, G.V. Leibniz, who, being rationalists, relied on the philosophical reflection of religious faith, absolutized the human mind and thus simplified the role of faith in understanding reality. D. Hume's attempt to identify faith and reason, as well as I. Kant's definition of the moral limit of the basis of faith, as well as the place of unconditional experience in cognition, became important for the study[1]. The works of B. Russell made it possible to reveal the role of faith in science and to determine the limits of faith in knowledge comprehended by logic[4]. It became valuable to understand the attempts of H. Marcel and M. Buber to discover the communicative orientation of faith and to determine the limit possibilities of philosophical experience in the formation of existential space[5]. Turning to F. Nietzsche and F. Dostoevsky made it possible to find out the basis of unbelief[6].

Research methodology. The research used methods such as observation, data collection, generalization, grouping, and comparison. Also, scientific conclusions and suggestions were formed on the basis of the research conducted by local and foreign scientists on the problems related to the topic.

Analysis and discussion of results. Being the impulse, the way, and the final stage of knowledge, faith as unconditional knowledge is necessary for a person to solve complex problems that cannot be explained meaningfully. In the same way, a person engaged in scientific activity is not removed from the experience of philosophical faith. The latter gives the scientist the power to convey the discovery correctly, without distortions, not to renounce what is discovered, not to become a hostage of personal opinion and to accept as a fact the impossibility of man to take over the world and dominate it. Philosophical faith bestows humility, overcoming alienation from one's activity,

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without blocking aspirations, and also restrains the desire for the right with its subjective impulses to overcome the limit of knowledge. By its naturalness and spontaneity, faith saves a scientist from a sense of superiority, complete dependence, isolation, from unconscious, irreversible discoveries, ensuring the continuity of reality [5].

Religious faith rests on an authority that imposes a dogmatic, orthodox understanding of the absolute and replaces autonomous experience with an authoritarian one. This definitely leads to the removal of a person from another reality. A person who knows, in turn, is forced to rely on borrowed norms, automatically suppressing the original ability to know dynamically and independently. Therefore, in acts of religious faith, a person has a dogmatic attitude towards the absolute, alienatingly perceiving an unknowable reality. A person enveloped in the state of philosophical faith, with his cognitive acts, certainly penetrates to the places where access to religious faith is closed. Formed under the influence of extra-logical experience, philosophical faith is directed to an ontological basis, which allows a person to rely on the involuntary, that which is established autonomously. Therefore, the state of belief in existence is metaphysical and amenable to formal understanding. It is not objectified, but expresses itself exclusively symbolically. This allows you not to get stuck on meaningful searches for marginal phenomena and reproduce yourself within the limits of freedom.

Clarifying the essence of the common ground of the knower and the known makes it possible to understand the living contemplative relationship of the subject. The reliance on actual, involuntarily continuous force, as opposed to logical, established continuity, testifies to the primordial connection of the

knowing person with the proper. A person who is in the process of learning does not understand what is happening. She infinitely "does not know" absolute reality, which confirms the natural disposition of a person to knowledge and the "otherness" of reality, which does not allow itself to be objectified, constantly setting a new limit, therefore it clarifies itself ambiguously to everyone individually. The subject-object connection of philosophical belief shows objective reality not objectively, but in the process of becoming, as something that is unconditionally unrepeatable and therefore necessarily unique. And a person is not a subject, but an unconditional inactive participant in the formation. The objective non-objectivity of reality operates, covering, without exception. It is such because of the human attitude, which results in the recognition of the immensity of what is happening and a complete humble orientation towards the Truth. Relying on the Unfathomable, the cognizant person acts within the bounds of the Unfathomable, going beyond the manifest, and thus affirms the autonomy of his personal (non-specific) experience and the irreversible reversibility of Eternity[6].

The ability of a knowing person to accept the Unfathomable without evidence indicates another, self-evident possibility of understanding another reality. Embracing what "is" the autonomous experience of consciousness, a person acts according to the unconditional. She acts voluntarily and therefore morally affects the general state of the world. Proceeding from "himself", a person in the experience of philosophical faith does not appropriate the discovery for himself, because he is aware of the relativity and contradiction of his single attempt. It renounces its discovery for the sake of the discovery of the Other. The removal of the embodied or conceived overcomes the

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concreteness of the action, frees the space of conscious experience from the partial and introduces it into what is happening outside of it. The transformation of contradictory differences into acceptable polyphony gives rationality a new meaning - it replaces the clarity of logic and the absurdity of paradox. The faith of the mind, as a natural spontaneity, reveals being not periodically, but continuously, constantly, that is, absolutely. Philosophical faith, as a form of knowledge, separating rational and irrational thinking, does not alienate the contradictory and indivisible, but clarifies the completeness, independence of both tendencies of thinking, which affirms the need not to exclude one of the moments of knowledge, but the absence of exclusion (form). At the same time, it keeps the rational and the irrational from merging, leaving them as distinct principles. Philosophical faith, as a reasonable faith, recognizing the self-sufficiency of various realities, keeps them "on the edge", "ideally", enabling a knowing person to grasp existence not from the outside, but formally, since this corresponds to the human essence. Philosophical faith, as a form of absolute knowledge, is the knowledge of virtue, therefore it does not lend itself to meaningful interpretation, but accompanies a person throughout life, testifying to the uncertainty, ineffability of the cognitive limit of the unconditional.

CONCLUSIONS

Philosophical faith is a proper knowledge of a proper subject with a proper desire for what is comprehended. Its cognitive boundaries are ambiguous. This is knowledge of the Truth, knowledge with an internal contradictory structure based on the synthesis of contradictions. This is the constant knowledge of a living connection, which determines the true purpose of a person in the world - to live and to be directed towards the Truth with all his life. 2. Given the constant process of

approaching philosophy to science, the growing rationalization of philosophical experience, there is a need for not only meaningful, but also formal understanding of this experience, for an adequate understanding of the cognitive limits of a person who directs his life to the knowledge of being. Formal understanding appeals to immaterial, immeasurable knowledge, dynamic in nature, which comes from the importance of the unconditioned and the unconditional importance of marking the limits of human knowledge.

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