

SOME SOCIOLOGICAL DOCTRINES OF THE INTERACTION OF RELIGION AND STATE

Bobur Nurali ugli Juraev

Assistant of the Department of Social and Humanitarian Sciences and Physical Education of Olmalik branch of Tashkent State Technical University named after Islam Karimov

ABSTRACT

Religion plays a big role in a person's life, influencing him, shaping his value orientations. Religion affects society in the same way. In general, religion located to close relationships with society, forms social institution and ensures the integrity of society and the state. Religion manifests itself how is relationships between people so and state relationships. On various periods of existence of society state-church relations in degrees neither were they different in character. The article presents some teachings of the fundamental liars sociology of interaction religion and states.

Keywords: religion, state, interaction, scientific knowledge, social aloe, worldview, value-based

Religion as a social phenomenon is an objective a factor that, in its external and forced way, influences affects people like any other social institution. Religion accompanies man from the very beginnings of civilization and penetrates into everything spheres human being, occupying certain place in life any person, but how believer so convinced atheist [1].

In this regard, sociology considers religion as one of the digital social institutions. Various manifestations of religion reveal makes friends in interpersonal relationships, in social relationships, in state mechanisms, ideals, traditions. Religious factor lies at the basis of all social institutions, it is a powerful force, which unites people and ensures the integrity of society. All social, cultural and political institutions society grew up from religious beliefs and ideas, were based on them, A Sometimes And disappeared together with them.

Transformation processes are mainly aimed at changing social foundations for the functioning of socio-religious organizations wearing. Today, modern Russian society is participating in the construction research on religious and social structure. Attention to issues of interaction the influence of socio-religious relations



is connected, first of all, with the fact that a holistic analysis of determining the nature of religion with sociological point of view as one of the independent societal subsystems of modern Russian society; as a social institution, mutually effective with others social institutions [2].

In religion becomes subject scientific research, empiric data is accumulated and collected. From a sociological point of view religion is an objective factor that influences on people like any social institution. Religion does not exist, it is part of public life and is in close relationships with society.

In addition, the need to study the sociological approach in military the simple interaction of state and religion is determined by the actualization the role of religion in recent times, its peculiarities of functioning in Russian society [3].

Character And degree communications religion With society not the same on different stages of development of society. The problem of state-church relations it was considered in the works of the founders of sociology O. Comte, E. Durkheim, M. Weber, T. Parsons.

O. Comte defined religion as one of the foundations of social order. He put forward the “law of three stages of history” or the “law of progressive development” the development of all humanity." Cognitive activity of people and in general their social consciousness went through three stages of development: theological logical, metaphysical and positive. In other words, human the mind, by its nature, uses in each of its investigations hence three methods thinking, every from which essential but different from the other and even opposite. From here it is possible three systems of views on the totality of phenomena emerge: the first stage is the necessary starting point of the human mind; third stage stump is a definite and final state of the phenomenon; second step recognized serve only transitional step.

The first stage is theological. At this stage the person explains the nature of things under the influence of supernatural factors. He explains that all based on religious ideas. Belief in God determines stability of the social system. This stage takes a long time period.

The second stage is metaphysical, which is transitional, explaining The understanding of all phenomena by philosophers and lawyers is explained by the definition their essence. A person, destroying religious ideas, refuses rooted in belief in the supernatural, he explains the essence of all phenomena from the point of view vision abstract entities and reasons. This stage is transitional in last stages – positive.

Positive stage is based on studying valid laws



phenomena. In a positive state, a person recognizes the impossibility of achieving to attain and cognize absolute knowledge, refuses to study pro- origins and appointments Universe and from knowledge internal reasons I'm laziness. Human concentrates that use and combine reasoning and observation, studying actual laws, i.e. permanent relationship consistency and similarity. O. Comte recognized the inevitable conflict between religion and positive consciousness, i.e. science, its victory over religion gee. According to Conte, is intended to replace religion, which is binder link of people, those the most become basis order, stability in society. The impact of science on humans will lead to the disappearance of relegates, there by causing a possible severance of social ties between religion and by the state. The relationship between religion and state is possible only through positive synthesis scientific knowledge. The science, which combines teach yourself foresight and observation constitute the main feature of positive no philosophy. Society will be changed by the doctrines proposed new science - sociology. And sociologists themselves will play certain roles rules in government, education and in the establishment of a new "religion of man" of eternity" [3].

Another an approach to studying interactions religion and states laid down by E. Durkheim. He believed that religion can only be understood by studying the historical path of its development. The study of any phenomenon to a certain extent at a certain stage of development, for example, religious belief, law, society, non- it is necessary to start with its simplest form, study its features, especially features characteristic of a given period of existence, and only then it is possible to explain its essence for a given period. Society, according to Durkheim, is the most powerful focus of physical and moral strength, which only exist on the world, which requires scientific the studying.

E. Durkheim, being Comte's successor, rejected the law of the three stages of intellectual and social evolution of O. Comte, he looked for the causes of social al phenomena. After difference from Comte He strived combine theoretical analysis with empirical. Studying religion, E. Durkheim tried to understand the chanisms functioning religions, role religion on society and For him, he analyzed the social roots and social functions of religion. He's from defines religion through faith in God, through faith in supernatural natural. Religious beliefs have general line: They divide phenomenainto real and ideal, which people imagine, into two classes, two opposite type. Religion divides world on two parts: sacred andsecular. The range of objects classified as sacred cannot be determined. divided in advance, anything can become sacred. E. Durkheim defined e



religion as a system of beliefs and rituals that are sacred, those. separated, forbidden things; beliefs and rituals united into one moral community the church, and all those who are its supporters him. The idea of religion is inseparable from the idea of the Church, i.e. there must be religion a mainly collective (social) phenomenon. Existence religion is impossible outside the groups in which it a rose: "Religious representation are collective ideas, I express-sharing collective reality." Since thoughts, thinking occur from religion, therefore they are social phenomena, products collective thought. Thus, religion is a product of society, it therefore strengthens social cohesion and shapes social ideals. Durkheim believes that collective thought concentrates a special intellectuality that goes beyond the individual reposes. According to Durkheim, Human It has two started: individual and social, which contains intellectual and moral reality, by which he understands society. Durkheim considered religion as a social category that influences people century, not only from the outside through public opinion, but also from inside, since society also exists in man through thinking. In other words, religion is with in a person, but its source is society. Society contains moral and ethical elements ments that are inherent in religion. Therefore, it is necessary to study not only individual consciousness, but also the role of the collective principle. He considers religion is a symbolic expression of society, so when a believer worships religious objects, He is reality worships to society. In his work "Elementary forms of religious life. Totemistic system on Australia" Durkheim emphasizes similarity between religious and secular ceremonies and highlights commonalities sacralization how social process. He takes away society specialrole, believes What religion performs integrative function.

E. Durkheim, being representative functionalist direction in his concept noted that in connection with the development of industry new social relations are emerging, entailing the creation understanding of individual spheres of life: politics, morality, religion, etc. These relationships require the formation of new social connections. He viewed religion as the basis of social order. Study of Religion led E. Durkheim to the creation of a new approach to the issue of interaction effects of religion and state. He believed that this relationship was at the level of two subjects, two individuals belonging to this or that other environment. Struck- The nature and form of interaction in this case is determined by the specifics of the roving.

The problem of the relationship between religion and other social subsystems mothers, including the state, lies in the problem of relationships knowledge and faith, rational and



irrational . According to E. Durkheim, the state has religious origins and religious symbols, state and religion – Part society and exactly that society are being formed mechanisms regulating their interaction. Society influences on a person in two ways, not only externally, through social opinion, but also from the inside, since society through the categories of thinking is also present within us. This, E. Durkheim is based on mutual and interactions religion and states considered itself society.

The German scientist M. Weber gives instructions for an industrial society quality how historical phenomenon, which arose in a result row happening certain circumstances, including religion. Religion for Weber is result doubling peace, he explained religion How reflection those external them of the forces that dominate their daily lives. Religion is determining the behavior of people, it represents a system of value ties and meanings that indicate to people their behavior. Thus, religion becomes the main driving force of social development. And also, being a reflection of human behavior, it is a factor historical social dynamics. To decide the reflection quality Weber puts forward the idea of rational consciousness. The most rational religion, according to Weber, is Protestantism. Rationalization in its protestant version is manifested in such features as activity, asceticism, hoarding . All necessary conditions for the development of capitalism ma are a manifestation of rational industrial and commercial activity or “spirit of capitalism” and the consequence of the rationalization of consciousness in the form of the protestant religion. M. Weber considered the interaction effect religion and states her relationships with economic basics society. He defined religion as a lever of influence on society, in compliance with his teaching religion – This strong factor social dynamics, since it is the basis of socio-cultural changes. He thought religion is the main driving force of society. Rapid development of the west explained by Weber on religious grounds. In his work “protestant ethics and the spirit of capitalism” M. Weber put forward the idea and proved that the protestant religion and its spread stimulated the development capitalism in Europe. Differences in socioeconomic status protestants and catholics depended from worldview representatives these religions, the very religious foundations of these faiths. Catholic asceticism ma fostered indifference to earthly goods, great “alienation from the world”, sustainable secure existence. And, conversely, among owners of capital, managers of large commercial and industrial enterprises, among graduates who graduated from educational institutions of trade and industrial activities, also among artisans and skilled Bath workers were dominated by



Protestants, i.e. we can say that the choice professions due to education, which determined religious doctrines "Protestant Faith Promotes Economic Success Protestants" the "materialism" of Protestants led to the secularization of everything content of life. That the reason for the different behavior of Catholics is love and Protestants should search "Sustainable internal originality everyone religion" [4]

Becoming capitalism of countries west to go period was in the emergence of a special "spirit of capitalism", which was combined with the understanding dedication to service to the cause, attitude to work as an end in itself, as a "calling" enrichment combined with honesty. The origins of the spirit capitalism, according to M. Weber were embedded in the theology of the teachings of Calvinism and other Protestant sects. Belief in predestination and that the sign is whether a person is saved or not can only be achieved by improving in one's professions. Belonging to a sect, which is an association of dostoic on religious and ethical respect of people, is "moral certificate personalities", characterizes moral quality parishioners Andentails the provision of credit from other parishioners. Banker, prowalking baptism, could confident count on deposits all surroundings. Expulsion from the sect for moral transgressions economically attracted behind yourself loss loan and social declassing [5].

At the same time, Weber managed to show quite convincingly that the process sys of religious evolution can have a certain independent effect impact on socioeconomic development. But M. Weber also suggests another explanation for the correlation between the spread of Protestantism and a certain acceleration of the pace of economic development. In economics There is a widespread view in economic science that the most important factor of economic growth - human capital, the main component to whom is level education.

However, religion is not the main condition for the development of society, but scientific knowledge, systematization of public administration also have whether there is a great influence on the state. M. Weber identified the main function religion is a function of meaning, meaning (worldview). That's why the relationship between religion and state is of fundamental importance for the development orbit society [6].

T. Parsons developed the theory of structural functionalism, according to which main element public systems is interaction situation, a set of actions aimed at satisfying a needties of the system itself. Religion, according to the structural-functional theory ries of T. Parsons, performs the function of maintaining a value



model and integration through cultural elements and legitimation. Parsons did an attempt to functionally substantiate the process of interaction between social subsystems – religion and state, i.e. condition for the existence of any social system is to maintain the interaction of any social subsystems, They must be organized, compatible with others and must receive support others social subsystems

According to Parsons, religion performs a legitimizing function and carries out the justification of the value-normative order. Religion confirms that this value-normative system is not relative strong, changeable character. Religion by its nature is necessary natural, superhuman, it is absolute and eternal. Religion stands out the basic basis not just of individual values and patterns of behavior, but of the entire sociocultural order . Speaking about the values that are established lines in a given society as generally accepted, T. Parsons notes, that “religious orientation may consist both in the acceptance of these values ties, and in their rejection, the basis on which they are based is never Yes, it is not a purely internal property of the social system: it presupposes the existence of a general level of correlation with which personal, organic, cultural and empirical consideration" [7].

This theory was supported by the network model of social development, the founder of which is M. Castells. In contrast to home the leading role of the state in the field of social policy network the considers the state in close relationship with other entities mi social policy, including with religious associations, who carry out social service. According to this theory policy states by attitude to religious organizations is based on a policy of mutual responsibility and obligations. That analyzing the views of T. Parsons on issues of interaction between religion and government state, we can conclude that religion has a social aspect, so religion itself performs a meaning-making function aimed at personality, function of social integration aimed at social structures and cultural aspects. The institution of religion is a factor legitimation social relations [8].

Thus, it can be noted that representatives of some sociological teachings believe that religion is an integral part society, which interacts very closely with the state. The established sociological teachings consider the state-church cohesive relationships through the meaning of religion in society. The process of interaction the actions of religion and the state are studied from various points of view: from positivist (relationship possible only through scientific cognition), with history (the basis of interaction between religion and state is society



itself); from economic (religion is the basis of social-cultural tour changes); with a functional one (religion has a social aspect). Thus, we can say that the process of interaction between religion and state is very multifaceted, as it is the basis of existence society.

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