

THE ROMANTIC INTERPRETATION OF RELIGION

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In this article the romantic interpretation of religion, the philosophic approach of romantics to God is analyzing by example of European and Eastern romanticism representatives. It is the most important problem provoking interest in the philosophy of given universal social-cultural trend. Substantiating the idea that God in romantics is more mystic than the subject of theology, the author notes that God performs in representatives of the given trend as the symbol of absolute truth, supreme justice, harmony beauty, spiritual ideal.

Key words: *Philosophic romanticism, Romantic traditions, Universal Social-cultural trend, Absolute truth, Romantic mystic.*

One of the most important problems provoking interest in the philosophy of that universal social-cultural trend, as romanticism is the philosophic approach to the God, its religion interpretation. In the philosophy of Romanticism Absolute isn't the theological image of the God. It is understood here as the supreme philosophic category. In romantics the God performs as the symbol of absolute truth, supreme justice, harmony beauty, spiritual ideal. Though in the creativity of most representatives of philosophic Romanticism, original and interesting ideas concerning the philosophy of religion are met, yet the romantic philosophy of religion is associated with the names of F. Shelling, F.S Chleiermacher and F. Schlegel.

The Romantic Philosophy of Religion

The eminent representative of romantic philosophy F.Shelling (1775-1854) in theosophy defended the principle of identity: all is the God and the God is in all, since the God is not only the pure spirit, but also the nature. The blind and the dark, the irrational and rational beginning in it

state in unity. In reality the struggle of contradictions has antagonisms by its sources in the essence of God. If there is an evil in the life then it is inherent in the God, too. As the negative (evil, darkness), so the positive (good, love, light) characteristics are found in the God. The victory of the Good over the Evil helps to achieve the positive essence of divine individual. In Shelling's creativity the God is the selfcreative, at the same time the unfinished (imperfect, incomplete) individual. If it was perfect, ideal, then all in the life would be completed. [5] By Shelling, in each of us there are two origins- conscious and unconscious. The same one can say about the God. He also bifurcates. He is against himself, but he can't be free from himself. In Shelling's philosophy the initial point in world creation is "the pure objective reality", but the God states as "the independent subject of ontological origin". Firstly, the given subject exists for itself, then objectifying its free will realizes itself and visual environment. The subject changes into the object. Thus, in theosophy of Shelling the God stating as the infinity so the objective reality, from the pure potency changes into the urgent objective reality. Its structure as the urgent objective reality is defined by the three ontological principles- substance, cause and spirit. This layout is identical to the principle the God-father, the God- son, the God-divine spirit. [6]

If Kant leads the knowledge about the God out the scopes of philosophic research object, then Shelling acts entirely vice versa. However, it was incorrect to interpret it as the attempt to transform philosophy into theology. For a theologian, the God is a particular research object [5]. For Shelling he is only the supreme basis of matter. By Shelling, the proofs of God's objective reality is unreal, but there is no need in it. In his theosophy "self-revelation of the God" passes three stages. On the first stage the Absolute limits with that it is real. The second stage presents the transition from real into ideal. The third stage is connected with the overcoming of all differences. By philosopher's opinion the self-revelation of the God is also the self-restriction of the God, the restriction of his facilities. Thus, the balance between the absolute freedom and the absolute necessity is provided. The life is not an accidental creation. Hereby, if in pantheism the Creator and the creation state in unity, then in Shelling the nature and the individual, the contradictions flow together. Two opposite virtues – love and egoism are inherit in the God. The egoism is real, but the love is the ideal origin. With the elimination of divine love of egoism exists the peace. By Shelling "the matter is an unconscious part of the God". As Hegel, Shelling suggests the idea of

natural religion. In Shelling the natural religion is presented in mystic-mythological plan. The natural religion is accompanied by the religion of “revelation” and the religion of “independent philosophic opinion”. [8]

The philosophic approach to religion assumes the transformation of its forms through the comprehension of inner content. By Shelling’s opinion, that who wants to believe doesn’t philosophize, but that who philosophizes, understands that, just the faith is not enough. In “the philosophy of revelation” a philosopher-romantic deduces the natural evolution of Christianity, suggests the idea of unification of Catholic and Protestant churches and the formation of united integral religion on the base of reformed Christianity.

F.D. Schleiermacher, deeply-adopted schools of Plato, Socrates, Aristotle, Jacobi, Leibnitz, Spinoza, Kant, Fichte, on the basis of their contrastive analysis had a conclusion that unlike Tieck and Schlegel, they express rational theology. In his opinion, the conversion of religion into sanctuary for illiterate and fanatic clergy leads to that, the intelligentsia turns away from it. From this viewpoint, F. Schleiermacher considered it is necessary to use an philosophic-aesthetic approach to belief, to reform the religion via its scientific and artistic justification. He intended to prove the validity of the faith object on the basis of own mind and opinions. In his work “About religion”, F. Schleiermacher wrote that faith in God arises from human’s natural essence and spiritual needs. “I write as the need given by God demands it. This feeling identifies my place in the universe, makes me such as I am. “In his opinion the essence and the purport of human life depends neither on supreme deific laws nor on ideas of immortality of soul, but on persistent, integral harmony, consistency between human cognition and wishes.

Relying on Aristotle’s “The ethics”, Schleiermacher considered that, the value of happiness is equal everywhere independent from human’s social state, education and lifestyle. The life is fair, but people are mistaken about its achievement ways.

By Schleiermacher the religion is neither metaphysics nor morals, “science is ability to comprehend and feel the infinity.”[6] Philosopher, periodically applying the conception of the Universe, defines it as “the most general and supreme formula of religion”. He considers that, the total characteristics to faith can be presented, only based on the given conception. Schleiermacher highly estimated the role of mystic feeling and contemplation in the process of cognition and faith. In Schleiermacher opinion, none of existing religions could present reliable, true knowledge

about God. The aim of his theosophy is not in exposing the divine secrets through the things essence and events research, as it was in existing religious studies, but in elucidating the source of mystic sense, enigmatic feeling. IOW, Schleiermacher's theosophy is sooner a study about mystics, religious feeling, than per se study about God. In Schleiermacher's opinion religion is not obliged with neither a practice nor a theory. It is not a code of revelations reporting about the thoughts and desires of God, either. A religion binding with the feeling status is the desire of soul. And piety binds with the confidence in God's existence. The existence of "Infinite" and "Absolute" is cognized by us through religious feeling. Together with it is impossible "to discover" the existence of God by praying and dogmata. God is comprehended by uncertain sensations. Just as God's existence reveals in things and events of reality, exactly as the reality is realized in God.

In accordance with religious philosophy of romanticism, the existence is created by Divine Absolute Thought. With its principle thought and mind God's existence doesn't create anything unamenable to cognition logic. "The God, possessing the ability of perfect management, governs the world on the basis of rational laws" and He, himself does not go beyond his created laws. Thus, in romantics opinions, there is nothing perfect that can break divine and natural harmony. Subsequently, God standing out of ordered development of universe, didn't interfere to the process of laws created by himself. Unlike romantics, Schleiermacher desiring an ideal world all his life, considered some unforeseen- miracle possibility as God's protest against laws created by himself. Therefore, it's unreal to wait and desire anything inconceivable. Along with other divine features, the mind as God's attribute reveals in natural laws. God, the absolute original reflects his desires and commands in ordered beforehand natural laws. By Schleiermacher, in practice there is a harmony between divine mystic feelings and rational cognition, mind. According to romantics, the merge of intellectual mind with religious feeling allows to comprehend these perception, discover world's secrets.

Unlike philosophers-romantics demanding the absolute freedom for a man, Schleiermacher limited freedom with the frames of religious sensations. In philosopher's opinion, finite things amendable ante infinite things are free as between one another. Schleiermacher considered religious dogmata and studies as the features succeeding mystic feelings and representing their ascertainment and realization. [1] The dogmata, subjected to time impact and converted in accordance to demands of

epoch, alienate from discovery of God's true existence and sincere divine feelings. By Schleiermacher all other religions are also subjected to corresponding "reforms", as "veritable religion" can not be presented human judge directly, in a concrete space and time. God's infinite existence becomes clear to human mind discretely and broken, but "absolute true knowledge" about God's unity faces with the necessity of division into sects and religions.

Though the idea of unity of religious-philosophic context in France was reflected in works F.R.Schatobrian "The genius of Christianity", this problem was not focused that was in Ien. Concentrating on mystic and poetic spirit domination in Christianity, the author appraises it as the source of romantics' creativity.

F. Schlegel considers poetry and philosophy as different forms or fields of religion. In his opinion, if a man was isolated from all conscious and unconscious religious faiths, he would become into any external, baseless one. The faith in preternatural power compiles the natural basis of human existence. Schlegel considered God either gnosiological or ontological existence, in his work "Ideas" wrote that, eternal life and secret world can be searched solely in God. "In him (God is considered) all spirituality is seized. He is an infinite individuality and united entire infinity" (4, p. 60). In his opinion, philosophy deduces from religion by logic. (...) Philosophy isolated from religion can turn into infinite eternal work filled with poetry, a novel or a game that now called art". Schlegel marked that, any conception about God is an idle. The idea of ideas is solely the idea of Deity. "When a man creates the idea of God, he becomes free and due to gains immorality. We don't see God, however everywhere, in human's soul with true feelings, in the depth of his creativity we see God, his power and might. A philosopher-romantic concludes that God is more mystic than a theology object.

F. Schlegel consistently directed to theosophy, to E.Kant's predecessors unlike them rejected the dependence of morality from religion. He considered that, morality is not in need of religion. With the help of pure practical mind, morality can regulate itself. Even the faith in God has the source of human morality secrecy, its initial moral essence. Human's faith in God presents as necessary moral-ethic needs. In Kant's philosophy God performs not as a source, but as a guarantee of moral laws.

Though Novalis is the founder of magic idealism, he was more rational in his views concerning to the essence of religion. Talking about

the possibilities of science integration in future, Novalis held the idea that, the identity of united science, united prophet and united God is possible by this way. Novalis, holding the subjective idealism of Fichte in theosophy, comparing it with Newton, marked that Fichte discovered the inner laws of world system. Being under Fichte's impression, Novalis wrote that, a sole miracle opened us the existence of God, is a sincere faith, inner conviction. Novalis didn't believe in fate predestinated by God. In his opinion, each man with infinite will, defines his fate by his activity. By Novalis considered a man as a moral essence and each man has to regulate infinite will by inner moral, pass a severe judge inner. [7] A philosopher-romantic binds the source of faith to God with inner morality, moral-ethnic ideal and with "I" of a man. In his opinion, by abstraction of inner "I" and its elevation over individual "I", the man's intercourse with his inner "I" brings into the conversion to God and creates the ground for the conversion of philosophy into religion. Moving away the social "I" from the inner "I", deepening differences between the secret "I" and external "I" actualizes the need in communication with any pure and concealed one. Like Shelling, Novalis endows God with personality and individuality. As many of his like-minded, Novalis notices the defects of Christianity and in his works writes about the creation of a new, more perfect religion. In his opinion, Lessing could cope with this problem, if he was alive. In one of his letters to Schlegel (on June 17, 1797) Novalis, advancing concrete proposals marked that, his religion would combine philosophy and poetry. A new religion is not isolated from magic. In his opinion, Christianity was too politicized. By this reason it is based on material. Estimating Kant and Fichte's merits in this field, Novalis wrote that, they brought the religion into philosophy, however the limited by this. In his return letter Schlegel wrote that, the time for creation of new religion came, but we had to be very careful in this case. [4]

V.M. Jirmunskiy in his book "German romanticism and modern mystic" touches this problem. The author asserts that, the faith in personal, Christian God, symbolizing infinite world, from the beginning compared Novalis from other romantics. [3]

Though European romanticism held to Oriental mythology, mystic and philosophy, its attitude to Islam and his divine book the Koran, being ambiguous, mainly has a critical character. Probably, it is connected with devotion of romanticism to national spirit, its religious fanaticism. Romantics were the Universalists and cosmopolitans as were the individualists and nationalists.

3. Oriental romanticism and religion: The analogous situation is observed in the representatives of Muslim - Oriental romanticism. The representatives of Syrian-American school of Romanticism differ not so much by faith to Orthodox religion as mystic faith in God. Amir-ar-Reykhani in his work "Mystic song" wrote: "We worship neither to Cross nor to Crescent. We worship neither Buddha nor Jesus. We hate neither a Muslim nor a Jew. We are free. We are nether Oriental nor West. The existence of our background is infinite. We are free". [9. p. 106]

The faith in Orthodox religion is not so much characteristic for the representatives of Oriental romanticism as the mystic faith in God. The religious institutions differed by faiths can not break the unity of God. As Jibran wrote, "who you are, where you pray-in a church or in an altar, or in a mosque, you and I are the children of a man, as the unsteady ways of religion touched all us; spiritual values to us were given by loving fingers of that supreme existence", "a man's soul is a part separated from God in creation", "Judaism, Brahmanism, Buddhism, Christianity and Islam protects your ideas. In my opinion, there is only one universal religion" [10, p. 71]

The well-known representative of Azerbaijani romanticism Hussein Javid (1882-1944) in theosophy defended the principle of identity. He asserts that, a man has to cognize himself for the comprehension of absolute truth and the renunciation of earthly blessings, of true love in the name of God is not the main on this way:

Who wants to see God, be search it
In the depth of his heart, in his pure soul
Whose heart and soul are faithful,
Always feels and sees God
Who has philosophic spirit
Never lives without God. [2, p. 110]

Hussein Javid believes that, religion contains many qualities given a romantic spirit to art and especially to poetry and he used inner world, his thoughtfulness about the life and the death. Islam, religious myths, legends and images from Islamic history were means of expression his complex, contradictory and anxious feelings and ideas, his thoughtfulness about present, past and future, the assertion of his humanistic ideals. The Philosopher-romantic Hussein Javid's romantic philosophy of religion was directed to Islamic study in the spirit of romantic ideal.

The escape from reality into spiritual world where the romantics gave more place to religion, made them to consider it such spiritual shelter which gives a man a harmony by himself, peace and consolation.

Conclusion

The romantics attempted to comprehend the essence of religion, to find truth. In their opinion, nature is the source of all religions and faiths in the world. The romantics considered that, God is the result of man's inner spiritual faith, the product of subjective moral feelings. If a man realizing his passions and will in his behaviour, is always under control of imperative moral feelings, he feels God in his soul. Faith is inseparably linked with human existence. A man can not live without faith. So, God is an object and philosophic cognition. It is inseparably linked with the object of philosophic cognition. Expressing the natural and preternatural bases of faith in God by different images, the philosopher-romantics highly estimated the role of mystics and fanaticism in a human nature, in control his behaviour by moral norms. However, the romantics hesitated in decision the problem concerning the expression of faith in God by religion. Though, religion is the result of faith, after all the dogmatization of acts compelling to faith, didn't satisfied most romantics. Is religion changes more to man's ideology than to his psychology, then sincerity passes away which leads to falsification

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