



RELIGION AS AN INSTITUTION OF SPIRITUAL RENEWAL OF THE KAZAKH SOCIETY (SOCIOLOGICAL ANALYSIS).

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Annotation

To analyze the place and role of religion in social life, first of all, what is religion? need to find an answer to the question. This is a simple question, but it is very difficult to answer. Different currents in theology, sociology, and philosophy answer this question differently. Most of these answers are contradictory and contradictory.

Key words: faith, philosophy, religious rites, official religion, sociology, humanity, scientific stages.

Introduction

The issue of religion and religious beliefs, which is an important aspect of social life, is one of the important objects of sociology. When sociology studies the life of a society, religion has always been an important part of that life and at the same time a powerful factor influencing it. O. Conte, the founder of sociology, refers to religion as one of the main criteria for dividing the development of society into periods. According to him, humanity goes through three stages in its development. These are; theological, metaphysical, and scientific stages. According to Conte, religion plays a role in all three stages.

In Soviet-era philosophy and atheism literature, religion was described as a fantastic reflection of reality in the human mind, and it was declared an opium for the people. In these literatures, one of the main features of religion was the belief in a divine power, the belief in a god. However, there are religions in the world that have no concept of a god at all. An analysis of the existing literature on sociology and religion shows that there are many definitions. Instead of adding one more to these definitions, we would like to list the characteristics of religion. They are as follows;

I. The Existence of Certain Beliefs and Doctrines Each religion interprets the world from its own point of view and forms certain beliefs in believers.

II. Rituals and ceremonies. Each religion has its own rituals and ceremonies.





III. For the Kazakh people, a religious ceremony is a group performance of certain rituals only in designated areas. For example, in Judaism and Christianity, the main part of prayer is performed only in the synagogue and church. In Islam, men's prayers are mainly performed in mosques. Religions differ from witchcraft in that they perform rituals in certain places. While sorcerers and shamans perform supernatural acts on an individual basis, believers perform the bulk of religious ceremonies and prayers as a group.

Material and Methods

All three of these symbols are present in all secular religions. These religions are: Judaism, Christianity and Islam.

Judaism (Judaism) is the oldest of them, dating back to about a thousand years BC. This religion, unlike other religions of the time, recognized a single God. In the early centuries of the Common Era, Jews were scattered throughout the world, but in no country was Judaism recognized as an official religion. In many places, members of this religion have been persecuted. During World War II, millions of Jews were killed in Nazi concentration camps. When the war ended, the state of Israel was established and Judaism was recognized as the official religion.

Christianity first emerged as a sect within Judaism and began to spread in Asia Minor, Greece, and Rome. During the reign of Emperor Constantine, it was declared the official religion of the Roman Empire. Throughout the Christian era, Christianity has been the dominant religion in the West. There are several branches and currents of Christianity, such as Orthodoxy, Catholicism, and Protestantism.

Islam was formed in the VII century. The basis of this religion is five pillars. 1. faith; 2. Prayer; 3. Fasting; 4. Zakat; 5.haj. Islam has Sunni and Shia sects, which in turn are divided into a number of sects. Muslim religion exists on five continents and in almost every country. Saudi Arabia, Libya, the United Arab Emirates, Jordan, Algeria, Pakistan and Iran. Islam also has moderate and fanatical currents.

The international situation makes it necessary to address the issue of the role of religion in society repeatedly, consistently and objectively. In particular, in the words of President Kazakhstan, such a need has arisen in country, where the mentality of our people, which is an integral part of the Muslim world in the sense of a broad cultural territory, is largely nourished by Islam. Exploring the role of religion in the development of society and finding solutions to the problems surrounding it is one of the urgent tasks. What is the role of religion, including Islam, in the process of building





a democratic state based on the rule of law and civil society? What is the role of progressive Islam in enriching the spiritual life of the people? Of course, finding answers to such questions requires clear research from an Islamic point of view.

Result and Discussion

As society develops, so do the number of believers, especially in Islam. "At the beginning of the last century, there were 200 million Muslims in the world. by the 1980s, that number had risen to 837 million. At present, there are 1 billion Muslims. 300mln. more than a million people (2000 data) "

It is known that Islamic culture with a history of 1400 years contributes to science and development. From the day of the declaration of national independence in our country, the importance of Islam as a universal value has been growing. Much has been done to study and awaken Islamic values. The Holy Qur'an has been published eight times, with a total circulation of one million copies.

According to this religion, the process of birth, death, and rebirth on Earth is eternal. Newborns are preceded in death by the spirits of the dead. In accordance with the position of this spirit in the previous life, people will have their own place in social life. Thus, this religion explains the division of people into castes for divine reasons.

A common feature of Buddhism, Confucianism, and Taoism is that their followers do not acknowledge God.

Buddhism begins with the teachings of Sudhart Gautama, who lived in Nepal in the 6th century BC. According to him, people can go beyond the realm of birth and rebirth by giving up their desires and passions. Buddhism is based on the doctrine of nirvana. This religion is spread in countries such as Thailand, Burma, Nepal, Sri Lanka, China, Japan, Korea.

Confucianism is based on the teachings of Kun-Fu-Chi, who lived in the 6th century BC. He lived at the same time as the Buddha and sought ways to reconcile man with nature.

Although the development of sociology in the West is associated with the name of O. Kant, centuries before that, scholars in the West and the East have focused on the problem of religion and society. Dozens and hundreds of Central Asian scholars, such as Yusuf Khas Hajib, Abu Ali ibn Sino, Mirzo Ulugbek, Alisher Navoi, and Zahiriddin Muhammad Babur, have expressed their views on this issue. It is not possible to cover all the views expressed by Central Asian scholars on the role of religion in social life in a small chapter. Therefore, we would like to emphasize that the role of religion in





society has been emphasized in the works of Central Asian scholars. While analyzing the role of religion in social life, these scholars did not go from praising one religion to criticizing another. They made extensive use of observation, comparison, and historical methods to analyze the impact of different religions on the development of society. In particular, Abu Rayhan Beruni, in a number of his works, especially in his book "India", gave an in-depth analysis of the role of religions in the lives of different tribes, peoples and nations.

No matter how deeply Western and Eastern scholars reflect on the impact of religion and religious movements on the lives of people and society, the sociology of religion was formed as a special scientific field in the late nineteenth and early twentieth centuries.

The formation of the sociology of religion is associated with the name and scientific activity of M. Weber. One of the founders of sociology, the German scientist M. Weber, focuses on the sociological analysis of religion. Unlike Marx's teaching, which rejected all religions and declared them opium for the people, Max Weber's analysis of the relationship between religion and society was not about religion at all, but about a particular religion or denomination in a particular period. thinks about the flow.

In addition to his confession, it should be noted that he extensively studied the influence of only one religion, Protestantism, on economic development.

Analyzing religions, Weber concluded that they hindered the development of industrial capitalism. By restricting financial relations and promoting a passive attitude towards social life, these religions, according to Weber, hinder social progress. In his interpretation, Christianity, especially Protestantism, gives a great impetus to social progress by calling for an active struggle to eliminate injustice in life, rather than passively observing it.

There are different sects, sects, and trends in Islam, all of which claim that only the sect or denomination to which they belong is the true religion of Islam, while others claim to be misguided. In Islam, as in other religions, there is a struggle between fundamentalist and moderate currents. Proponents of her case have been working to make the actual transcript of this statement available online. In fact, these ideas are a sign of dissatisfaction with the current system and an attempt to reverse the direction of social development. One of the sharpest attacks by fanatics in Central Asia took place in the early twentieth century.



Conclusion

A progressive enlightened movement emerged against the fanatics' efforts to reverse social progress. Named Jadidism in history, the movement came up with the idea of enlightening the people and moving from religious bigotry to moderation.

One of the main reasons for the formation of the Enlightenment movement was the method of interpreting the science of religious jurisprudence in the midst of the debates and struggles between the ancient and the Jadid. It should be noted that in the late 19th and early 20th centuries, the term religious fanaticism was almost non-existent. Instead, the term "ancient" is widely used. The ancients sought to restore religion to its "original" state and to protect it in their news. The method was advocated by the Jadids, that is, by taking into account the changes that had taken place and were taking place in society in the establishment of enlightenment norms, and by applying their innovations. It happened in the form of a dispute between the two directions. It is important to note that the Enlightenment sought to resolve disputes only through discussion and debate. The fanatical ancients, on the other hand, resorted to violence and bloodshed when they failed to defeat the Enlightenment in an open debate. This method, that is, the attempt to resolve disputes on theoretical and spiritual issues by force, is an extremist method inherent in religious fanaticism. Attempts to resolve spiritual and ideological issues by force, rather than through debate, testify to the weakness of the fanatics, not to their strength.

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