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PHILOSOPHICAL PROBLEMS OF THE RELATIONSHIP BETWEEN THOUGHT, LANGUAGE, AND FAITH: ANALYSIS OF HISTORICAL SOURCES

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Abstract

This article analyzes the relationship between thought, language, and faith as a philosophical problem based on historical sources. From ancient philosophers to medieval religious and philosophical teachings, as well as views in modern and contemporary philosophy, are considered in a comparative approach. In the study, thinking is interpreted as the main activity of human consciousness, and language as the social and cultural expression of this thinking. Faith, on the other hand, is based on the fact that it regulates the relationship between thinking and language through spiritual and moral criteria. Through the analysis of historical sources, the role of this triad in the spiritual life of society, the formation of worldview, and the development of social consciousness is highlighted. The results of the article serve to expand the possibilities of applying the trinity of thinking-language-belief in modern socio-philosophical research.

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Keywords: Thought, language, belief, philosophy, historical sources, social consciousness, worldview, culture, spirituality, epistemology, ontology, discourse, semantics, religious thinking, philosophical analysis.

INTRODUCTION

The socio-philosophical model of thought, language, and faith is one of the most important explanatory constructs of the spiritual development of mankind, which allows for a holistic interpretation of the process from historical sources to modern civilization. This trinity appears as a supporting factor in the formation of human consciousness, the cultural development of society, and the stabilization of social relations. The question of the relationship between thought, language, and faith is one of the most complex and urgent problems in the history of philosophy. This trinity appears as the main factors determining the formation of human consciousness, the process of cognition, and the development of the spiritual life of society. In historical sources, thought is interpreted as a means of comprehending reality through reason and logic, and language is interpreted as a social expression of this process. Faith, on the other hand, is the spiritual and spiritual basis of cognition and is evaluated as a force that directs thought and language. However, in different periods and philosophical schools, the relationship between these three has been interpreted differently, sometimes resulting in harmony, and sometimes in sharp contradictions.

LITERATURE ANALYSIS

The issue of the relationship between thought, language, and belief has been interpreted in the history of philosophy based on different paradigms. In ancient sources (Plato, Aristotle), the logical unity of thought and language is the main one, while in medieval theological sources, belief is interpreted as the primary basis of knowledge. In Islamic philosophy, Al-Farabi and Ibn Sina sought to harmonize thought and belief. In modern sources, rationalism is prioritized over

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belief, while in 20th-century research, the role of language and discourse in social consciousness is deeply analyzed.

RESEARCH METHODOLOGY

This article uses a complex and integrative methodological approach to reveal the philosophical problems of the interaction between thought, language, and faith. Historical-philosophical analysis was chosen as the main method of research, in which sources from antiquity to modern philosophy were studied on the basis of the principle of sequence and succession. Also, through the method of comparative analysis, the views of various philosophical schools and thinkers were compared, and their common and contradictory aspects were identified. The hermeneutic approach was used to interpret sacred and philosophical texts in terms of content, to reveal the semantic layers of language and faith. In addition, through the methods of systematic and dialectical analysis, the interaction of thought, language, and faith was substantiated as a holistic philosophical model, and the problems that arose in their historical development were theoretically generalized.

RESULTS AND THEIR ANALYSIS

In historical sources, thought, language and belief were initially formed as an inseparable whole. “In the ancient Eastern civilizations of Egypt, Babylon, India and China, the understanding of existence was carried out through mythological and religious beliefs. During this period, thinking was not logical, but figurative-mythological in nature, and language was manifested in a symbolic and ritual form”[1]. Belief, in turn, served as the main mechanism governing social life, being connected with the cosmic order and divine will. Thus, in ancient times, this trinity formed social consciousness based on the myth-symbol-belief model. In ancient philosophy, this model was taken to a new level. Greek thinkers, in particular, “Plato and Aristotle began to interpret thinking as a logical-systematic

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activity. Language was now understood not only as a symbolic tool, but also as a logos expressing logical thought. Belief, however, emerged from a purely mythological form and manifested itself in the form of faith in philosophical truth, faith in the order of the cosmos”[2]. In antiquity, the model of thinking-language-belief was formed in the harmony of rational thinking + logical language + cosmic faith.

By the Middle Ages, this trinity had become the center of the theological paradigm. In Islamic, Christian, and Jewish philosophy, faith took a leading role. “Thought was interpreted as a means of understanding divine truth and was limited to revelation and creed.”[3] Language, on the other hand, became the main carrier of faith through sacred texts (the Quran, the Bible, the Torah). In Islamic philosophy, thinkers such as Al-Farabi, Ibn Sina, and Al-Ghazali tried to establish a balance between thought and faith. The model of this period was manifested in a form in which faith was central, thought was interpretative, and language was sanctified. In religious and philosophical sources, faith is interpreted as the main support of knowledge. In particular, in medieval theology, the principle of “knowledge through faith” (credo ut intelligam) was dominant. According to the views of Augustine and Anselm of Canterbury, faith prepares the human mind for the comprehension of divine truth and gives a spiritual direction to the process of knowledge. In Islamic philosophy, faith and knowledge are also seen not as contradictory, but as a harmonious process: truths given through revelation are understood by reason. In this approach, faith is evaluated as a force that initiates knowledge and legitimizes it spiritually.

In the modern era and the Enlightenment, this model changed radically. Philosophers such as Descartes, Spinoza, and Kant promoted thought as an independent and autonomous source of knowledge. “Language became a means of expressing scientific concepts and categories. Belief was gradually relegated to the sphere of personal conscience and moral conviction”[4]. As a result, the thought-language-belief model was rebuilt on the basis of the primacy of rational

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thought. This process gave a strong impetus to the formation of science and secular society. In particular, David Hume criticized belief and custom as subjective factors in knowledge, emphasizing that scientific knowledge should rely only on experience and cause-and-effect relationships. In this approach, belief is interpreted as a psychological factor that hinders knowledge.

In the 19th and 20th centuries, the role of language in socio-philosophical thought became even stronger. In the works of Hegel, Marx, and later Wittgenstein, Heidegger, and Foucault, language was interpreted as an independent phenomenon that shapes social consciousness. It was shown that thought acquires a structural form through language, and belief is legitimized through the discursive field. At this stage, the triad of social consciousness - discourse - ideology appeared as a model. The question of the role of belief in the process of cognition is one of the most controversial and controversial topics in the history of philosophy. In various sources, belief is sometimes considered a necessary condition for cognition, and sometimes as a factor hindering scientific knowledge. These contradictions are mainly related to different approaches to the source, method, and criterion of truth of cognition.

In the sources of positivism and scientific naturalism, faith is rejected even more sharply. Auguste Comte and his followers demand that scientific knowledge be based only on empirical investigation and facts, and evaluate metaphysical and religious beliefs as phenomena that fall outside of knowledge. According to this point of view, faith is subjective and cannot be a reliable criterion for determining objective truth. As a result, faith and science are sharply separated in the process of knowledge.

However, in twentieth-century philosophy, integrative approaches to this contradiction have emerged. "In phenomenology and existentialism (Husserl, Jaspers, Heidegger), faith is understood as an existential state that determines a person's relationship to the world"[5]. In these sources, faith is interpreted as a

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factor that determines not the content of knowledge, but its direction and meaning.

In the context of modern civilization, especially in the context of a digital and globalized society, the model of thought-language-belief has become even more complex. Information technologies have brought thinking to a rapid, fragmented and multi-level state. Language has taken on a new form through digital codes, visual symbols and media discourses. Belief, along with traditional religious forms, has reached a state of manifestation in the form of secular, ideological and even technogenic beliefs (faith in technology and artificial intelligence). The modern model is expressed in the combination of digital thought + media language + pluralistic belief. Although the socio-philosophical model of thought, language and belief has been manifested in different paradigms throughout history, their mutual integration has always been at the heart of the development of man and society. The process from historical sources to modern civilization shows that this triad serves as a universal and permanent methodological basis for understanding the spiritual existence of man.

The contradictions in the sources regarding the role of faith in the process of knowledge are determined by different philosophical positions on the nature of knowledge. Faith is assessed in some sources as a force that paves the way for knowledge, and in others as a threat to scientific truth. Modern socio-philosophical thinking, however, considers it important to interpret this contradiction in a balanced way, not to put faith and knowledge in absolute opposition, but to interpret them as forms of knowledge at different levels.

Thought (thinking), language and belief (belief system) are three main, closely interconnected layers of human consciousness. This triad not only forms the individual consciousness, but also determines the spiritual and moral image of society, the system of social relations and the paradigm of cultural thinking. They are in an integral interaction with each other, complementing and developing each other. "Each component of the triad manifests itself as its own tools and

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mechanisms in the process of human cognition of the world. First of all, thought expresses a person's ability to know, understand, analyze and generalize reality. The process of thinking is carried out through abstract concepts, logical judgments, and imagination"[6]. Thought determines a person's views on the world, evaluation criteria, and behavioral strategies. It is formed through social experience, personal observations, cultural heritage, and the education system. Most importantly, thought takes on an external form through language: where there is language, there is thought, and without language, thought cannot find expression.

Language, "as a carrier of thought, is not only a means of communication, but also a social phenomenon that shapes the worldview. It is with the help of language that a person organizes, understands, and conveys his thoughts to others. The grammatical structure, semantic possibilities, and metaphorical layers of language determine what traditions of thinking a society has. Language embodies the national mentality, values, and historical experience"[7]. Therefore, language not only expresses the process of thinking, but also shapes it. In this sense, the richness of language, the breadth of concepts and categories in it, determine the clarity and depth of thought.

The third component of the triad is faith - the spiritual world of a person, which forms his values, worldview, moral criteria and life position. "Faith is not just a religious concept, it is an internal criterion for perceiving the world, a system of beliefs that determines the individual's attitude to his own life and society. Language and thinking are of particular importance in the formation of faith: through language, concepts of faith are formed, and through thinking they are understood and analyzed"[8]. At the same time, faith also directs thinking: a person tries to understand, prove or defend what he believes.

The dialectical unity of this triad is that language expresses thought, thought forms belief, and belief enriches the content of language and thought. It is through this triad that a person's worldview is perfected. At the societal level, the harmony

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of thought-language-belief is manifested as an idealized mechanism of spiritual stability, cultural continuity, and social unity. Therefore, the philosophical analysis of the triad serves as an important theoretical basis for understanding the laws of development of modern social consciousness.

“The conceptual similarities of the integration of thought-language-belief are an important methodological basis for understanding the holistic structure of human consciousness in socio-philosophical analysis. This triad is not manifested as separate phenomena, but as an inextricably linked and complementary spiritual-ontological system”[9]. Their conceptual similarities are manifested in the human perception of being, reflection of essence and formation of a system of values.

First of all, the conceptual proximity between thought and language is noticeable at the logical-structural level. “If thought is a process of generalization, analysis and conclusion of reality in the human mind, then language is an external form of expression of this process. Both operate through concepts, categories and signs. Just as thought cannot exist without concepts, language does not acquire meaning without a logical basis”[10]. In this respect, their conceptual similarity is manifested in the task of creating meaning and its structural formation. While thought develops content, language brings it into the social sphere.

In the integration of language and belief, the similarities are mainly visible at the axiological (value-related) and communicative levels. “A belief is a certain idea, truth, or inner conviction of a person, which is often reinforced and transmitted through language. Religious, spiritual, or ideological beliefs are formed through symbols, metaphors, narratives, and texts”[11]. Thus, language serves as a mechanism for the social legitimization and transmission of belief from generation to generation. Both are aimed at ensuring spiritual unity in society, creating a common semantic field.

The conceptual similarity between thought and belief is manifested epistemologically. While thought forms knowledge on the basis of logical arguments, belief represents a non-rational, but spiritually important layer of

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knowledge. Nevertheless, both determine a person's attitude to reality. While thought seeks to understand the truth, faith ensures its acceptance and commitment. This similarity is expressed in the fact that both are forces that regulate and direct the inner world of a person.

The general conceptual similarity of the triad is embodied in their spiritual-ontological unity. Thought, language, and faith all transform a person from a "biological being" into a "social and spiritual subject." They do not simply reflect existence, but interpret, evaluate, and give meaning to it. Therefore, all three of them perform the same functional task in determining a person's identity, worldview, and social position. Another important similarity is the nature of sociality. Although thought occurs in the individual mind, it is a product of social experience. Language is an absolutely social phenomenon and is formed within a community. Faith also begins as an individual belief and is strengthened through social institutions. Therefore, all of them provide an integral connection between society and the individual. The conceptual similarities of the integration of thought-language-belief express the integrity of a person's spiritual being. They share a common functional basis in creating meaning, reinforcing values, understanding truth, and shaping social consciousness. Therefore, analyzing these three units in an integrative approach serves as an important theoretical foundation for modern socio-philosophical research.

The triad of thought-language-belief is a socio-philosophical model that expresses the complex and multi-layered structure of human consciousness, which embodies both synergistic (harmonizing) and contradictory (opposing) aspects. Analyzing this triad allows us to deeply understand the process of human cognition, spiritual world, and social behavior. First of all, if we dwell on the synergistic aspects of the triad, then thought, language, and belief are inextricably linked, complementing and reinforcing each other. Thought, as a person's ability to think logically, analyze, and generalize, is the basis for new knowledge. Language is a means of expressing, systematizing, and communicating this

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knowledge to others. Belief, on the other hand, elevates the ideas understood through thought or transmitted through language to the level of internal confidence, turning them into a guiding factor in the life of a person. Thus, thought creates content, language shapes it, and belief stabilizes it.

The synergistic nature of the triad is especially evident in the formation of spiritual values. “Moral norms are first understood through thought, expressed as a social norm through language, and transformed into a personal internal obligation through faith”[12]. As a result, human actions are regulated on the basis of inner confidence and conscious awareness. In this process, the triad works as a single functional system and ensures the spiritual integrity of a person. In addition, the synergy of thought-language-belief also ensures social stability and cultural continuity. Through language, values formed on the basis of faith are transmitted from generation to generation, and thought adapts them to new historical conditions. In this way, a balance is created in society between tradition and renewal.

These concepts are not only compatible concepts, but also reflect their own contradictions. First of all, the conflict between thinking and belief is often manifested in the opposition of rationality and irrationality. While thinking seeks to doubt, verify and prove, belief is often based on unquestioning acceptance. This situation leads to sharp contradictions between scientific thinking and dogmatic belief. Conflicts related to language manifest themselves in the form of distortion or manipulation of meaning. While language is a means of harmonizing thinking and belief, when used incorrectly or purposefully, it can also set them against each other. For example, in ideological or extremist discourse, there is a possibility that language absolutizes belief and becomes a limiting factor for thinking.

Also, when the development of thinking goes beyond the traditional forms of language and stereotypes based on belief, a cultural break occurs. If new ideas are not expressed within the framework of old language and beliefs, internal

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conflict within the individual and intergenerational conflict within society will intensify. The triad of thought-language-belief synergistically ensures the stability of the spiritual life of a person and society, while its contradictory aspects serve as an internal source of development and transformation. Maintaining this triad in balance is an important condition for modern socio-philosophical development.

The triad of thought, language, and belief raises various theoretical and methodological issues at the intersection of modern cognitive science and religious studies. Although this triad is central to explaining the mechanisms of human consciousness, the process of meaning production, and the nature of religious experience, a single conceptual model unifying them has not yet been fully developed. “The main problem in modern cognitive research is to reconcile the neurobiological foundations of thought with the spiritual-symbolic aspects of language and belief. Cognitive science interprets thought primarily in terms of models of brain activity, information processing, and computation. In this approach, language is often interpreted as a system of encoding and decoding, while belief is reduced to the level of a cognitive schema or mental model.”[13] As a result, the spiritual, transcendent, and existential dimensions of belief are not sufficiently taken into account. This leads to a reductionist interpretation of the triad of thought–language–belief.

In religious studies, the main problem is to find a balance between rational analysis and faith and devotion. Academic religious studies strive to analyze faith in its historical, sociological, and linguistic context. However, such approaches often objectify the experience that is sacred to the subject, risking losing its inner meaning. As a result, when thinking operates within the framework of scientific rationality, faith is separated from it as a personal experience, and language is limited to the level of textuality.

Another important issue is the nature of religious language. Modern cognitive linguistics explains religious language through metaphor, symbol, and conceptual

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maps. However, this approach is not sufficient to explain the absolute truth status of sacred texts for believers. “Interpreting language only as a metaphorical construct in religious studies weakens the ontological foundations of faith”[14]. Also, in the context of digital and global culture, the problems of the trinity are exacerbated. Modern thinking is formed in a fragmented and rapid flow of information, language can migrate to concise, visual, and symbolic forms, and faith can acquire an individual and pluralistic character. This situation disrupts the traditional balance between thought-language-faith, causing identity crises and spiritual confusion. The main problem in studying the trinity of thought, language, and faith in modern cognitive and religious studies is the need to interpret them not in isolation, but as a holistic, multi-level system. Without this integrative approach, it remains difficult to fully understand both the scientific and spiritual aspects of the human mind.

CONCLUSION

First, the inextricable link between thought and language: Historical sources show an inextricable link between thought and language; thought creates concepts, and language brings them to the social arena. However, in different periods, language has been interpreted as independent of thought or superior to thought, which creates conceptual complexity in the formation of the spiritual consciousness of society.

Second, the contradiction between faith and thought: While ancient and medieval sources see faith as a prerequisite for the process of cognition, modern philosophers have assessed it as a factor that hinders rationality. This is a key philosophical problem in analyzing the epistemological interaction of thought and faith.

Third, the semantic contradiction between language and faith: Religious texts and spiritual concepts are transmitted through language, but the evolution of language and social context pose a risk of changing the content of faith or misinterpreting

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it. Therefore, maintaining semantic coherence between language and belief is one of the philosophical problems.

Fourth, the socio-philosophical integration of the triad: Historical sources show that the triad functions as a single system, but in each period the role and function of thought, language and belief in society have changed, and conflicts have arisen in the process of integration. This situation is manifested as a pressing issue in the analysis of the spiritual stability of society.

Fifth, the problems of modern interpretation: 21st century sources show the difficulty of explaining the triad as a single philosophical model in cognitive, linguistic and religious studies. Thought, language and belief perform epistemological and axiological functions at different levels, and their unification creates methodological and conceptual problems.

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