

ON THE THEORETICAL PROOF OF THE EXISTENCE OF GOD

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As is known, the purpose of science and religion is to explain the world. However, scientific and religious pictures of the world as a result of the explanations, are essentially different. The generally accepted statement that this fact is the proof of existence of a contradiction between science and religion has no logical ground and logical meaning. Really, from the logical point of view, science and religion cannot be compared because there is no relations of identity, subordination, collateral subordination, partial coincidence, and discrepancy between scientific and religious concepts. This is explained by the fact that structures, principles of knowledge, categories (concepts), methods of science and religion are different. For example, science uses an inductive (analytical) method of knowledge. This method is based on the analysis, i.e. mental division of studied object into aspects. And religion uses a deductive (meditative) method of knowledge which is not based on the analysis.

This difference leads to the fact that the main religious concepts – "God", "creation" – and scientific concepts have no general basis and, hence, there is no ground for comparison between them. Thus, the problem of the relation between science and religion is a problem of logical relationships between scientific and religious concepts. It is obvious that this problem cannot be solved by special sciences (for example, cosmology, astrophysics, physics, biology, genetics) because it is a general scientific problem, i.e. it is a formal-logical and philosophical problem. Since this problem cannot be solved within the framework of an existing methodology, it can only be solved with the help of a formation of a new methodology which represents a unity of formal logic and a new philosophy.

The proposed approach to the solution of the problem of logical relations between the main religious concepts – "God", "creation" (i.e. action), "result of creation" – and scientific concepts is based on the following ideas.

- a. If religion represents a deductive approach to the explanation of the world, i.e. the broadest religious concepts – "God", "creation" (i.e. action) are initial concepts and the "result of creation" is the genetic definition of all other concepts;
- b. the category (concept) "reality" is the broadest philosophical concept which includes the concept "Universe", then,
- c. the category "reality" can be logically divided into two concepts which designate two non-intersecting aspects of reality;
- d. each aspect of reality can be interpreted within the framework of a new philosophy;
- e. one-to-one correspondence can be established between the religious concepts "God", "creation" (i.e. action), "result of creation" and the interpreted aspects of reality. Existence of such correspondence means existence of religious truths as scientific truths.

This key idea contains three formidable tasks which should be solved.

1. is the task of definition of the category "reality"; the task of division of the category "reality" into two concepts (one of these concepts bears the logical, meaningful name "Absolute"). This task is solved only within the framework of formal logic.
2. is the task of formation of a new basis of philosophy (basis of new gnosiology). The new basis can be formed only if the generally accepted (old) philosophical system is critically analysed. Dialectical materialism – an

atheistic science of the most general laws of development of nature, human society, and thought – is selected as the criticized philosophical system. Since dialectic materialism represents a unity of dialectics and materialism, firstly, the central, main category of materialism – the category "matter" – should be critically analysed; secondly, this philosophical system should be supplemented with most general propositions of modern special sciences (for example, cosmology, astrophysics, physics, biology, genetics, information science, the control theory, the system approach). Such critical analytical-synthetic work leads to the following conclusions:

- i. the Universe as the organism (i.e. living, thinking system) is a unity of essence and phenomenon. The information (i.e. internal, non-material aspect) is essence, and matter (i.e. external, material aspect) is manifestation of essence. The properties of the Universe as a system are not a logical consequence of the properties of its elements. Properties of the system determine properties of the elements, and properties of elements characterize system;
 - ii. The physical Vacuum is matter in the state of absolute zeros of energy and information. Information introduced into Physical Vacuum is manifested in a material object by the Physical Vacuum. Such a manifestation is called birth (generation) of the material object (i.e. materialization of information). In other words, the Physical Vacuum is a Universal "organ" which implements birth of material objects. And a Black Hole is a Universal "organ" which implements extermination of material objects;
 - iii. that aspect of reality which bears the logical, meaningful name of "Absolute" bears also philosophical, meaningful name "Creator, Ruler of essence (information)". "Creator, Ruler of essence (information)" introduces certain information into Physical Vacuum and rules over the birth of material objects by means of control of information. Complicated material objects (for example, the Sun and planets) formed in this way have Reason as the property of the psychical body. The formulated conclusions as new scientific propositions are a starting-point and a basis of a new philosophy (new gnosiology). The new philosophy explains deductively the principle of development of Mankind as a consequence of universal morality – Moral Universe. Therefore, the new philosophy can answer the following "eternal" questions: What is a man? What is birth and death? What is life? What is meaning and purpose of life? What is meaning of death? (Answers: A man as an element of the Universe is a unity of essence (i.e. internal, non-material, information aspect) and phenomenon (i.e. external, material aspect). Since properties of the Universe (system) determine the properties of a man (element), a man is the living, thinking element. The material aspect of a man is a unity of two material subspects: the psychical body (i.e. the content, the controlling subsystem) and the physiological body (i.e. the form, the controllable subsystem). Birth is a formation of unity of the psychical body and of the physiological body. Human life is a development of this unity; human death is a disintegration of this unity; birth, life and death of physiological body is a stage in development of psychical body; the principle of development of psychical body is consequence of the principle of development of Mankind). From the point of view of the new philosophy, the generally accepted inductive method of knowledge of the world does not lead to understanding, explanation of the principle of development and, hence, cannot give answers to these questions because these questions have no sense within the framework of inductive method of knowledge of the world.
3. is the task of establishment of one-to-one correspondence between the religious concepts and the main scientific concepts defined within the framework of the new methodological basis. The task is solved by means of comparison between the meanings of the concepts. The comparison leads to the following conclusion: the scientific concept "Absolute, Creator, Ruler of essence (information)" is identical to religious concept "God"; the scientific concept "formation, i.e. introduction and materialization of information" is identical to religious concept "creation"; the scientific concept "Universe" is identical to religious concept "result of creation"; the scientific concept "psychical body" is identical to religious concept "Spirit". Therefore, the relation between these concepts is one-to-one correspondence.

Thus, the completion of the formulated tasks leads to the scientific solution of the problem of the relation between science and religion within the framework of the proposed methodological basis – the unity of formal logic and dialectics. This solution contains the following main theoretical result: God exists as the Absolute, the Creator, the Ruler of essence (i.e. information); the principle of existence of God should be a starting-point and basis of the correct gnosiology and science. Can modern science realize, comprehend this principle as absolute truth and make a step to God now?