



Science Arena Publications  
Specialty Journal of Politics and Law

ISSN: 2520-3282

Available online at [www.sciarena.com](http://www.sciarena.com)

2018, Vol, 3 (3): 23-30

# Some Significant Differences of Hegel and Feuerbach's Philosophy of Religion

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**Abstract:** *This article exposes some of the major differences of Hegel and Feuerbach's philosophy of religion. It is revealed that Feuerbach who attended some of Hegel's lectures and was considered as a Left-Hegelian and a Young-Hegelian (Feuerbach 'Toward a critique of Hegelian Philosophy' 1939) started to criticize some of Hegel's perceptions and theories of God and religion. This article displays how Feuerbach criticized Hegel's belief of God as an absolute and how Feuerbach humanized God. The different ways of Feuerbach's conceiving of God and Hegel's perceiving of God gets illustrated whether these two esteemed philosophers perceived God via feeling or thought and whether they conceived God as abstract or concrete. The similarities and differences of Hegel and Feuerbach's understanding of God unveiled in this paper, sheds light on two significant philosopher's interpretations of God and religion. Their different approaches to God and religion opens up a window to the light of genius and thoughts of Feuerbach and Hegel's comprehension of God.*

**Keywords:** *God, Absolute, Human, Abstract, Consciousness, Hegel, Feuerbach.*

## INTRODUCTION

Feuerbach is the critic of traditional thought and he has his new philosophy. He met Hegel and attended some of his lectures. At First, Feuerbach was Hegelian then he published 'Toward a critique of Hegelian Philosophy' (1939) and was known as young- Hegelian and left- Hegelian. Left- Hegelians extend Hegelianism and they criticize their own society (Beyad et al., 2016). Feuerbach believes that Hegel uses correct method but he has some mistakes. Although Feuerbach believes that Hegelian philosophy of religion is inverted, Feuerbach's philosophy of religion is not the complete inversion of Hegel's philosophy. According to Feuerbach, Hegel's philosophy attempts to restore Christianity that had been lost through philosophy. Feuerbach does not reject all of Hegel's beliefs about God and religion and of course, there are many similarities and differences between their philosophies of religion but this article aims to show some of these significant differences.

This article would be divided to some sections and each section tries to show Hegel and Feuerbach's different perspectives on religion. The first section reveals one of their most fundamental differences, which is Hegel and Feuerbach's perception of absolute and in this article, it is observable that Feuerbach refutes Hegel's ideas of absolute and some of his reasons are unveiled as well. The next section reveals one of the significant differences of Hegel and Feuerbach's philosophy of religion which is the way that they realize God and it tries to manifest that according to some reasons which would be summarized one of them realizes God by his feeling and the other one perceives God by his thought. The next section would reveal another major difference of Hegel and Feuerbach's theory of religion that is their different views on God and according to some summarized reasons

one of them perceives God as abstract while another realizes God as concrete. The next section would reveal another significant difference that is their beliefs on consciousness and their different perspectives on the consciousness of God and man. The next section reveals Hegel and Feuerbach's different ideas on finitude and infinitude. In the next section it would be exposed that there is difference between their ideas which result in giving supremacy to God or man. And in the next section it is revealed that one of them has theological perspectives while the other one believes in humanism and tries to change theology to anthropology then in the next section, it would be manifested that one of them believes that God creates the man whereas the other one thinks that man creates God. These are some of the major differences, which would be illustrated in this article.

### **God as absolute**

In contrast to Feuerbach who has his new philosophy, Hegel believes that everything is in the process of development, finally becomes total, absolute and perfect. Hegel thinks that God is the absolute truth and Christianity is the absolute religion. Hegel in his German ideology remarks that without the idea of God and absolute, philosophy would have neither a beginning nor an end, but according to him philosophy should begin and end with absolute (Kolb, 1992). Hegel thinks that the object of philosophy and religion is the same, which is God, and their aim is to discover God. He points out that Philosophy is the adoration of God, it sees God as its object therefore, it is religion (Hughes, 2009). To Hegel God is positive, universal, simple and one being. He mentions that the metaphysical concept of God is that it is simple and pure; One which is everything and all (Hodgson et al. 1987, p.100). To him, God is in all things. Hegel remarks that God has eternal conception; he has to distinguish himself from himself. Hegel in Lectures on Philosophy of Religion claims that religion is the idea and the intuition of God is in all things. To Hegel God is all things and only the one exists, therefore to Hegel, nature, philosophy, religion, ... are perfect.

Hegel considers religion as apprehension of ideas in symbolic form. Although he shows the differences between various religions, philosophies, times and people, he manifest that their similarity is God. Hegel believes that the last stage of development is always totality, which includes its stage and previous stages as well. Hegel remarks that according to historical dogmatic development, Christianity is the absolute religion and Hegel considers his philosophy as absolute. In contrast to Feuerbach, Hegel believes that everything must have beginning and end and the last stage is absolute and perfect. Hegel believes in absolute being and absolute theology and he claims that to religious thinker absolute stands for God. Hegel believes in theological idealism. To Hegel nature is the lowest and imperfect religion (Eysenck 2004, p.238) but Hegel considers God as all and everything. Hegel considers God as supreme being. He believes that God is the universal spirit. To him, there is conflict between these two, and then there would be reconciliation.

He also disclaims Pantheism means that God is everything.

Feuerbach does not accept Hegel's philosophy of religion completely. He criticizes Hegel's idea of absolute God and religion that Hegel has believed in since the beginning of his philosophy. Feuerbach criticizes Hegel's belief that the absolute being exists and that absolute being is God. To Feuerbach, Hegel's idea of absolute is misrepresentation of nature, culture and religion because it ignores all its varieties and particularities. He is against Hegelian background specially the absolute spirit (Beyad et al., 2016). To him, Hegel's absolute is vague and meaningless. Feuerbach criticizes Hegel because he could not see non-idealist dialectics. He believes that absolute alienates man from his activities, identity and creates violation. Feuerbach does not believe in God as one, everything and absolute power. To Feuerbach God and truth are not the only aims of religion and philosophy. To him, man is one of their real objects too (1986, p. Vii). He has more anthropological kind of view and his new philosophy is mostly related to man rather than God. He does not believe that all that happen reflects God's will. He does not believe in Hegel's idea of the First cause and that all happenings are related to this First Cause. Feuerbach thinks that absolute philosophy alienates and externalizes man from his own essence. He does not believe that both religion and philosophy have God as their one supreme object and the absolute. He does not believe that God is in everything. He mostly sees God in man and he does not believe that only one exists. To him, religion is a superstitious belief. He remarks that religion is anthropological truth and

when it is examined objectively, it is full of contradictions and he does not believe in Hegel's idea of perfect God and Christianity as the perfect religion. Feuerbach in his letter to Hegel mentions that Christianity could not be considered as absolute and perfect religion. Feuerbach does not believe that any Messiah would, could or must appear ever. He thinks how people can know a particular person is Messiah and what the proofs are. To Feuerbach, there is immobility of reason in Hegel's philosophy and Feuerbach refutes Hegel's idea of absoluteness in philosophy. Feuerbach criticizes Hegel's absolute idealism and points out that 'absolute idealism is nothing but the realized divine mind of Leibnizian theism...' (Feuerbach 1987, p.14). He criticizes that to Hegel there is only one One and one God (1986, p. xviii). To him, religion is the traditional thought which limits human life (1986, p. xviii). To him religion and philosophy are illusions. He criticizes Hegel's shortcoming that he thinks ideal is something, which would occur (Eysenck 2004, p.250). He believes that Pantheism means 'apart from God, there is nothing, and all things are only determinations of God' (Feuerbach 1986, p.27). Feuerbach does not accept the idea of metaphysics and metaphysical spirit of Hegel but for both Hegel and Feuerbach religion is universal.

### **God as feeling or thought**

In contrast to Feuerbach, Hegel believes all universal spirit would express itself through thought and he concentrates mostly on thinking. To him, 'proofs of God are nothing else but mediations' (Eysenck 2004, p.250). He believes in the objectification of material world and creation. He believes that feeling is the inseparable part of religion but religion is more than feeling. Hegel also remarks that when individuals say 'I have God in my heart' the feeling is the conscious and eternal feeling in each existence. He believes both emotion and thought create religion. To him, 'the concept of religion is still our thought' (Hodgson et al. 1987, p.98). For Hegel thought and being are the central assumptions. According to him, thought only deals with abstraction and these occur in space and time. To Hegel, 'God is thought, cognized by us' (Feuerbach 1839, p.154). Hegel has objective belief in God and to him God is firm. According to Hegel, mediation proves the existence of God and mediation is not understood subjectively (Eysenck 2004). Hegel is like German classical idealists who relate existence to thought. He considers religion as understanding ideas in symbolic form. Hegel rejects the idea that immediate feeling of God would create religious knowledge. To him, immediate feeling would not manifest metaphysical spirit. According to Hegel, God is presented by objective mediation in the divine ideas (Eysenck 2004). Hegel believes that only in consummate religion, the concept of religion is objective (Hodgson et al. 1987, p.94).

In contrast to Hegel, Feuerbach believes that God can be understood by emotion and he claims that 'longing is the necessity of feeling, and feeling longs for a personal God', 'longing after the personality of God is true, earnest, and profound' and that 'God springs out of a feeling of want' (Harvey 1995, p.42). Feuerbach does not know God by the help of thinking. He believes that religion is our feeling. He thinks that thought could not produce existence; real objects affect humans' self-activity, which makes them aware of other's activity and being (Feuerbach 1987, p.34). He believes that religion is the feeling, which is then manifested in longing. Feuerbach considers the wishes of the heart as true. It is true and earnest when it is a longing for one personality. To him, it must be a personal God; it must be satisfied feeling (Feuerbach 2008, p.146). He believes in sensuousness (Feuerbach 2008). To him, human beings are sensuous creatures and they need sensuous images for their hopes and dreams. To him, imagination shows personal feeling because it can go beyond the limits and laws, which are painful to feeling. It could satisfy subjective wishes. Unlike feeling, imagination could deal with abstractions, which are taken from the real world. Sometimes imagination is allied from feeling and wish. It could cheat the reason and go beyond the limits. It could confuse the abstract with the concrete, which is exactly what has happened in the Christian religion. According to Feuerbach the imagination unifies species characteristics of consciousness, thought, will and feeling in a divine being. According to Feuerbach, feeling, imagination and fantasy are significant and original parts of religion. Imagination has power to produce images, which can evoke feeling and emotion. By imagining humans can go beyond the limits and visualize both reality and infra-reality and God is like that. To Feuerbach, faith shows emotional and psychological needs. As Feuerbach points out God is the idea of the species, which is beyond limits, and it exists in the consciousness,

thought and feeling of individuals (Feuerbach 2008). Feuerbach claims that 'as a human being one feels and knows God internally, in one's own subjectivity' (Hodgson 1988, p.106).

### **God as abstract or concrete**

According to Hegel, truth of religion is that it is like the conscious idea and abstract.

Hegel (Lauer and J 1982, p.230) claims:

"When we say God we speak of him merely as abstract; or when we say God the Father, the Universal, we speak of him only in terms of finite existence. His infinitude consists just in this: that he supersedes this form of abstract universality, of immediacy, and in this way difference is posited; but it is just his very nature to supersede also this difference. Thus and only thus is he true reality, truth, infinitude."

Hegel sees unity between Jesus and God the father. To Hegel, God is both divine and human. Hegel believes in the development of concept; 'determinateness of God; the metaphysical concept of God', subjectivity of self-consciousness (Hodgson et al. 1987, p.94). Hegel believes in religion as being, essence and concept (Hodgson et al. 1987, p.94) therefore he believes in God as an abstract.

Feuerbach believes that God, which is the mental existence, should not be considered as real existence but the Christian God, which is in the shape of man, is more believable therefore he believes in God as concrete rather than abstract. He considers God as man and man as God. Feuerbach in his theism believes that God, which is immaterial spirit, has changed to theological materialism. Feuerbach criticizes Hegel by his own new philosophy. Feuerbach shows sensuousness and concreteness of reality. Feuerbach sees God as man, which is material object. Feuerbach sees the essence of man in religion hence he believes in God as concrete.

### **Consciousness of God or Man**

To Hegel 'consciousness of God is conjoined with self-consciousness' (Hegel, 1974, p.84). Hegel thinks that God creates self-consciousness in humans the same as the way God has the self-consciousness of his own. He thinks spirit would manifest itself in the concept of religion and God would manifest itself. By this externalization, human spirit discovers its own nature. Hegel believes that God comes to existence because of humans' consciousness. He disclaims that 'God is only God so far as he knows himself: his self-knowledge is, further, his self-consciousness in man and man's knowledge of God, which proceeds to man's self-knowledge in God' (Williamson, 1984, p.219). Hegel thinks that one aspect of religion is its self-reflectivity at the universal level. He believes that religion is spirit's knowledge of itself. The first stage of Hegel's philosophy of religion is recognition. Spirit recognizes itself with consciousness. Hegel believes that matter of idealism is the divine subject, which objectifies itself in nature then struggles with nature to achieve self-conscious freedom. Hegel believes that matter is the self-expression of spirit. He believes in divine self-consciousness and consciousness of the absolute. Hegel says about the union of consciousness with spirit. To him, consciousness and spirit are indistinguishable. Hegel believes in unity of spirit, which is abstract and universal. He claims

"We have defined religion more precisely as the self-consciousness of god. God is self-consciousness; God knows himself in a consciousness that is distinct from him, which is implicitly the consciousness of God, an identity that is mediated, however, by the negation of finitude. It is this concept that constitutes the content of religion (Hodgson, 1988, p.392)."

Hegel believes that natural unity of humanity shows consciousness of God (Eysenck 2004, p.247) and man's consciousness of God is God's self-consciousness.

To Feuerbach religion is indirectly considered as self-consciousness of man. Feuerbach believes in self-knowledge and that finite spirit comes to self-knowledge by externalizing itself in the idea of God. Feuerbach considers all the human consciousness as manifestation of human nature and as psychological phenomena. To Feuerbach, human nature creates consciousness and religion. Feuerbach believes that 'consciousness of God is self-consciousness; knowledge of God is self-knowledge' (Feuerbach, 2004, p.14). Feuerbach changes Hegel's idea of union of consciousness to the union of consciousness with species consciousness. According to Feuerbach, 'the consciousness of the infinite is nothing else than the consciousness of the infinity of the consciousness; or, in the consciousness of the infinite, the conscious subject has for his object the infinity of his own nature'

(Feuerbach, 2004, p.5). To Feuerbach human beings can know God by their self-consciousness. Feuerbach in his provisional theses remarks that Hegel has paradox when he claims 'the consciousness of God is God's self-consciousnesses'. He claims that to Hegel consciousness have divine essence (Hanfi, The fiery Book, p.154).

### **Finite and Infinite**

Hegel believes it should be reconciliation between the finite and the infinite. To Hegel, the concept of death and finitude reconciles alienated man from God to God (Burbidge, 1992, p.120). According to Hegel, the concept of death makes each individual self-conscious of his finitude and limitations. Then, the individual tries to cancel the inevitability of death and his finitude. It is called the second negation or the negation of negation (Burbidge, 1992, p.120). At this time, each individual understands his vulnerability and becomes slave of the other. Then he tries to change his second negation to something positive and he becomes aware of his own essence as a living process (Burbidge, 1992, p.120). According to Hegel, the individual first tries to negate and ignore death to condemn it because he does not like to be finite and he seeks freedom (Burbidge, 1992, p.124). His second negation is his excuse. His third negation is that he wants freedom and it makes terror in him so he negates it because in absolute freedom he chose his own death. In this phase, he knows each human is finite, he tries to neglect it and because of his self-knowledge he desires to choose his own death therefore he has the terror of absolute destruction (Burbidge, 1992, p.124). Hegel considers the death of Jesus as death of death. To Hegel, Jesus is deity and divine. Hegel believes in resurrection too.

To Hegel, thought develops finitude because material objects are finite. When pure thought is considering itself, it would show infinity, which would show the nature of universal spirit. Hegel believes personal deity is infinite and benevolent. To him, absolute should be reconciled with the finite. It would start form infinite and perfect which would produce finite and imperfect. To Hegel, the beginning of absolute is not absolute. It is hard to say how it is possible for God to be infinite and removed from which is outside itself and limits it. Hegel believes that the beginning of philosophy is finite and actual. He also believes in 'the incarnation of Geist'. There could not be incarnation in history therefore, there could be no perfect universal manifestation in philosophy, history or religion. To Hegel, Geist creates human nature and consciousness.

Feuerbach believes that it should be the reconciliation of finite and infinite but he does not believe in immortality. He believes in death, which is spiritless, therefore he rejects Hegel's philosophy of spirit and religion. Feuerbach believes finite spirit would know itself by externalizing itself in the concept of God. Contrary to Hegel, Feuerbach has disbelief in human immortality of Christianity (Feuerbach, 1980). He believes that the divinity would manifest in a particular time. Contrary to Hegel, Feuerbach rejects Hegel's idea that if the world comes to an end there would be no meaning and goal. To him incarnation and history are incompatible. Both Feuerbach and Hegel believe in finite. According to Feuerbach it could be confidence in the infinity of one's own existence by faith and confidence in the satisfaction of wishes from immortals. The satisfaction that gods will does not let the individual to be mortal. Feuerbach changes Hegel's Geist in to the nature of human species.

### **Supremacy of God or man**

In contradiction to Feuerbach, Hegel believes that God is ideal, absolute and superior to all. He sees the absolute and ideal in God and theological issues. Hegel believes in divine religion and true religion (Eysenck, 2004, p.238) and to him, human nature is dependent on metaphysics. To him, humans are not born unified with God and although he thinks humans have reached maturity, to him the promotion of humans to a union with God needs many processes. He believes they can be unified with God by reflection but he emphasizes more on the divinity of God and he does not believe that human beings can take the republic of Earth. Hegel glorifies God and absolute and he sees divine life in God and not in humans. To him, God is the world dominating power, ruling power and superior to all. To him, there is intuition of God as the Supreme Being in everything (Hodgson et al., 1987, p.98) and he thinks human beings should worship God and absolute.

In contradiction to Hegel, Feuerbach thinks that humans would be delighted if 'the kingdom of heaven' changes to 'the republic of Earth' (2004, p.174). Feuerbach thinks people are mature enough and ready to take the republic of Earth. He believes in 'divine humanism' (O'Connor, Robb, 2003, p.311) and he sees man as divine

and love. He believes in the realm of man rather than God and he sees the reflection of man in everything. He is against Hegel's idea that God is all. He believes in the projection of man in all. Feuerbach thinks man finds himself in God and God is like man. Feuerbach thinks man is the one who gives characteristics and traits to God and those characteristics are appealing to him. Feuerbach thinks God wants to show that man is corrupt, wicked and incapable of good and only God is good. To him, if God is good, man is good too. Feuerbach thinks that God is the externalization of man and that each individual is God. To Feuerbach man is divine.

Feuerbach thinks human nature is adequate for the emergence of consciousness and religion. To him, human essence project itself in the form of deity and human beings should realize their divinity. Feuerbach believes anthropology and materialism are more needed than religion and philosophy. Feuerbach humanizes God, glorifies, and idealizes man and he glorifies man more than God. He prefers to emphasize the supremacy of man rather than God and he remarks that it is better to worship man rather than God.

### **Humanism**

Contrary to Feuerbach, Hegel thinks by knowing God and absolute philosophy would be realized and he does not use human essence for understanding God. To him the unity and oneness of humans with God is the true relationship named religion (Eysenck, 2004, p.243), therefore he does not personify God but he tries to unify them. Hegel believes that God is everything and ideal and humans should worship him. To him, God does not manifest human nature.

Hegel believes that human beings externalize their own essence in nature. Then nature becomes alien power, which they call God. To him, God is one and absolute. Hegel does not humanize God but like Feuerbach he thinks that man is not only a 'sensual being' who would be fulfilled in happiness but he is also a spiritual being who has a 'spark' of 'Godliness' about him (Dickey, 1987, p.174). Hegel points out that

"on the other hand, if we take the human being as our point of departure and we ask how we arrive at this distinction or at this knowledge of an object [God] then in general the answer has already been given: it is precisely because we are human beings; God is the absolutely universal in- and- for- itself, and thought makes the universal in- and- for- itself, in to its object (1827, p.384)."

Therefore, to him, humans are limited and dependent on the absolute, which is God.

Contrary to Hegel, Feuerbach realizes God by giving identity to human beings. He believes that religion manifests human nature in itself rather than spirit for another. He conceives that what man sees in himself, he enjoys having it in a higher and fuller degree in God. He believes that by knowing man, philosophy would be realized. To him, human beings enjoy when they realize what they see in God is like who they are. Feuerbach claims that theology should be changed to anthropology (O'Connor, Robb, 2003, p.311). To him, religion is equal to anthropology. He believes in the study of man and human essence rather than God. He believes that God would attribute to show human spirit. To him, God both reveals the human spirit and alienates from it. Feuerbach mentions that 'God is man, and man is God' (2004, p.356) and he claims that 'Man is the image of God' (2004, p. 228).

Feuerbach points out that 'man is nothing without God; but also God is nothing without man' (2004, p.232). Feuerbach is the romantic optimist about human beings (1986, p. xviii). He has human- centered kind of theology and he humanizes theology. To him religion is the subjection of human beings and shows humans' essence. To Feuerbach, human beings externalize their own essence in God. According to him, speaking about God is the vague way of speaking about human beings and to him, 'man is the mystery of religion' (1986, p. xiv). Feuerbach believes that God without human essence is not a God. Feuerbach believes that each individual has Godliness in him and to him humans could not recognize God without knowing human essence.

### **God Creates Humans or Humans Create God?**

In contradiction to Hegel, Feuerbach considers religion as illusion. Feuerbach has hesitation whether God is the creation of man or man's creator but Hegel considers God as infinite and absolute who is all. Hegel believes that creation remains a part of creator and The creator remains greater than the creation and he does not believe that man is the creator of God but Feuerbach reckons man creates God because they search for hope

and they ponder they could fulfill their desires by the concept of God. According to Feuerbach, religion is created because of human wishes, needs, instincts, imaginations, feelings, emotions and desires. Feuerbach thinks that humans invent God to satisfy their wishes. To Feuerbach, human beings are dependent, although the other being which they are dependent on is their own creation (1986, p. xiv). To him, People create religion because they feel they are limited and dependent on religion. Feuerbach adds human's importance to the construction of religion but Hegel does not believe that humans construct religion. To Feuerbach religion is constructed in order to explain human's essence. Hegel believes that entire universe is made by self which is God. To both Hegel and Feuerbach man is dependent on God but to Feuerbach human beings invent that God and supreme-being.

## **Conclusion**

Feuerbach is the successor of Hegel. At first he attended some of his lectures but after some times he criticizes some of Hegel's beliefs. In this article, it is manifested that Feuerbach and Hegel have some major differences in their philosophies of religion. At first, it is observed that to Hegel, God is considered as absolute and ideal but Feuerbach rejects Hegel's idea and to Feuerbach, absolute would never occur. Feuerbach does not believe in Hegel's idea that God is all and everything therefore it is revealed that they have different perspectives on absolute. Feuerbach criticizes Hegel's idea of God as absolute ideal. Although, their philosophy of religion has some similarities, they have differences that are more fundamental. In contrast to Hegel who finds satisfaction in absolute and God, Feuerbach believes that at his present age humans are more satisfied by abandoning religion and other worldly matters. In contrast to Hegel who believes in God and religion as an ideal and absolute, Feuerbach does not believe in transcendent God but he believes in immortality and transcendence of human spirit. To Feuerbach theory of religion should be changed to theory of man in other words he thinks theology should be changed to anthropology. He fulfills the essence of man. In Contradiction to Feuerbach who gives significance to man rather than God, the concept of God is more significant to Hegel. Hegel uses the concept of God in his theory concerning the process of development towards absolute knowing which Feuerbach does not believe in. Hegel also applies God in his theory of 'unhappy consciousness, ethical order and absolute freedom' (Burbidge, 1992, p.119). In contrast to Hegel who believes in absolute and God, Feuerbach wants to know if God does exist or not. To Feuerbach God has material body in the world but Hegel's God is more mystical but Hegel also explains Jesus' teaching and that it is man who let that spark shine into his life. It is again like Feuerbach's idea that God manifests himself in the shape of man and in Jesus. Hegel's God is divine and absolute being but Feuerbach does not believe in divine totality and he prefers naturalistic materialism to absolute idealism of Hegel. To Hegel, religion is known by thought but to Feuerbach religion is known by feeling. They have different ideas about finitude and infinitude and consciousness and self-consciousness in religion and Feuerbach has more humanistic ideas and gives supremacy to humans rather than God but Hegel has more theological ideas and gives supremacy to God rather than humans. Hegel sees God as abstract but Feuerbach considers God as concrete and they have some other major differences. This term paper aims to show Hegel and Feuerbach's different perspectives about the issues mentioned above in their philosophy of religion. Then it would be revealed that Hegel believes that God would be realized by thought whereas Feuerbach thinks that God would be conceived by feeling. Another difference that is manifested in this paper is that to Hegel God is abstract but Feuerbach realizes God as concrete and he prefers Christianity to other religions because God comes in the shape of man, which is concrete. Another difference, which is illustrated in this paper, is that Hegel believes in both finitude and infinitude but Feuerbach does not believe in immortality and infinitude and he rejects Christian immortality. Another difference is that Hegel gives supremacy to God rather than man while Feuerbach gives supremacy to man. The other difference is that Hegel in his philosophy of religion does not realize God by humanistic ideas, whereas Feuerbach uses humanistic reasons in his philosophy of religion and he tries to change theology to anthropology. After all the question would be asked if God creates man or

man creates God and it is shown that while Hegel believes that God creates man and man should worship God, Feuerbach seems to believe that it is man who creates God and not vice versa.

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