

**MINISTRY OF HIGHER EDUCATION, SCIENCE AND  
INNOVATION OF THE REPUBLIC OF UZBEKISTAN**

**TASHKENT STATE MEDICAL UNIVERSITY**

**DEPARTMENT OF SOCIAL SCIENCES,  
PEDAGOGY AND PSYCHOLOGY**

Tulemetova G.T., Mirzayeva Sh.R., Abduraimova Sh.A.

# **RELIGIOUS STUDIES**

**HANDBOOK**

*for all non-specialist students*

Tashkent – 2025

UDC: 2-001.5 (075.8)

KBK: 86.3я75

T-83

Tulemetova G.T., Mirzayeva Sh. R., Abduraimova Sh.A.

**Religious Studies.** Handbook for all non-specialist students.

– T.: Best-publish, 2025. – 132 p.

The handbook is compiled in accordance with the standard program of the Ministry of Higher Education Institutions, Science and Innovation of the Republic of Uzbekistan for all non-specialist students.

This course provides students with a general introduction to three of the world's major religions, with particular emphasis on the ways in which their specific law and customs affect the behavior of their adherents. The religions studied are Buddhism, Christianity and Islam. Each week a specific practical theme is traced across the three religions. Topics include doctrine, sacred images, scripture, ethics, religious architecture and popular places of pilgrimage. An objective, comparative approach is taken and little prior knowledge of any religious tradition is required. A major focus of the course is the social relevance of religion in contemporary society. The aim is to deepen students' appreciation of the rich mosaic that characterizes the practical and legal dimensions of the world's great religions.

*Reviewers:*

**Nishanova D.K.** – PhD in Philosophy, Docent  
of Tashkent Oriental Institute;

**Muxammadiyev N.E.** – DSc in Philosophy, Professor  
of Tashkent State Medical University.

ISBN: 978-9910-8209-1-5

© Tashkent State Medical University, 2025

© “Best-publish”, 2025

## INTRODUCTION

*“The person who knows only one religion does not know any religion”.*

**Max Muller**

Religious studies is the subject of the historical, philosophical and social essence of various religions, religious institutions, traditions and sacred texts, in which, understanding the essence of religious texts, using religious knowledge to ensure the purity of the human heart, as well as religious belief the formation of the culture of respecting the current constitutional management system and ensuring the rule of law is studied. The subject of religious studies serves to ensure the integrity of faith and purity of conscience of all specialists, to achieve the balance of secular and religious knowledge, and to form a sense of courage in maintaining the peace of the country.

The various branches of religious philosophy are not only interlinked, but overlap considerably, and it is sometimes difficult to say in which area a particular idea falls. Philosophy also encroaches on many completely different subjects, including the sciences, history, and the arts. With its beginnings in questioning the dogmas of religion and superstition, philosophy also examines religion itself, specifically asking questions such as “Does god exist?” and “Do we have an immortal soul?” These are questions that have their roots in metaphysics, but they have implications in ethics too. For example, some philosophers have asked whether our morality comes from God or whether it is a purely human construct – and

this in turn has raised the whole debate as to what extent humanity has free will.

In the Eastern philosophies that evolved in China and India (particularly Daoism and Buddhism) the lines between philosophy and religion are less clear, at least to Western ways of thinking. This marks one of the major differences between Western and Eastern philosophies. Although Eastern philosophies are not generally a result of divine revelation or religious dogma, they are often intricately linked with what we would consider matters of faith. Even though philosophical reasoning is frequently used to justify faith in the Judeo-Christian and Islamic world, faith and belief form an integral part of Eastern philosophy that has no parallel in the West. Eastern and Western philosophy also differ in their starting points. Where the ancient Greeks posed metaphysical questions, the first Chinese philosophers considered these adequately dealt with by religion and instead concerned themselves with moral and political philosophy.

Starting with Max Weber's ideal type of charismatic authority and the place of charisma in his historical sociology of religion, this article follows developments of the concept as a universal strand of all religious and political traditions. These developments re-balance Weber's focus on the leader's personal quality by dwelling on the follower-leader relationship and bringing into view the sociological and historical characteristics and conditions of charisma. There are three sections. The first on utopian traditions expounds some key studies that broaden Weber's sociology of religion and are no longer limited by his project of finding the preconditions of rational action. The second on routines of charisma seeks

answers in recent studies of charisma to the question of whether and how charismatic renewal can be dispersed in space and continued over time. The concluding section is on modern conditions of charisma and finding that modernity produces at once enlivening and deadening conditions. In these conditions, which are those in which Weber first developed the concept as a hope for political creativity, we can also find the negative, defensive creativity of reactionary charisma.

## Preface

Religious studies is the investigation of very general and fundamental questions of world religions and as a form of social consciousness, a way of life, a way of thinking and a spiritual value. Fields of science studying religion: religious studies, philosophy of religion, theology, theosophy. Formation of religious studies as a science essence, functions, categories of religion. Relationship and difference between religiosity and piety, structure and functions of religion, and types of religion: polytheism, monotheism, historical forms of religions: early forms of religion, national and world religions.

Among other things, these questions explore religious faith, doctrines, sources, ideas, experience, activity, relations, and organizations of Buddhism, Christianity, and Islam.

*The purpose of teaching* the subject – to know the essence of religion in the thinking of students and young people, the religious landscape of the world, the interdependence of religious and philosophical views, the negative impact of religious bigotry, fanaticism, extremism and terrorism on the security of the state and society in the course of globalization, and theoretical knowledge and practical experience in combating it. Consists of forming skills.

*The task of the subject* – to study the history and stages of development of religious doctrines, to form the ability to distinguish between the original content of religion and its false interpretations; explaining the content of religious bigotry and bigotry and applying theoretical knowledge acquired in the fight against it in practical life, determining the causes of the emergence of extremism and terrorism and analyzing its

consequences from a socio-philosophical point of view; formation of an approach to religious and secular processes from the point of view of critical thinking; in the process of independent education of the student is to form the skills of practical use of the acquired knowledge about the history of religion, the development of national and secular religions, and religious values.

## Outline

Religion as a form of social consciousness, a way of life, a way of thinking and a spiritual value. Fields of science studying religion: religious studies, philosophy of religion, theology, theosophy. Formation of religious studies as a science, its functions, categories. The essence of religion. Relationship and difference between religiosity and piety. Structure and functions of religion. Types of religion: polytheism, monotheism and genotheism. Historical forms of religions: primitive religion, national religions and world religions. The importance of religion in raising the morale of society and individual, raising a perfect person.

Definition of national religions. National religions of India: Vedas, Upanishads. Brahmanism and Hinduism. The teachings of Jainism and Sikhism. Chinese national religions: the essence of Confucianism and Taoism. The emergence and development of Shintoism, the Japanese national religion. History, sacred texts, theological foundations and rituals of the national religion of Judaism. The essence of Zoroastrianism and Zoroastrianism. The educational value of the idea in the sacred source of Avesta. The role of national religions in national consciousness and national self-awareness.

The status of Buddhism as a world religion. The history of the emergence of Buddhism and its founder. Tripitaka is the sacred source of Buddhism. Ideas about the universe and man in the teachings of Buddhism. The teachings of Mahayana, Hinayana, Lamaism, Zen Buddhism. The introduction of Buddhism to Central Asia. Development of traditional Buddhism. The influence of Chan Buddhism on cultural life. Unique features

modern Buddhism. Global Buddhism and its decline. Educational significance of Buddhist ideas.

The status of Christianity as a world religion. The emergence and spread of Christianity. The holy book of Christianity. Doctrine, rituals and holidays of Christianity. The main directions of Christianity: specific features of the ideas of Catholicism. The essence of the Orthodox religion. Formation and development of the Protestant religion. The history of Christianity in Uzbekistan and the present time. The social importance of ideas about human education in the Christian religion. Max Weber's ideal type of charismatic authority and the place of charisma in his historical sociology of religion.

History and essence of Islam. Social, economic, political and cultural conditions in the emergence of Islam. Pre-Islamic religious beliefs and ideas. Movement of the Khanifs. Religious Landscape in the Arabian Peninsula. Sacred sources of Islam. Tafsir science. Islamic teachings. Classification of actions in Islam. The impact of the spread of Islam and the formation of madrasa education on social and cultural life in Movarounnahr. The importance of Islamic civilization in the present era.

Sources of Islamic religion, dogmatic schools and their importance in the present era. The history of the formation of the sciences of the Qur'an, hadith, fiqh, and aqeedah. The meaning of the concepts of the Qur'an, sura and verse, formation and development of Qur'an studies. The essence of the concept of hadith, types and classification of hadith. The life and works of great muhaddis. Development of hadith studies in Uzbekistan. The emergence of the Sunni and Shiite and the differences in their beliefs. Schools of Moturism and Ash'arism. The philosophy of Kalam. The essence of eschatology:

doomsday and the afterlife. Non-traditional beliefs: Kharijia, Mu'taziliya, Qarmatiya movements.

Islamic schools of jurisprudence. The history of the formation of early Islamic schools of jurisprudence and their classification. The main ideas and methods of jurisprudence of the schools of Hanafia, Malikiya, Shafi'iyya, Hanbaliyya. Sharia categories: halal, mandub, mubah, makruh, haram. The role of Qazi courts in ensuring Islamic law. The role of Movarounnahr jurists in the development of jurisprudence in the Middle Ages. The importance of Burhoniddin Marginani's work "Al-Hidaya" in the development of jurisprudence.

The influence of Sufism on Eastern culture. The history of formation, essence and main ideas of Sufism. Development of the ideas of self-cultivation, asceticism and asceticism in the teaching of Sufism in the Qur'an. The essence of the idea of divine love in Sufism. Interpretation of early Sufi literature. An overview of the concept of a saint in Islam. The teachings of Yusuf Hamadani, the social importance of Kubroviya, Yassawiya and Naqshbandiya sects. Influence of Sufism on fiction. Stages and status of spiritual education in Sufism. Modern Sufi sects.

The importance of Islamic values and Enlightenment in the Present era. The essence of the ideas of social equality, justice, tolerance and patriotism in Islam. Islam is about human rights. Five values in Sharia protection: religion, life, mind, property and progeny. Priorities of environmental protection in Islam. Islam is about marriage and family relations, rights and obligations of spouses. Ideas of respect for parents and responsibility in raising children in Islam. Islam is about moral values. Promotion of friendship, mutual respect and healthy life in Islam. Attitude towards science and education, culture and

art in Islam. Interpretation of peace, good neighborliness and knowledge in Islamic sources. Islamic architecture. Sacred shrines and worship rituals in the cities of Mecca and Medina. The role of Islam in the development of world civilization. Analysis of literature on peace, knowledge and tolerance by Uzbek scholars in the 21st century.

Reasons and trends of the emergence of new religious movements. Baha'i and Qadiani (Ahmadi) movements. The goals of the International Krishna Consciousness Society and the community of devotees. Directions of new Christian movements. Activities of unofficial religious communities observed in Uzbekistan. The essence of the concept of sect and its directions. Differences in church and sect activities. Modern religious sects and their negative impact on the goals of sustainable development.

Stages of development of religious fanaticism, extremism, terrorism. Objectives of religious extremist movements observed in the Central Asian region. The essence of terrorism and its forms. Consequences of the practice of terrorism under the guise of religion. Religion in Cyberspace.

Religious organizations operating in Uzbekistan. Social and political importance of the proposal of the President of Uzbekistan to adopt the resolution of religious tolerance at the 72<sup>nd</sup> session of the UN. The essence of the right to freedom of conscience in the constitution of the countries of the world and Uzbekistan. The history of the adoption of the law on freedom of conscience and religious organizations in Uzbekistan and its importance. Types of regulation of relations between the state and religion. (Identification, separation and cooperation models).

## **BASIC OF SCHEMES**

### **Subject, aim and objectives of religious studies**

#### ***Plan***

1. Subject of Religious Studies
2. Relation of Religious Studies to Social and Human Sciences
3. Purpose and Goals of Religious Studies
4. Functions of Religion
5. Classification of religions
6. Main approaches to studying religion.

Religious studies, like any scientific discipline, has its own subject of study - one of the oldest phenomena of human life - religion and related religious belief in God and other powerful forces. This subject is multifaceted and complex because religion permeates all spheres of social life, first of all: spiritual and moral, cultural, social, and economic, etc. Religion has had and continues to have a huge impact on the entire course of historical development of mankind.

There are many definitions of religion that express its characterization from one point of view or another. The American psychologist James Henry Leuba (1868-1946) cites more than fifty different definitions of religion from the beginning of the last century. According to K. Hock, the emergence of new definitions of religion will continue. This is explained by the multifaceted nature of the concept of religion and the multitude of approaches to its understanding. Russian

religious scholar E. Elbakyan in "History of Religions" points out that there are currently more than 250 definitions of religion. The attempt to give a definitive definition of religion is unsuccessful. At present, the following definition is mostly used by religious scholars: religion is a set of beliefs, perceptions, traditions and appropriate behavior, performance of cults based on belief in god(s), supernatural and other forms of supreme existence. Religion is a worldview, psychology and behavior of people conditioned by faith.

There are a number of common components in the structure of any religion: religious experiences and feelings, the main of which are piety, submission, fear, love, hope; religious consciousness, religious faith, religious ideas; religious experience, religious activity; religious relations; religious organizations. Religious consciousness is characterized by symbolism, aesthetics. Religious consciousness is formalized and manifested in special symbolic languages of religious art: painting, architecture, dance, literature, etc. Faith, unlike the judgments of science, does not require proof and verification. Religious faith is supported by intuition, spiritual experience and the power of cultural tradition.

Religious feelings are emotional attitudes of believers towards sacred things, people, beings, actions. Religious consciousness is a system of concepts, ideas, principles, reasoning, proofs, concepts, dogmas of faith. Dogma is the statement by the highest religious institution of the position of a creed as absolute truth. Dogmatics is a set of religious statements - canons. The canon includes: a) more or less organized doctrine about god (gods), the world, nature, society, man; b) ritual prescriptions.

*Belief is the conceptual level of religiosity.* It is based on sacred texts and at the same time develops rules for their interpretation. Religious experience is expressed in such forms as meditation, religious ecstasy, mystical visions, contemplation of God, etc.

*Religious cult* - (Latin, *cultus* - veneration) is one of the obligatory elements of religion, expressed in special magical rites, actions of clerics and believers in order to have the desired effect on supernatural forces. The subject of cult in different religions is both real things and "higher beings". The varieties of cult at the early stages of religious development are ritual dances around images of animals, hunting objects, incantations of spirits. Later, the cult of worship, preaching, prayer, religious festivals and pilgrimages developed.

The subject of a cult can be a religious group or an individual. The motive for participation in this activity is religious stimuli: the need to serve the sacred and, thus, to be connected with it. When performing a cult, there may also be non-religious needs, such as the aesthetic need to visit a beautiful temple, to communicate with spiritually rich people, etc. A religious group consists of direct ministers of the cult (imam, deacon, shaman, etc.) and performers. Individual cult activity is carried out by specially trained and knowledgeable believers.

The means of worship include: a cult building, religious art - architecture, painting, sculpture, music, etc., as well as various cult objects: vestments, utensils. Cult building is usually located in the center of the city and rushes upwards, as if directing the human gaze to the sky.

There are several main functions of religion: *worldview, communicative (connecting), integrative (unification), compensatory (replacement, consolation), regulative (normative), cultural-transmitting, legitimizing, and apologetics*. The regulatory (normative) function of religion consists in the fact that with the help of certain religious norms, ideas, values, attitudes, stereotypes, customs, traditions, and institutions, the activities and relations, consciousness and behavior of individuals, groups, and communities are managed. Of particular importance is the system of norms of religious law, morality. And also, samples, ideals, role models; schemes of control, encouragement and punishment. Religion, being an integral part of culture, performs a cultural-transmitting function. This function of religion contributes to the transmission of the accumulated cultural heritage from generation to generation. The development of its components of writing, art, etc. ensures the preservation and development of the values of religious culture.

Legitimizing function means legitimization of some social norms of religion, religious organizations, and relations. For example, the religious holiday Eid Al-Adha (Kurban Hayit) in many secular states is celebrated as a national holiday. The integrative function, according to E. Durkheim, contributes to the maintenance of social stability and collective identity around common religious ideas and values. This statement is quite suitable for traditional religions, but in today's pluralistic world there are also other ideas around which society is united. For example, the idea of national independence, patriotism and others. Religion protects the faith of representatives of other

religious denominations or sects, from atheists. This function in religious studies is called apologetics.



Religious scholars have created many *classifications of religions*, based on different criteria:

- *early forms of religion*: animism, animatism, magic, fetishism, totemism, etc.
- *tribal religious beliefs* that emerged with the emergence of the tribal system: ancestor cult, shamanism, Tengriism, etc.
- *early national religions* are religions of ancient civilizations of Egypt, Mesopotamia, India (Vedism, Brahmanism), Greece and Rome, religions of the ancient Slavs, etc.
- *late national religions*: Zoroastrianism, Manichaeism, Mazdakism, Judaism, Hinduism, Jainism, Shintoism, etc.
- *world religions*: Buddhism, Christianity, Islam with their currents and sects;
- *non-traditional religions and new religious movements*: a non-Christian Church of Jesus of Latter-day Saints (Mormons),

Church of Scientology, New Apostolic Church, Association of Unification Churches (Muna), etc. b) orientalist religious movements and cults International Society for Krishna Consciousness, Osho centers, Sri Chinmoy, Universal Pure Religion, etc.

– *synthetic religions*: White Brotherhood - Yusmalos, Bahai World Faith, etc.

– *syncretic religions* that combine elements of several religions, such as Chryslam, founded in the 1980s in Nigeria (Lagos). The texts of the Koran and the Bible are recognized as sacred, the worship service is held in a mosque and includes prayers to Jesus Christ, multiple circumambulations of the mosque with prayers;

– *Neo-paganism*: revival and modernization of old and formation of new pagan cults;

– *Scientology* movements: based on the theory of spiritual and physical healing of human beings through the “science of mental health,” a.k.a. Dianetics. According to the theory of Hubbard, founder of Scientology in the U.S. in the 1950s, the physical and mental aspects of human behavior and the vital energy of the universe are interrelated and can be brought into a state of harmony;

– *esoteric associations* associated with Eastern meditation aimed at acquiring or enhancing spiritual power: anthroposophy, theosophy; with astrology, occultism, Satanism.



## OCCULT SYMBOLS

Derived from the Latin word 'Occults' meaning hidden, secret or clandestine, Occult refers to the knowledge of the unknown and the hidden. In its common usage, the occult is associated with knowledge of the paranormal and the study of the higher spiritual reality that goes beyond logic or pure reason.

Several religions and sects, such as Wiccans and Neo Pagans, accept occultism (the study of occult practices) as integral to the mystical religious experience. These practices include magic, astrology, alchemy, divination, spiritualism, extra-sensory perception and more. Meanwhile, many other religions disapprove of occultism and associate it with the supernatural. Many mainstream religions include certain occult practices that are described more as esoteric. Mainstream

Christianity has considered occult influences as heretical and resisted them through divination, and seeking blessings or intervention of angels has been deemed righteous by some esoteric branches of Christianity.

Attempts to create an ideal classification of religions have not been successful so far. This is due to the fact that religion is a multifaceted, complex, multifunctional and very diverse form of spiritual culture. The study of social, psychological, psycholinguistic, narratological aspects of religion to a certain extent requires a felt understanding (empathy) of the individual experience and emotional life of a religious leader, a typical believer, the author of a religious text, the leader of a religious group, etc. When studying and "immersing" in religion so deeply, the researcher often unwittingly becomes subjective. Therefore, it is important to adhere to the principle of methodological neutrality. That is, one should abstract from the individual religious experience and emotional life of an individual or religious group. When studying a religious text, one should abstract from the author's way of thinking and feeling.

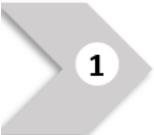
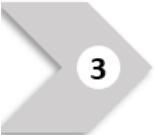
Material for obtaining knowledge about religion 1) material sources: artifacts of religious culture, for example, cult architecture, sacred texts; 2) elements of spiritual culture: religious teachings, precepts and traditions; 3) religious studies, religious consciousness, behavior, religious experience at the socio-group and individual-psychological levels, religious organizations, as well as the methodology of studying and teaching religious studies. Religious studies' connection with social and humanitarian sciences - philology, psychology, history, sociology.

Areas of study of religion: psychology of religion, which studies religious experience, feelings, experiences, religious consciousness of the believer, the direction of his feelings and will; anthropology of religion, which studies religion in the context of human and cultural development. This includes symbolic anthropology, which studies religious symbols; sociology of religion and social anthropology, which studies religious institutions, communities, group and interpersonal relationships; phenomenology of religion, which aims to describe, systematize and analyze the phenomena of religious consciousness and religious experience; philosophy of religion, which seeks to comprehensively explain the essence and meaning of religion, to identify general patterns of its development.

The purpose of religious studies is to provide deep theoretical and practical knowledge about religions of the world. The process of teaching religious studies includes the task of forming such important social skills as conflict-free public discussion of interreligious issues, intelligent participation in debates, polemics, competent questioning, logical construction of answers, correct selection of arguments, - in short, everything that facilitates communication on the topic of religion, promotes mutual understanding between representatives of secular and interreligious organizations.

Religious studies teach to realize the negative consequences of religious fanaticism, extremism, to predict the trends of change in modern religions, relations between the state and religion, to understand religious and moral concepts of personality formation.

## Religious Studies Curriculum Pillars

-  1 To understand the key beliefs and concepts within worldviews (religious, non-religious, philosophical and ethical) and the different ways they access truth.
-  2 To explore diversity within and between worldviews (religious, non-religious, philosophical and ethical) and the reasons for this.
-  3 To reflect upon and evaluate answers to the big questions asked within religion, philosophy and ethics, developing a reasoned, personal view point on this.
-  4 To consider the impact of beliefs on people's lives in terms of practice, expression and decision making. To recognise the historical and cultural significance of this.
-  5 To develop the skills to communicate the key aspects of different worldviews both accurately, respectfully and critically, through oracy and the written word.

The main theoretical direction is the philosophical study of religion. This is obvious, since philosophy is the science of the most general laws of development of nature, human society and thinking. The tradition of philosophical study of religion dates back to antiquity, the philosophy of Islam from the Middle Ages. There are empirical studies (religious feelings, perception, sensations, religious experience) and theoretical studies (religious concepts, doctrines, dogmatics, etc.). The empirical methods include observation, self-observation, experimentation, Philological approach to the study of religion uses a rich arsenal of methods of structural linguistics, psycholinguistics, sociolinguistics of literary studies, translation theory, logic.

*Main approaches to studying religion.* The main methods of the history of religion – comparative-historical and descriptive, i.e., descriptive. The philosophical approach explains the origin of religion by the human need to realize the regularities of natural and social phenomena. The German philosopher Hegel (1770-1831) considered religion as a human attitude to the Absolute Spirit. In his opinion, religion and philosophy equally try to comprehend the Absolute, but in different ways: religion with the help of images, and philosophy with the help of logical concepts. Hegel argues that reason plays a decisive role in the knowledge of religion. In his early theological works, he calls pure, limitless reason as the deity itself. The strength of the philosophical method of knowledge of religion – its impartiality and logicality. This brings it closer to the scientific method. But different philosophical schools have different attitudes to religion and sometimes it is directly opposite. For Hegel, “philosophy is true theology.”

For materialist philosophers “religion is the opium for people”. For R. Hubbard (he founded the religious-philosophical doctrine of Scientology in the 1950s in the United States), philosophy of religion is the science of “mental health,” combining elements of biology, psychology, and religion. The sociological approach studies the manifestation of religiosity in groups, the interaction of politics and religion, power and religion. The sociopolitical approach to religion was presented in the works of German sociologists of the 19th century and their followers. They were interested in religion primarily in connection with political struggle. They viewed religion critically, as a social order: “man creates religion, religion does not create man”. And also, as an ideology of the ruling elite of

society in the context of social and economic relations. Using the example of evolution of Christianity, Marxists considered religion as a factor generating social indifference, a brake on social progress (the Inquisition massacred outstanding scientists). Pointing to the fact that early Christianity protected the lower strata of Roman society, and many centuries later it began to care primarily about the interests of the upper strata of society ("the union of the altar and the throne").

Sociology of religion is interested in a wide range of issues related to the functioning of religion in society, interfaith relations of different religious groups, society and religion.

Various practical issues are related to religion. For example, related to gender are the issues of gender rights, which are different in the religious traditions of the world, discussions about religious dress, the right to abortion, divorce, etc. The source study of religion is largely related to the study of religious sources. For example, M. Muller and R. Davids conducted a comparative study of Vedic, Buddhist and Christian texts. They also worked on deciphering and translating religious Egyptian texts of the Book of the Dead, the Akkadian Epic of Gilgamesh, the Avesta (E. Rveladze), as well as ancient Germanic, Celtic texts and ancient Scandinavian sagas about gods and heroes. The holy book is an obligatory component of most religions and allows believers to preserve the fundamentals of faith.

The formation of comparative religion is associated with the works of M. Muller (1823-1900) English philologist and orientalist, specialist in general linguistics, indology, mythology. He was born in Germany, worked in England, in the London Royal Institute. In his lectures on the comparative study

of the religions of the world, Müller viewed the development of religion by analogy with the development of language and thought. Drawing on extensive historical material, he identified their genetic connection.

Psychology of religion studies the religious person and various manifestations of his religiosity: religious feelings, faith, consciousness, experience, as well as psychological aspects of the life of religious communities, performance of religious rites, cults, etc. The Psychology of Religion explores the often contradictory ideas people have about religion and religious faiths, spirituality, fundamentalism, and atheism.

Significant successes in the psychology of religion were achieved by representatives of the psychoanalytic movement 3. Freud, C. Jung and E. Fromm. The Austrian psychiatrist and psychologist Z. Freud tried to find an answer to the question of the origin of religion. He extended the principles of psychoanalysis to religion. In his work "Totem and Taboo" (1913) he uses one of the central concepts of his theory, the so-called Oedipus complex. This is an unconscious feeling of guilt the boy feels towards his father because he wants to eliminate his father for the sake of unity with his mother. The son's attraction to the mother is combined with jealousy and competition with the father for the mother's feelings. According to Freud, the Oedipus complex arose in the early stages of human development when people lived in small clan groups headed by the father. At a certain point, the son overthrows the father, the mother is widowed, and the prohibition of incest, i.e., sexual relations between close relatives, appears. This is how Freud explains the emergence of taboos. In primitive peoples, a prohibition was imposed on an action, a word, an object.

Violation of taboos, according to superstitious beliefs, is punished by supernatural forces. Freud believed that the killing of an appropriate animal, symbolizing the dead father, connected totemism with the taboo. The scientist deduced the idea of God from the image of the father, and religious belief was explained by the naive desire of believers to seek protection from higher forces. Ancient man's desire to acquire immortality in the form of a soul or some other form, his fear of death, of hostile forces of the surrounding world, led him to seek paternal support from powerful forces, the gods. According to the believers, they are able to solve unsolvable problems and protect from imaginary and real dangers.

Attempts to verify the truth of Freud's ideas in practice are unsuccessful, since it is impossible to assess the result of the experiment unambiguously. In any case, Freudianism allows us to look at religious experience and religious behavior from an entirely new angle.

Erich Fromm was an Austrian-American philosopher, sociologist, and psychologist who developed the psychoanalytic theory of religion of Sigmund Freud and Carl Gustav Jung. By religion, he meant "...any system of views and actions held by a group of people that provides the individual with a system of orientation and an object of worship. With such an unusually broad approach, religiosity became any service to ideals: gods, leaders, nation, wealth, beauty, etc. E. Fromm distinguishes between authoritarian and humanistic religion. Authoritarian religion comes from the idea of obedience to an external powerful authority, and humanistic religion comes from the appeal of religion to man.

The Swiss cultural scientist C.G. Jung, the founder of analytical psychology and author of "The Psychology of the Unconscious" highly valued the role of religion and mythology. Jung believed that the spiritual realm really exists, but it cannot be explained rationally, understood by reason. According to Jung, in addition to the individual unconscious, there is a collective unconscious that contains "archetypes" (i.e., basic images that are universal to all existing and past cultures). Jung saw archetypes as the source of universal symbolism, including myths and dreams ("Metamorphoses and Symbols of the Libido"). According to Jung, religious experience is a breakthrough of archetypal images from the unconscious into human consciousness. The best examples of artistic creation occur under the influence of the collective unconscious on the individual consciousness of the artist, poet, etc. Religion can help people who have a need for the mysterious and the symbolic.

Thus the "collective unconscious", in Jung's figurative expression, is the "mushroom", that is, the universal basis of the soul life of the individual. Archetypes are the original mental images, prototypes, which are transmitted through heredity and are "encoded" in the universal symbolism of dreams, religious myths, etc. For example, the universal code for almost all cultures, including religion, is the pure image of a mother, her selfless love. English psychologist M. Arjail in his work "Religious Behavior" gave the most consistent analysis of various psychoanalytic theories.

In the psychology of religion, the questions of prevention of religious fanaticism and radical behavior of believers, problems of religious extremism, terrorism, and others are relevant.

Deity worship is performed in the form of a variety of cultic acts: rituals, prayers, dances, ecstatic speech, paying homage to various people and objects; silent meditation or prayer, sacred ceremonies, performance of religious music and chants. And also individual acts of worship, such as assuming certain prayer postures, ritual gestures, and ecstatic prayers.

The ethical approach to the study of religion establishes norms and criteria of “good”, “evil” and other categories of morality. Religion implements moral sanctions.

Punishes, condemns for sins or, on the contrary, encourages for virtue, promises a place in paradise, achievement of nirvana, etc. The basis of the phenomenological approach to the interpretation of religion is the teachings of German philosopher Edmund Husserl (1859–1938). Phenomenology the science that studies phenomena, one of the main directions in philosophy of the twentieth century. The word phenomenon comes from the Greek *phainómenon* being. As a philosophical concept, phenomenon means a phenomenon given to us in experience, sensual cognition.

Thus, in philosophy a phenomenon  $\neg$  is a phenomenon or the sum of features of an object available to our perceptions and cognition. Phenomenon is fundamentally different from “noumen” - the object of pure thought, which cannot be cognized from experience. According to the definition of the German philosopher I. Kant, noumen is a “thing-in-itself”, the essence of a thing.

*Phenomenology of religion* prescribes to abstract, to abstract from the empirical content of religious experience in order to reveal its essential types. Thus, the difference between psychology and phenomenology is that psychology of religion

considers facts in space and time, while phenomenology investigates the timeless plane. Research into the religious culture of society has led to the emergence of anthropology of religion. It studies human religious beliefs, socio-religious relations, and human religious practice in the context of the emergence and development of religion as a sphere of spiritual culture. One of the most authoritative researchers in the field of anthropology of religion is the English ethnologist E. Taylor.

In addition to the above-mentioned general scientific methods mastered by religious studies, the theological and atheistic approaches have long been distinguished. The theological approach is basically a way of uncritical study of religion. It is based on religious faith, which does not require evidence. Figuratively speaking, theology deals with axioms of faith, and religious studies – theorems of reason. The main goal of the religious approach – the search for proof of the truth of religious dogmas. Apologetics – a special section of theology deals with this. Philosophy of religion, religious teachings, texts, symbols, etc. have influenced the theological study of religion. Theology not only studies religion, but also deals with the defense of faith against atheists and other religious denominations, as well as sects and currents within their religion.

Atheistic approach is often a critical analysis of religion, denial of the act of creation of the world, the existence of a creator, opposition of knowledge to faith, rejection of the idea of immortality and heavenly paradise, rebirth, nirvana, etc., etc., etc. Thus, religious studies and theology have a common subject of study religion, but fundamentally different approaches to its interpretation and methodology. In this regard, the question of respecting the boundaries of secularism and religiosity in

society is relevant. To be an atheist is to reject the belief in God for various reasons. For example, if a God is thought to be a person, an atheist might reject the belief in God because that idea is false. This is because the idea of such a God is either meaningless, unintelligible, contradictory, incomprehensible, or incoherent. Finally, for the God portrayed by some modern or contemporary theologians or philosophers, he rejects belief in God because the concept of God in question is such that it merely masks an atheistic substance. For instance, "God" is just another name for love, or "God" is simply a symbolic term for moral ideals.

### **Key Takeaways**

Currently, there are more than 250 definitions of religion in religious studies, and their number will increase. The most frequently used definition of religion by religious scientists is religion as a set of beliefs, perceptions, traditions and appropriate behavior, cult performance, based on belief in God (gods), supernatural and other forms of supreme existence. Religion - faith-based worldview, worldview, psychology and behavior of people.

Religion plays an important role in the spiritual perfection of the individual and society, education of a harmoniously developed personality.

The main components of religion are 1) religious feelings: piety, fear, reverence, etc. 2) religious consciousness, the basis of which is the belief in the existence of the "beyond" world, in all-pervasive magical forces, in supernatural beings; religious morality, culture, art 3) religious cult 4) religious organizations that coordinate the religious practice of believers.

The main functions of religion: regulatory (normative), communicative, compensatory, cultural-transmitting; integrative; legitimizing, apologetic

There are many classifications of religions in religion, the attempt to create an ideal classification of religions has not succeeded so far. This is due to the multifunctionality of religion as a form of spiritual culture, the diversity of religions of the world, the forms of their manifestation and the nature of their social relations in modern civilization.

The method of religious studies is based on the principle of methodological neutrality. This approach allows the researcher to be as objective as possible in the study of religion.

### **Control questions**

1. What are the purpose and objectives of religious studies?
2. How do the schools of religious studies differ: mythological, sociological, psychological, and philosophical?
3. What is the structure of religion?
4. What is the relationship between religion and the major forms of spiritual culture: mythology, art, science, and philosophy?
5. Name the main functions of religion in society.
6. What are the main approaches to the study of religion?
7. What sociological and psychological theories of religion do you know?
8. What theories of the phenomenology of religion do you know?
9. What theories of the anthropology of religion do you know?
10. What linguistic methods are most effective in the study of ancient religious texts?
11. What categorizations of religions do you know?
12. What is the principle of methodological neutrality?

13. What is the difference between theology and religious studies?
14. Give examples of non-traditional religions and new religious movements
15. What is the peculiarity of syncretic religions?
16. What is the concept behind the Scientology movement?
17. What is the material for gaining knowledge about religion?
18. Give examples of empirical methods for the study of religion.
19. How did Hegel view religion?
20. How did Kant view religion?
21. In what forms is the worship of a deity carried out?
22. Give examples of individual acts of worship

## References

1. Introduction to the study of religion. Hillary Rodriguez, Jon S. Harding. Routledge&Francis Group, London and New York, 2008. Pp. 2, 19, 40, 55–56, 164, 171.
2. James Leuba. The Psychological Origin and the Nature of Religion, London, 1921. P.1-10
3. A Handbook of the Sociology of Religion / Ed. By Michele Dillon. Cambridge, England: Cambridge University Press, 2003
4. Klaus Hock. Einfuehrung in die Religionswissenschaft. 4 Auflage, Darmstadt, 2011. S. 10.
5. Tiele, Cornelis Petrus. Grundzuege der Religionswissenschaft. Tuebingen und Leipzig, Mohr. 1904. S. 70.
6. Hegel, Georg Wilhelm Friedrich. Hegels Theologische Jugendschriften. Nach den Handschriften der Kgl. Bibliothek in Berlin (Classic Reprint). Verlag: Forgotten Books, 2017. S. 422
7. Frick Heinrich. Vergleichende Religionswissenschaft. Berlin und Leipzig, 1928.

8. Freiberg O. Der Vergleich als Methode und konstitutiver Ansatz der Religionswissenschaft // Stefan Kurth, Karsten Lehmann (Hrsg.). Religionen erforschen. Kulturwissenschaftliche Methoden in der Religionswissenschaft. Lehrbuch. -Heidelberg 2011. S. 199–219.

9. Weber M. The Protestant Ethic and the Spirit of Capitalism. 1905. Translated: T. Parsons, A. Giddens. <https://www.marxists.org/ref-erence/archive/weber/protestant-ethic/>

10. Edith Franke & Verena Maske, Teilnehmende Beobachtung als Verfahren der Religionsforschung. Der Verein – Muslimische Jugend in Deutschland e. V. S. 101–131 // Kurth St., Lehmann K. (Hrsg.). Religionen erforschen. Kulturwissenschaftliche Methoden in der Religionswissenschaft. Lehrbuch. Heidelberg. 2011.

11. Tulemetova G., Karabaeva D. Social principle of islamic banking and financial system // International scientific-practical conference of Tashkent Financial Institute, on the theme: "The role of the banking and financial institutions in accelerating the modernization, technical and technological renovation of the economy". T., 2014. Pp. 39–42.

12. Указ Президента Узбекистана Ш. Мирзиёева № 5416 от 16 апреля 2018 г. "О мерах по коренному совершенствованию деятельности религиозно-просветительской сферы". <https://lex.uz/docs/3686277>

13. Abduraimova Sh. Raqamli asr davrida konfessiyalararo totuvlikni ta'minlash: islom.uz sayti mediakontentlarida bag'rikenglik masalalari. - Sharq mash'ali, №4, 2024. B. 174.

14. Гегель. Философия религии в двух томах. Том 1. М.: Мысль, 1976.

15. Гирц К. Интерпретация культур. Гл. 4. Религия как культурная система. М.: РОССПЭН, 2004.

16. Ибрагимов Э. Некоторые аспекты подхода к предмету религиоведения западноевропейских и североамериканских

ученых // Межконфессиональный диалог и религиозная толерантность – гарантия социальной стабильности: сб. ст. межд. конф. ТИУ, 12 ноября 2014. С. 21–22.

17. М. Мюллер. Введение в науку о религии. Классики мирового религиоведения. Первая лекция, прочитанная в Королевском институте в Лондоне, в 1870 г. / Пер. с англ., предисловие и комментарии Е. С. Элбакян. Под общ. ред. А. Н. Красникова. М.: Книжный дом “Университет”: Высшая школа, 2002. С. 21.

18. Ибрагимов Э., Каландарова Д. Источники мировых религий: Учебное пособие. – Т.: Тошкент ислом университети нашриёт матбаа бирлашмаси, 2015. – 136 с.

19. Ибрагимов Э., Тулеметова Г., Исокжонов Р. Динамика развития религиоведения в Узбекистане (на материале анализа диссертационных исследований по религиоведению с 1992 по 2017 гг. и правительственные решений).// “Диншунослик фанининг методологияси, ёндашуви ва услубиятини такомиллаштиришнинг долзарб масалалари” мавзуидаги IX Республика илмий-амалий конференцияси. Т.:Тошкент ислом университети нашриёт матбаа бирлашмаси, 2017. С. 10–14.

20. Мюллер М.Ф. Введение в науку о религии / Пер. с англ. Элбакян Е.С. М., 2002. С. 76

22. Садовников О.К., Згурский Г.В. Новейший словарь религиоведения/ под ред. С.Н.Смоленского. Ростов н/Д: Феникс, 2010. С. 11–13.

23. Самыгин С.И., Нечипуренко В.И., Полонская И.Н. Религиоведение: социология и психология религии. Ростов н/Д: “Феникс”, 1996. С. 20–69; 29–30; 121, 395, 43; 107–108.

24. Сторчак В.М., Элбакян Е.С. Социология религии: Учебное пособие. М.: Академия труда и социальных отношений, 2012. С.114

25. Тулеметова Г., Каландарова Д., Хукумова Л. Применение принципов толерантности к сфере светского и религиозного образования в Узбекистане // Межконфессиональный диалог и религиозная толерантность – гарантия социальной стабильности: сб. ст. межд. конф. ТИУ, 12 ноября 2014. С. 168–172.
23. Элбакян Е. Истории религий. ИД АТ и СО, М., 2014. С.5.
24. <https://www.britannica.com/>
26. <https://revisesociology.com/research-methods-sociology/>

# National Religions

## *Plan*

1. Early Form of Religion
2. Religions of ancient Egypt, Babylon and Assyria
3. Ancient Religion
4. Vedic Religion. Brahmanism
5. Hinduism
6. Confucianism

***Early religions***, encompassing the earliest expressions of human spirituality, offer a fascinating window into the minds of our ancestors and the origins of religious thought. These belief systems, often predating written records, are reconstructed through archaeological findings, anthropological studies of contemporary indigenous cultures, and the analysis of myths and folklore. Rather than viewing these religions as simplistic or underdeveloped, it's crucial to understand them within their specific contexts. They represent complex and nuanced attempts to explain the world, navigate its uncertainties, and find meaning in existence. Key characteristics often associated with primitive religions include animism, the belief that spirits inhabit all things, both animate and inanimate; totemism, the association of a group with a particular animal, plant, or natural phenomenon, often considered an ancestor or protector; fetishism, the attribution of magical powers to objects; shamanism, the practice of individuals who mediate between the human and spirit worlds; ancestor worship, the veneration of deceased relatives; and a deep connection to the natural world, which is often seen as sacred and imbued with spiritual

significance. These elements intertwine and manifest differently across diverse cultures, demonstrating the rich tapestry of early religious expression. Studying primitive religions allow us to trace the roots of many religious concepts and practices that persist in various forms even today, offering valuable insights into the evolution of human spirituality. Furthermore, it challenges us to consider alternative ways of understanding the relationship between human, the natural world, and the supernatural, broadening our perspectives on the nature of belief itself.

The term “early religion,” while commonly used, is not without its complexities. It's essential to avoid a Eurocentric or evolutionary perspective that positions these religions as inferior or less developed than later traditions. Instead, we should strive to understand them on their own terms, recognizing their inherent value and sophistication. Many scholars prefer alternative terms like “indigenous religions” or “traditional religions” to avoid the potentially pejorative connotations of “primitive.” Regardless of the terminology used, the study of these religions requires a sensitive and respectful approach, acknowledging the diversity and complexity of human cultures. It's also important to recognize the limitations of our understanding. Much of what we know about primitive religions is based on interpretations and inferences, and there will always be gaps in our knowledge. Archaeological evidence can provide insights into ritual practices and material culture, but it cannot fully reveal the beliefs and experiences of those who lived in the past. Anthropological studies of contemporary indigenous cultures can offer valuable parallels, but it's crucial to avoid projecting

modern interpretations onto ancient societies. Despite these challenges, the study of primitive religions remains a vital field, shedding light on the fundamental questions that humans have grappled with for millennia: What is the meaning of life? What happens after death? How do we relate to the natural world? By exploring these questions through the lens of early religious expression, we can gain a deeper understanding of ourselves and our place in the universe.

One of the most pervasive features of primitive religions is *animism*. This belief system posits that all things, from animals and plants to rocks and rivers, possess a soul or spirit. This spiritual essence is not necessarily anthropomorphic, meaning it doesn't necessarily resemble a human form, but it is believed to be a vital force that animates and enlivens the object or being. Animism fosters a sense of interconnectedness and interdependence between humans and the natural world. It encourages respect for all living things and promotes a harmonious relationship with the environment. In many animistic traditions, rituals and ceremonies are performed to appease or honor the spirits of nature, ensuring balance and well-being. Animistic beliefs can also be found in more complex religious systems. For example, the concept of a guardian spirit or the belief in nature deities are often rooted in animistic worldviews. Understanding animism is crucial for comprehending the deep reverence for nature that characterizes many indigenous cultures. It highlights the importance of recognizing the intrinsic value of the natural world, not just as a resource to be exploited, but as a community of beings with whom we share a spiritual connection. This perspective offers a powerful critique of anthropocentric

worldviews that prioritize human interests above all else, and it provides a valuable framework for developing more sustainable and ethical ways of interacting with the environment.

## ANIMISM VERSUS TOTEMISM

ANIMISM	TOTEMISM
Animism is the belief that all animate and inanimate things possess a distinct spiritual essence	Totemism is the belief in a mystical relationship between a group or an individual and a totem
Feature of some regions	A basic form of religion
All animate and inanimate things are considered to possess a distinct spiritual essence	A tribe or clan believe that the totem has supernatural powers, but they may not consider other physical things to have spirits

Visit [www.PEDIAA.com](http://www.PEDIAA.com)

*Totemism*, another significant aspect of primitive religions, involves the association of a group of people with a particular animal, plant, or natural phenomenon. This totem is often considered to be an ancestor or a protector of the group, and it serves as a symbol of their identity and social cohesion. Totemic beliefs often include stories and myths that explain

the origins of the totem and its connection to the group. These narratives reinforce social bonds and provide a sense of belonging. Totem animals or plants are often treated with reverence, and certain actions, such as hunting or consuming them, may be restricted or regulated. Totemism can also involve elaborate rituals and ceremonies that celebrate the totem and strengthen the connection between the group and their ancestral spirit. While the specific forms of totemism vary across cultures, the underlying principle is the same: the establishment of a symbolic link between a group of people and a specific element of the natural world. This connection serves as a source of identity, meaning, and social cohesion. It also highlights the close relationship between humans and the environment in many primitive societies. By understanding totemism, we can gain insights into the complex ways in which people construct their social identities and their relationship to the natural world.

*Shamanism*, a widespread practice in primitive religions, involves individuals known as shamans who act as intermediaries between the human and spirit worlds. Shamans are believed to possess special powers that allow them to communicate with spirits, heal the sick, and influence natural events. They often undergo rigorous training and initiation rituals to develop their abilities. Shamanic practices can involve altered states of consciousness, such as trances or visions, which are often induced through drumming, chanting, or the use of psychoactive substances. Shamans may use these altered states to journey to the spirit world, where they can interact with spirits and gain knowledge or power. They may also perform rituals to appease or influence spirits on behalf of their

community. Shamanism plays a vital role in maintaining the spiritual and social balance of a community. Shamans are often consulted for healing, divination, and guidance. They can also play a role in resolving conflicts and ensuring the well-being of the community as a whole. The figure of the shaman is a recurring one in many cultures throughout history, suggesting a deep human need for individuals who can bridge the gap between the material and spiritual realms. Studying shamanism provides insights into the diverse ways in which humans have sought to understand and interact with the supernatural, highlighting the power of ritual, altered states of consciousness, and the belief in spiritual intermediaries.

Ancestor worship, a common feature of many primitive religions, involves the veneration of deceased relatives. It is based on the belief that the spirits of ancestors continue to exist after death and can influence the lives of the living. Ancestor worship often involves rituals and offerings made to appease or honor the ancestors. These practices can vary widely, from simple offerings of food and drink to elaborate ceremonies involving complex symbolism. The belief in ancestor spirits often provides a sense of continuity and connection between generations. It reinforces family ties and social obligations. Ancestors are often seen as guardians or protectors of the family or community, and their guidance is sought in times of need. Ancestor worship can also play a role in maintaining social order, as it emphasizes the importance of respecting tradition and upholding the values of past generations. By studying ancestor worship, we can gain insights into the ways in which societies construct their understanding of death and the afterlife, as well as the importance of kinship and tradition

in shaping social structures. It also highlights the enduring human need to connect with the past and to find meaning in the continuity of life across generations. These six paragraphs offer a foundation for a more detailed exploration of primitive religions, providing a starting point for further research and discussion. Each of these areas – animism, totemism, shamanism, ancestor worship, the nature of primitive religion studies, and the challenges of terminology – can be expanded upon with specific examples from different cultures, further enriching the lecture and fostering a deeper understanding of the diverse expressions of early human spirituality.

### ***Religions of ancient Egypt, Babylon and Assyria.***

Religions of ancient civilizations such as Egypt, Mesopotamia, India, China, India, Central Asia, ancient Greeks and Romans, Maya Indians, Aztecs, as well as modern Hinduism, Shintoism, Judaism are considered as national religions. Such religions are associated with a particular state or have followers among members of the same ethnic community. For example, Shintoism in Japan, Vedic religion in India, etc.

The expression of religion of the ancient world characterizes the beliefs, cults and rituals of the people of the states of ancient Egypt, Babylon, Assyria, etc. At present, the religions of the ancient Egyptians and others have not survived. Ancient Egyptian religion and mythology began to form in VI-IV millennium BC among ancient tribes that settled the Nile valley. In the religious cult of Egypt, the deification of the pharaoh occupied the central place. He was considered as a living likeness of the Sun on the Earth. The idea of pharaoh's immortality gave rise to the art of mummification of the ruler's body. Resurrection is possible only when all his essences merge.

Egyptians believed that in the physical body a spiritual body (Sahu, Sah) grows and develops, which can ascend to heaven to the gods. The ideas about the afterlife were connected with the judgment of Osiris, for which it was necessary to prepare while still alive, to study the Book of the Dead. Priests read chapters from it during the mummification of the deceased.

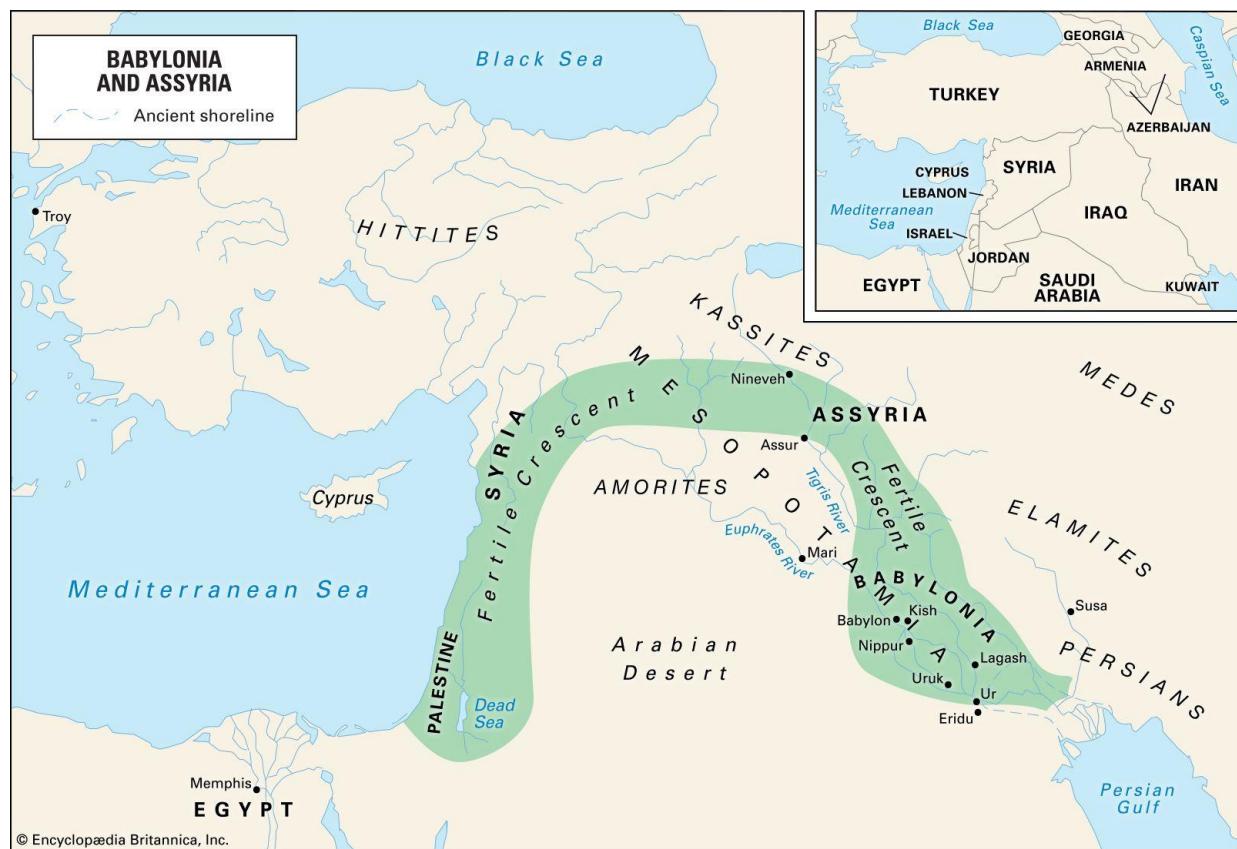
Written on sheets of papyrus and richly illustrated texts of the Book of the Dead were also buried with the mummy to protect the deceased and to guide him in the afterlife. The ancient Egyptians believed that the texts of the Book of the Dead would preserve the body of the mummy, help the soul of the deceased in its journey through the afterlife, and lead to the Hall of Judgment of Osiris, where he himself would judge. Those whom Osiris accused were immediately given to the Eater of the Dead, and those acquitted gained eternal happy life in the kingdom of Osiris. In psychological terms, the idea of immortality on the one hand relieved the tension associated with the expectation of death, and on the other hand devalued the importance of life, because it is not the only possible according to many ancient religions of the East (Hinduism, Buddhism, etc.). Such a thorough study of the spiritual component of man in the ancient Egyptian religion indicates that the interest in psychology originated in ancient times.

Osiris God of death, the ruler of the underworld in Ancient Egyptian religion one of the most revered gods, representing the dying and resurrecting nature. Serving Osiris gave Egyptians hope to share his fate and be reborn to life after death. Egyptian law was associated with the veneration of Maat, the goddess of truth and order. Egyptian society, permeated by religion, believed that everything in the world, including social

order and justice, was ruled and created by the deity. Temples in ancient Egypt were not only places of religious rituals, but also centers of scientific, cultural and economic life. In temples astronomical calculations were carried out, scrolls with sacred texts were stored and studied, new priests were trained, daily ceremonies and rituals were carried out. The religion of the ancient Egyptians had an important influence on the development of world civilization, it stimulated the development of science and art, first of all medicine (mummification), mathematics, geometry (calculations for the construction of pyramids), astronomy, writing, fine arts, etc. The pyramids of Cheops, Chephren, and Mykerin, built in honor of the pharaohs of Egypt, are among the Seven Wonders of the World. Ancient Egyptian religion had a great influence on the development of education, science, art. The hieroglyphic writing of ancient Egypt is one of the oldest in the history of civilization. The religion of Babylon and Assyria was mainly created by the people of ancient Sumer, a people one of the first in ancient Mesopotamia to reach the stage of civilization. Through trade, Sumerian settlements developed into prosperous city-states. By 3500 BC they had created a mature civilization of the urban type with developed industry, economy, architecture, culture, writing and religion. Sumerian states were seen as the seat of local deities whose will on earth was carried out by a high priest.

***The religion of Babylon and Assyria*** was mainly created by the people of ancient Sumer, a people one of the first in ancient Mesopotamia to reach the stage of civilization. Assyria was located in the northern part of Mesopotamia, which corresponds to most parts of modern-day Iraq as well as parts

of Iran, Kuwait, Syria, and Turkey. It had relatively humble beginnings as a nation-state early in the second millennium B.C.E. Through trade, Sumerian settlements developed into prosperous city-states.



In ancient times, this land was suitable for growing crops. Palestine, Syria, Assyria and Babylonia were located here.

By 3500 BC they had created a mature civilization of the urban type with developed industry, economy, architecture, culture, writing and religion. Sumerian states were seen as the seat of local deities whose will on earth was carried out by a high priest. In ancient Mesopotamia, as in ancient Egypt, the king was honored as the son of the supreme god. Thus, the king was considered the vicar of the god, and power was understood as a gift of the gods and a continuation of their sacral power. The

image of the king was presented to believers as an ideal of power, wisdom and justice. The religious mythology of Babylon was based on the deep knowledge of the priests for their time, especially in the field of astronomy, mathematics, and metrology. The priests were scientists who used their knowledge to organize irrigation, agriculture, architecture and other non-religious works. The astrology of Babylon was connected with the fact that gods and goddesses were identified with heavenly bodies. The name of Babylonian epic poem "Enuma Elish" comes from the first two words of the poem, meaning 'when on high' or "when in the heights." The best text we have is written in the Akkadian language, using cuneiform script, on seven tablets. The idea that one should avoid emotions of selfishness and revenge are key components in the story.

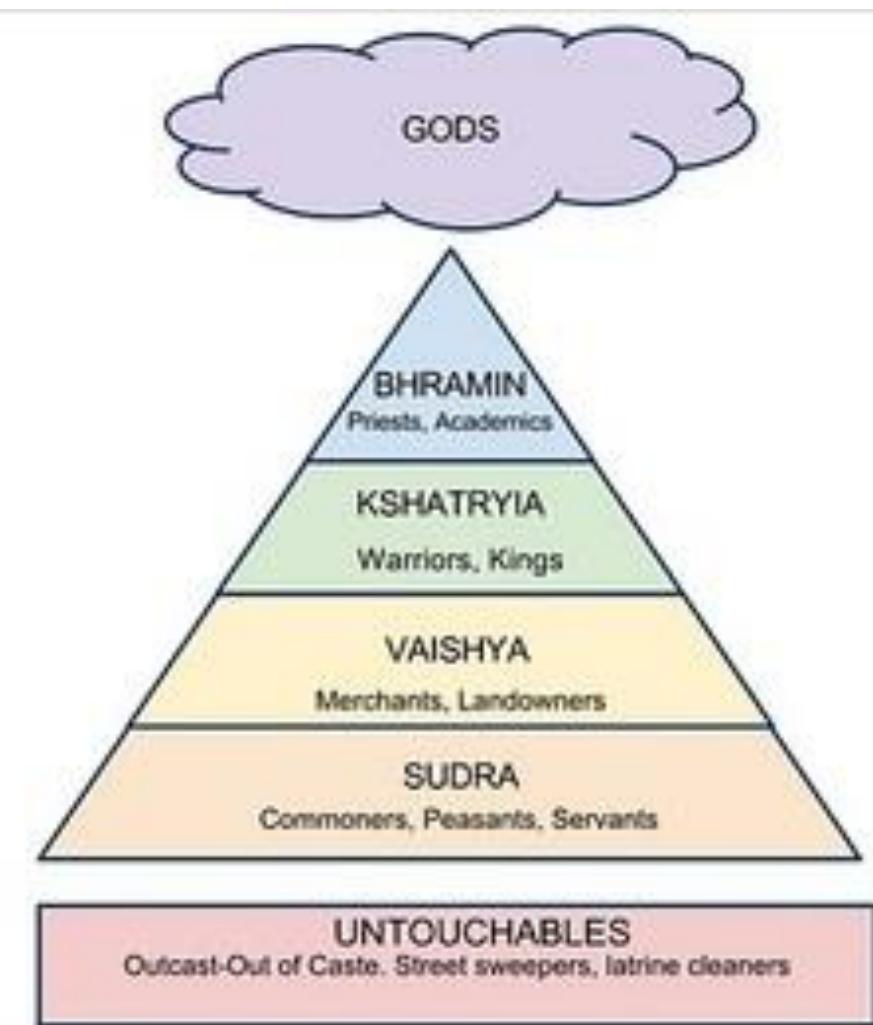
***Ancient Religion.*** The religion of the Greeks and of the Romans, through the example of the creation of the universe, gods and people, familiarizes with ancient ideas about social relations, about the origin of the earth, the sky, gods, people, their relations, conflicts and ways to overcome them, relations of domination and subordination, the difficult path from chaos to order and legality, etc. Thus, from the original chaos, the Earth was born as Gaia, and the Underworld as Tartarus. Gaia gave birth to the sky Uranus and their common children, the Titans. In ancient myths, the Earth is often depicted as giving birth to everything, including the heavens, gods, and humans, as well as nourishing everything: the surface and the underworld. This is why ancient mythology is called chthonic (Greek khthōn - earth). The gods of the underworld or creatures associated with them are also called chthonic: Hades, Persephone, and

Cerberus. The most typical chthonic creature is the snake. In Argos it was forbidden to kill snakes, and in the temple of Athena Pallada the sacred snake was a cult object. Ancient Greek religion largely shaped Roman religious mythology during the establishment of the Roman Empire and made a huge contribution to world culture and art. The culture of ancient Rome absorbed not only the entire Greek pantheon of gods, but also other religious and cultural traditions. Vedic religion and Brahmanism in Vedic religion and Brahmanism in religious studies are considered as early stages of the formation of Hinduism a process that lasted many millennia.

**Vedic religion** belongs to the oldest religions of Indo-Aryan tribes, which became the basis of many pagan cults in the III millennium BC. The blossoming of religion began at the turn of II - I millennium BC on the territory of modern India and laid the foundation for the development of Brahmanism, and then Hinduism. Sacred sources for all Hindus are Vedas, Hymns, Brahmanas, Aranyakas and Upanishads. This Vedic literature proper is called shruti (Sanskrit, lit. - that which can be heard), and it sets forth the fundamentals of doctrine.

The formation of Hinduism is a process that lasted many millennia. Vedic religion belongs to the most ancient religions of Indo-Aryan tribes, which became the basis of many pagan cults in the III millennium BC. The blossoming of religion began at the turn of II-I millennium BC on the territory of modern India and laid the foundation for the development of Brahmanism, and then Hinduism. Sacred sources for all Hindus are Vedas, Hymns, Brahmanas, Aranyakas and Upanishads. This Vedic literature proper is called shruti (Sanskrit, lit. - that which can be heard), and it sets forth the fundamentals of doctrine.

The Rigveda clearly distinguished between the secular duties of the raja and the religious duties of his personal priest, the purohita. The success of the rule depended on the balance of secular and spiritual power: the raja did not violate the privileges of the Brahmins, and the purohita was constantly at the service of the ruler.



Religious beliefs and social order such as Varna and Jati fit together because religious beliefs stated that one was reincarnated into a higher social class when one had good moral, and if the individual was deemed bad, they would face unfortunate events (such as being lowered in social class).

The social order attempted to justify the religious beliefs because one could not control the position that they were in. Social order instead took advantage of the way people worked because they worked efficiently thinking they could be born into a better social class. This strengthened the biased social classes.

Throughout history, people have searched for different ways to achieve better health, longevity, and a greater sense of purpose. While modern medicine has introduced advanced treatments, it often prioritizes curing diseases rather than preventing them. In contrast, ancient systems like Yoga and Ayurveda take a broader perspective, viewing health as a balance between the body, mind, and the surrounding environment. These are not just medical practices but holistic lifestyles that encourage self-awareness, natural healing, and harmony with nature.

***Yoga*** (Sanskrit, lit. “way”, “unity”, “strengthening”, etc.) is a complex of special techniques and exercises for purification of the body and consciousness in order to achieve spiritual growth. Philosophical school of yoga summarizes and comprehends the experience of theory and practice of Hinduism philosophy from II-III centuries BC. The most popular of them – philosophical school Yoga-Darshana developed 8 steps to spiritual liberation: 1) refusal of five types of unrighteous behavior; 2) compliance with five obligatory rules; 3) correct posture for meditation; 4) correct breathing; 5) distraction of the senses from their objects; 6) concentration of attention (meditation); 7) contemplation of the object held by attention; 8) enlightenment. Modern Hinduism – the most widespread national religion, but still, the share of Hinduism

among the denominations of modern India is gradually decreasing.

By applying their principles in daily life, individuals can improve their overall well-being and develop a deeper connection with themselves. Firstly, Ayurveda, meaning “the science of life,” is based on the belief that the human body is composed of five fundamental elements which are “water, earth, air, space and fire”. These elements combine in various ways to form three unique body types named of “Vata, Pitta, and Kapha”. Unlike conventional medicine, which frequently applies uniform treatments, Ayurveda customizes its healing methods to suit each person. A remedy that benefits one individual might not work for another. This system focuses on a well-balanced diet, medicinal herbs, and structured daily habits to maintain long-term health. Well-known herbs like Turmeric reduces inflammation, Ashwagandha aid in managing stress and Brahmi enhances cognitive function. Ashwagandha, a plant with a complex nomenclature, useful part, properties, actions, and numerous uses, has a presence in the original texts of Ayurveda. In later works, the expanded knowledge of its traditional uses continues to the present day. Numerous single and compound formulations have been identified as effective means to maintain health and alleviate disorders. Notably, the scientific evidence supports the uses of Ayurveda. But, Ayurveda is more than just herbal medicine. It also includes meditation, massage and detoxification therapies to cleanse the body and increase our mental health.

Secondly, Yoga is closely linked to Ayurveda and plays a vital role in achieving both physical and mental stability. While many people think yoga associate with physical postures, it is

far more than just a set of exercises. It combines breath control, movement, and meditation to enhance flexibility, build strength, and sharpen mental clarity. Yoga is widely recognized for its ability to reduce stress, improve posture, and strengthen the immune system. Different styles cater to various needs, from Hatha yoga for relaxation to Vinyasa for energy and Kundalini for spiritual growth. In Sanskrit, the term *hatha* means 'sun and moon.' It stands for the union or balance of masculine and feminine energies. *Kundalini* yoga, however, makes spiritual growth its explicit goal. Today, *hatha* yoga is commonly understood to refer to a gentler form with a slower pace and a more meditative experience. Yoga does not only affect the body but it also shapes thoughts, emotions, and awareness, helping individuals become more mindful and present in their daily lives.

With roots in ancient India, yoga has been practiced for centuries as a means of strengthening both mind and body through mindful movements. In addition to yoga's many physical benefits such as toning our muscles and improving our balance.

Additionally, the medical field is increasingly recognizing the benefits of Yoga and Ayurveda. Many hospitals and healthcare centers now incorporate yoga into rehabilitation programs, and Ayurvedic principles are being applied to manage chronic conditions such as diabetes and hypertension. Scientific studies confirm that yoga can significantly lower stress, improve heart health, and even reduce symptoms of depression. Ayurveda's emphasis on digestion and nutrition also helps prevent long-term health issues. These practices

show that true healthcare is not just about treating illness but about creating a well-balanced way of living.

Therefore, Embracing Yoga and Ayurveda does not mean rejecting modern science. Instead, it involves integrating ancient knowledge with contemporary medical advancements to form new holistic approach to health. These traditional practices encourage patience, mindfulness, and self-care in a nowadays world that often values quick solutions. In recent era where stress and disconnection are common, Yoga and Ayurveda offer a pathway back to a natural state of balance and well-being. They remind us that true health is not solely about medical treatments but it is about how we nourish our thoughts, personal development and make to enter the world positively.

In Hinduism, Brahma is considered the lord of creation. The god Brahma is responsible for creating everything that exists. The three gods Brahma, Vishnu, and Shiva, each responsible for creation, preservation, and destruction, respectively. God Vishnu is known as the preserver and protector of the universe. Indra is the god of rain and storms.

Thus, the mutual control of power between the Kshatriyas (rulers) and the Brahmans (priests) protected society from “sacred” tyranny and from “secular” tyranny too. The importance of studying Vedism and Brahmanism lies in the fact that they laid the foundation for the development of Jainism, Buddhism and became an important stage in the development of Hinduism. On the basis of Vedism and its schools' various directions have developed, each of which explains sacred texts in a special way. Some characters of Vedic mythology are found in such Indian epics as the Mahabharata and the Ramayana.

In Hinduism the basic concepts of Jainism and Buddhism – world religion was laid down. Religious art of Hinduism enriched the world culture with priceless monuments of philosophy, literature, music, sculpture, architecture, and painting. The techniques of meditation, concentration, psychosomatic methods and breathing practices of various schools of Hinduism and yoga are widely used in medicine, sports, pedagogy. Modern Hinduism is the most widespread national religion, but still, the share of Hinduism among the confessions of modern India is gradually decreasing. In Hinduism were laid the basic concepts of Jainism and Buddhism – world religion. Religious art of Hinduism enriched world culture with priceless monuments of philosophy, literature, music, sculpture, architecture, and painting. The techniques of meditation, concentration, psychosomatic methods and breathing practices of various schools of Hinduism and yoga are widely used in medicine, sports, pedagogy.

*Confucianism* is an ethical and philosophical doctrine developed by Kung-tzu, developed by his followers and incorporated into the religious complex of China, Korea, Japan and a number of others. For more than two thousand years Confucianism has shaped the minds and feelings of the Chinese, influenced their beliefs, psychology, behavior, thinking, perception, their life and way of life. Confucius (Kung-tzu, 551 – 479 BC) was born and lived in an era of great social and political upheaval, when Zhou China was in a state of severe internal crisis. Having criticized his century and highly ranking the past centuries, Confucius on the basis of this opposition created his ideal of the perfect man "tsun-tzu". An ideal husband according to Confucius had to possess two most important

virtues in his view: humanity and sense of duty. Humanity (zhen) included modesty, restraint, dignity, selflessness, love for people, etc. Zhen ↗ is almost unattainable ideal, a set of perfections that possessed only the ancients. Of his contemporaries Confucius considered humane only himself and his favorite student. Achieving harmony in society is a is the main goal of Confucianism.

Confucianism was comprehended in a new way by each new generation, and after 1949 and during the Cultural Revolution it was criticized later forgotten. Although its traditions and norms are still widely practiced in China, among ethnic Chinese as well as in Taiwan.

## References

1. Introduction to the study of religion. Hillary Rodriguez, Jon S. Harding. Routledge&Francis Group, London and New York, 2008. Pp. 54, 65, 93, 136.
2. A Handbook of the Sociology of Religion / Ed. By Michele Dillon. Cambridge, England: Cambridge University Press, 2003
3. Flattery David, Schwartz Martin. Haoma and harmaline: the botanical identity of the Indo-Iranian sacred hallucinogen soma and its legacy in religion, language, and Middle-Eastern folklore. Berke- ley: Univ. of California press, 1989. 213 p.
4. Magic, Science and Religion»/ Science, Religion and Reality/-James Needham, Macmillan Company, 1925. Introduction to the study of religion. Hillary Rodriguez, Jon S. Harding. Routledge&Francis Group, London and New York, 2008. P. 118
5. Merking D. Becoming half hidden: Schamanism and initiation among the Inuit. Stockholm, 1985. P. 118.

6. Nizomiddinov N., Qodirov A. Lectures in English on Religious and Philosophic Teachings of Southeast Asian Countries. – Т.: Тошкент ислом университети, 144 р.
7. The Oxford Handbook of the Study of Religion. Edited by Michael Stausberg and Steven Engler, Oxford, 2016, 881 pages
8. Singh S. D. The early development of kingship in pre-Muslim India // Patterns of kingship and authority in traditional Asia: Publ. with the assistance of Monash. univ. Publ. comra. / Ed. by Mabbett I. L. 1985. Р. 88, 91.
9. Ардашкін И.Б. Психология религий: Учебное пособие. Томск: ТПУ, 2011. С. 219–220. Так же см.: Самыгин С.И., Нечипуренко В.И., Полонская И.Н. Религиоведение: социология и психология религии. Ростов н/Д.: Феникс, 1996. С. 159–160.
10. Беруний. I. Қадимги халқлардан қолган ёдгорликлар/. Т.: Фан, 1968. Б. 52.
11. Беруний. I. / Қадимги халқлардан қолган ёдгорликлар/. Т.: Фан, 1968. Б. 43.
12. Ю.Ф. Борунков, И.Н. Яблоков, К.И. Николаев и др. Основы религиоведения: Учебник. Под ред. И.Н. Яблокова. М.: Высшая школа, 1998. С. 104–106.
13. Садовников О.К., Згурский Г.В. Новейший словарь религиоведения/ под ред. С.Н. Смоленского. Ростов н/Д.: Феникс, 2010. С. 351
14. Самыгин С.И., Нечипуренко В.И., Полонская И.Н. Религиоведение: социология и психология религии. Ростов н/Д.: Феникс, 1996. С. 287; 291; 554–555; 570
15. Сарвепалли Радхакришнан. Индийская философия (в 2-х томах). М.: Миф, 1993. Т.1. 626 с.

16. Энциклопедия религий / Под ред. А.П. Забияко, А.Н. Красникова, Е.С. Элбакян. М.: Академический Проект; Гаудеамус, 2008. С. 191, 95, 223.

### **Tests №1**

1. Which of the following is NOT a common characteristic associated with early (primitive) religions?
  - a) Animism
  - b) Totemism
  - c) Monotheism
  - d) Shamanism
2. Animism is the belief that:
  - a) Only humans have souls
  - b) Spirits inhabit all things, both animate and inanimate
  - c) There is only one God
  - d) Deceased ancestors are the only beings worthy of worship.
3. Totemism often involves:
  - a) The worship of a single, all-powerful deity.
  - b) The association of a group with a particular animal, plant, or natural phenomenon
  - c) The rejection of the natural world
  - d) Complex theological doctrines.
4. Shamans are individuals who:
  - a) Are primarily political leaders
  - b) Act as intermediaries between the human and spirit worlds.
  - c) Focus solely on agricultural practices
  - d) Are exclusively female.
5. Ancestor worship is based on the belief that:
  - a) Ancestors cease to exist after death
  - b) The spirits of ancestors can influence the lives of the living.
  - c) Only the first ancestors are important
  - d) Ancestors are vengeful beings.

6. Which of the following is a challenge in studying primitive religions?

- a) The lack of written records in many cases
- b) The abundance of detailed historical accounts
- c) The complete understanding of all ancient cultures
- d) The ease of interpreting archaeological findings.

7. The term “early (primitive) religion” is sometimes considered problematic because it can be:

- a) Too specific
- b) Pejorative and Eurocentric
- c) Universally accepted
- d) Easily defined.

8. A key aspect of animism is:

- a) A disregard for the natural world
- b) A sense of interconnectedness between humans and nature
- c) The belief in human superiority
- d) The absence of spiritual beliefs.

9. Totemism contributes to:

- a) Social fragmentation.
- b) A sense of belonging and social cohesion
- c) Environmental destruction
- d) A focus on individual achievement.

10. Shamanic practices often involve:

- a) Strict adherence to written scriptures
- b) Altered states of consciousness
- c) The rejection of ritual
- d) A purely rational approach to healing.

11. Ancestor worship often reinforces:

- a) Generational conflict
- b) Family ties and social obligations
- c) Disrespect for tradition
- d) The breakdown of social structures.

12. Which of these is NOT typically associated with shamanism?

- a) Healing the sick
- b) Communicating with spirits
- c) Monotheistic worship
- d) Influencing natural events

13. The concept of the Dreamtime is central to the religion of:

- a) African tribal religions
- b) Australian Aboriginal religion
- c) Native American religions
- d) Ancient Greek religion

14. Fetishism, within the context of primitive religions, refers to:

- a) The worship of beautiful objects
- b) The belief that certain objects possess magical powers
- c) The rejection of material possessions
- d) The focus on artistic expression.

15. Which of the following is NOT a common element found in early (primitive) religions?

- a) A close connection to the natural world
- b) A highly centralized religious authority
- c) Rituals and ceremonies
- d) Belief in supernatural forces.

16. The idea of pharaoh's immortality

- a) led emergence of study Egyptology
- b) had to effect of creating the Book of the Dead
- c) gave rise to the art of mummification of the ruler's body
- d) had to effect of creating the Book of the Torah.

17. Which god was the ruler of the underworld in Ancient Egyptian religion?

- a) Amun
- b) Osiris

c) Ra

d) Thoth

18. What was the name of the Babylonian creation myth?

a) Rigveda

b) Popol Vuh

c) Enuma Elish

d) Avesta

19. Assyria was located in the

a) Northern part of Mesopotamia

b) Babylon

c) Thebes

d) Ur

20. In Vedas, what was the sacred collection of hymns and prayers called?

a) Aranyakas

b) Vedas

c) Upanishads

d) Tripitaka

21. Which of the following concepts is most closely associated with Brahmanism?

a) Nirvana

b) Dharma

c) Kami

d) Samskara

22. Which Hindu god is known as the preserver and protector of the universe?

a) Brahma

b) Shiva

c) Vishnu

d) Indra

23. What is the main goal of Confucianism?

a) Reaching Nirvana

- b) Achieving harmony in society
- c) Worshiping many gods
- d) Attaining moksha

24. Who was the king of the gods in Ancient Greek mythology?

- a) Hades
- b) Poseidon
- c) Zeus
- d) Apollo

25. In Ancient Egyptian religion, which god was associated with motherhood and magic?

- a) Isis
- b) Bastet
- c) Sekhmet
- d) Hathor

## Main ideas of Buddhism

### **Plan**

1. The status of Buddhism as a world religion
2. Four Noble Truths
3. Noble Eight-fold Path
4. The teachings of Mahayana, Hinayana, Lamaism, Zen Buddhism
5. Development of traditional Buddhism around the world
6. Buddhism in Central Asia

Buddhism is an ancient world religion that originated in India in the 6th-4th centuries BC. It is widespread in South and Southeast Asia, especially in the states of the Indochinese Peninsula - Thailand, Vietnam, Myanmar, Cambodia, and Laos. This religion is one of the three main religions of modern China. Translated from Sanskrit and Pali, the word Buddha means "enlightened," "awakened."

Favorable conditions were created for the emergence of Buddhism: Indian culture by this time had writing, developed forms of art, and a rich system of religious beliefs (Brahmanism, Vedism). Buddhism absorbed a number of fundamental concepts and doctrines of Vedism. This is the teaching about karma, samsara, dharma, etc., as well as Vedic symbolism, the veneration of some plants and animals, and most family and household traditions.

### **The Four Noble Truths**

The Four Noble Truths are the essential core of the Buddha's teaching:

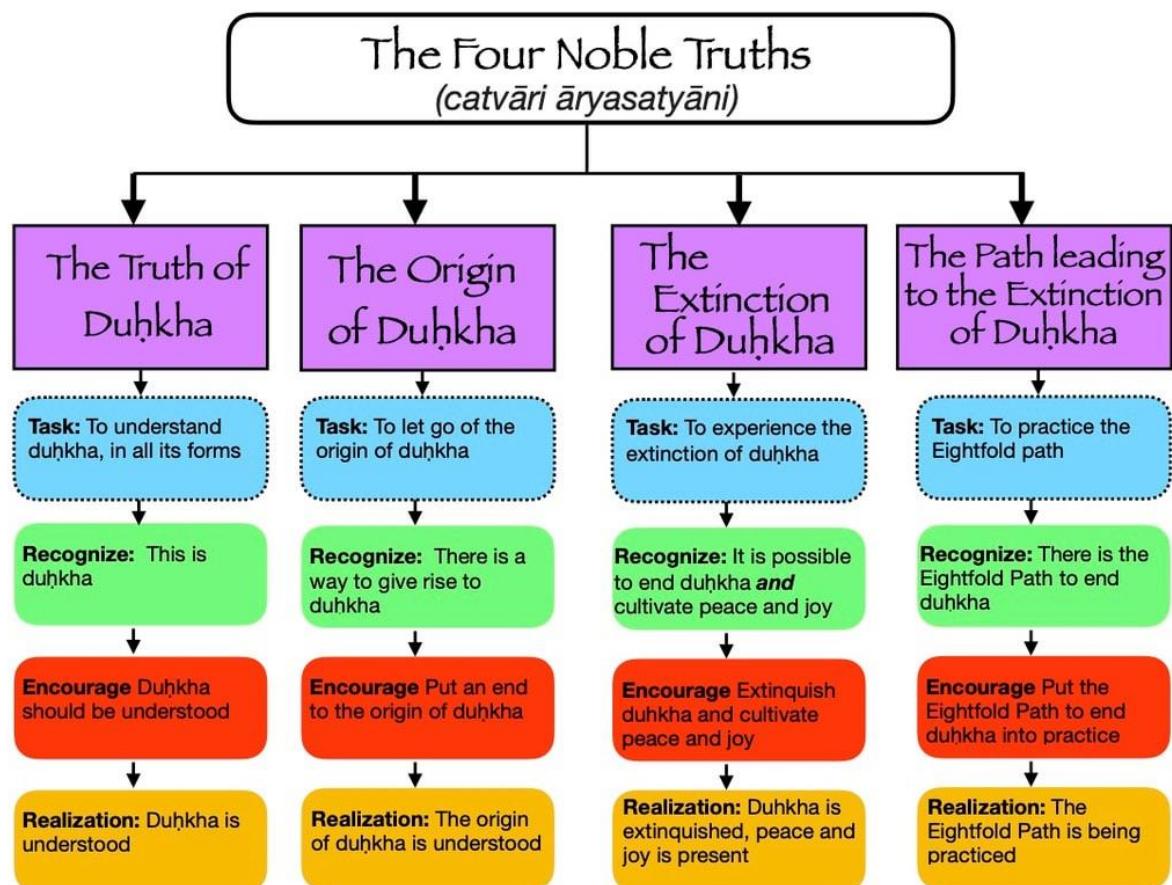
1. *The truth of suffering (Dukkha):* Existence is inherently suffering. Birth, old age, sickness, and death are all forms of

suffering. Not achieving one's desires is suffering. The constant cycle of rebirth only multiplies these sufferings.

2. *The truth of the origin of suffering (Samudaya):* The cause of suffering is attachment, craving, and ignorance. This is the thirst for life, sensual pleasures, and selfish attachment to something or someone. This thirst is limitless and insatiable. Evil is not in desire itself, but in its selfish nature.

3. *The truth of the cessation of suffering (Nirodha):* Suffering can be overcome. This is the transcendence of selfish desires, their “extinguishing” through enlightenment. It makes it possible to escape the cycle of rebirth and be liberated from the suffering associated with it.

4. *The truth of the path to the cessation of suffering (Magga):* This is the path to liberation from samsara, the cycle of birth, death, and rebirth.





**The Noble Eight-fold Path.** To achieve this goal, Buddhists follow the Noble Eightfold Path, which includes the following:

1. *Right View*: Right knowledge of the four noble truths.
2. *Right Intention*: The right intention to make a firm decision to learn self-discipline.
3. *Right Speech*: This is, first of all, truthful words. Self-discipline dictates honestly admitting to oneself how often a person lies and reflecting on why this is so. And also, to make words more merciful, in every possible way to avoid lies, idle talk, insults, and tactlessness.
4. *Right Action*: These are actions that do not cause harm. It is prescribed to curb anger, which can lead to mutilation or killing of living beings; not to steal, as this harms the community, of which everyone is a part; to curb sexual attraction outside of marriage, which corrupts the soul; to

abstain from intoxicating substances, as they do not allow one to fully control oneself mentally and physically.

5. *Right Livelihood*: Observing the moral code in everyday life, in professional activity, and in social life. Therefore, the occupations of Buddhists, as a rule, are not associated with slave trading, the manufacture and trade of weapons, drugs, as well as prostitution and other forms of deviant behavior.

6. *Right Effort*: This means a patient and persistent path to the intended goal, which requires great effort: self-education and self-control.

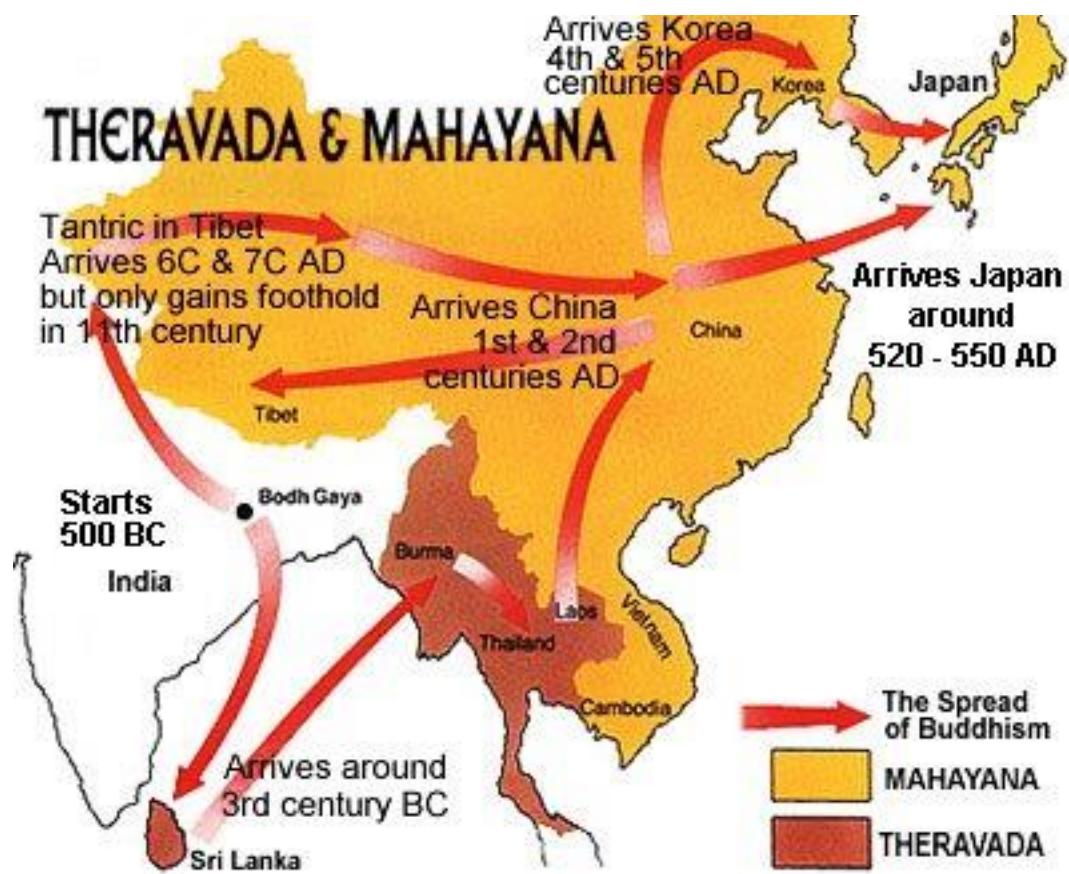
7. *Right Mindfulness*: That is, active vigilance of attention. Buddhism has developed a system of concentration and meditation exercises that teach you to focus on one object as if nothing else exists.

8. *Right Concentration*: It consists in the correct choice of methods of contemplation and meditation.

The Buddha also pointed out ten great obstacles on the path to nirvana: 1. The illusion of personality. 2. Doubt. 3. Superstition. 4. Bodily passions. 5. Hatred. 6. Attachment to life. 7. The desire for pleasure and tranquility. 8. Pride. 9. Self-satisfaction. 10. Ignorance.

### **The teachings of Mahayana, Hinayana, Lamaism, Zen Buddhism**

Buddhism emerged in the so-called Axial Age (from 800 BC to 200 BC), when the religious foundations of much of the world appeared simultaneously yet independently, including Judaism, Jainism, Buddhism, Confucianism, Taoism, Platoism, and other major faith systems.



In China, Buddha's contemporaries were Confucius and Lao-tzu (the founder and "old boy" of Chinese Taoism), and slightly later in the West comes Plato (approx. 427 - 347 BC). Buddhism as practiced today is still divided into these three schools - (1) Theravada, meaning School of the Elders, but pejoratively known as Hinayana or Lesser Vehicle; (2) Mahayana, meaning Greater Vehicle; and (3) Vajrayana, meaning Diamond Vehicle; also known as Tantric or Esoteric Buddhism. "Yana" is the Sanskrit term for vehicle. The bewildering number of sects are categorized into one of the three schools.

Theravada (Hinayana). Found mainly in Sri Lanka, Burma, Cambodia, Laos, and Thailand. Often known as the Southern Traditions of Buddhism. Mahayana. Found mainly in China, Korea, Vietnam, and Japan. Often known as the Northern

Traditions of Buddhism. Vajrayana (Esoteric or Tantric Buddhism). Practiced mainly in Tibet, Nepal, and Mongolia, but in Japan has a strong hold with the Shingon Tendai, and Shugendō sects. In Japan, Esoteric Buddhism is known as Mikkyō (Mikkyo)). Along with Mahayana Buddhism, the Vajrayana traditions are often referred to as the Northern Traditions of Buddhism.

Buddhism developed one of the central concepts of Hinduism - Dharma, the eternal moral law. In the context of Buddhism, a person consists of dharma particles that make up the stream of consciousness. It is conventionally divided into five groups of particles - skandhas: 1) bodily (rupa), 2) sensations, feelings (vedana), 3) recognition (samjnya), 4) karmic impulses (samskara), 5) consciousness (vijnana). Samskara in Buddhism is thoughts, words, and actions of a past life, leaving karmic traces. Karma in Hinduism, Jainism, and Buddhism 1) the totality of the actions of a being in one of its existences, which determines fate in the next birth (reincarnation); the influence of committed actions on the nature of the present and subsequent existence. 2) In a broad sense - fate.

Karma determines the new birth and the quality of the next life. In Hinduism, samskara is the designation of a life cycle ritual performed at important stages of life, intended to cleanse the body and spirit. Buddhism teaches that after death, most of the skandhas are destroyed, the essence of a person is unchanged, only the being of a person and the perception of the world change under the influence of his actions. Acting badly, he reaps diseases, poverty, and humiliation. Acting well, he feels joy and peace. Buddhism assigns the main role in the formation of karma to thought, since words and actions are secondary to

consciousness. Buddhists believe that every thought, every word and deed leaves its karmic trace, which leads a person to the next incarnation.

Buddhist morality points to many obstacles on the path to liberation from suffering, as well as virtues that facilitate the path to nirvana. For example, the so-called “10 dark deeds” and “10 bright virtues” 3. The dark deeds include: murder, theft, adultery; lying, slander, offensive words, frivolous speech; greed, ill will, ignorance. Buddhism teaches that dark deeds leave a so-called karmic trace, that is, inevitable consequences in the next life. For example, ill-wishers will be overtaken by deformities, a disgusting character, etc. Bright virtues: generosity, moral actions, meditation, reverence, helpfulness, ascribing one's merit to another, the ability to rejoice in the success of others, following the correct teaching.

**Development of traditional Buddhism around the world.** Due to disagreements in the understanding of the teachings in the 1st millennium BC, Buddhism was divided into movements, the main of which are Hinayana (Theravada) and Mahayana. Hinayana established itself mainly in Southeast Asian countries and was called Southern Buddhism, and Mahayana in northern countries, receiving the name of Northern Buddhism.

Mahayana is more popular, it has more admirers, and it is characterized as a “wide circle of salvation.” It is more understandable and its rituals are simpler, it does not require asceticism and seclusion, the main attention is paid to listening to sermons and participating in public and state activities. Going beyond India, Mahayana gave rise to many movements. The cult of bodhisattvas plays an important role in it. This is the

name given to outstanding personalities who could have entered nirvana and no longer be born, but refused it in order to live and help those who wish to attain nirvana. The cult of bodhisattvas somewhat complicated the rituals: new prayers, spells, sacrifices, and magnificent rituals appeared. Consequently, the number of clergymen increased. Hinayana rejects the path of salvation for those who have not become a monk-recluse. It is more closely associated with early Buddhism.

The third direction - Vajrayana (or the "Diamond Path" Vajrayana) - arose later, already in the Middle Ages within the framework of Mahayana. It is preached in the Himalayan countries, Mongolia, and most of the Far East, but in its entirety it is practiced only in Tibetan Buddhism, its individual aspects are also used in a number of Chan Buddhism schools in China and Zen Buddhism in Japan. The main difference between Vajrayana is that its followers consider it possible to achieve nirvana during life, as a state of mental freedom.

Zen Buddhism is a way of life that does not fit into any of the formal categories of to any of the formal categories of modern Western thought. It is not a religion or philosophy; it is not psychology or any kind of science. It is an example of what is known in India and China as a "way of liberation" and is similar in this respect to Taoism, Vedanta, and Yoga. As will soon become apparent, a path of liberation cannot have a positive definition. It must be suggested by saying what it is not, not, much as a sculptor reveals an image by the act of removing pieces of stone from a block.

Historically, Zen can be seen as the fulfillment of long Indian and Chinese cultures, although it is actually much more Chinese than Indian. Chinese than Indian, and since the twelfth century

has become deeply and been deeply and creatively rooted in the culture of Japan since the twelfth century. As the fruition of these great cultures, and as a unique and peculiarly instructive and instructive example of a way of liberation, Zen is one of Asia's most precious gifts of Asia to the world.

The origins of Zen are both Taoist and Buddhist, and because its is so peculiarly Chinese, it may be best to begin by inquiring into its best to inquire into its Chinese ancestry - illustrative at the same time, what is meant by a path of liberation through the example of Taoism.

Much of the difficulty and mystique that Zen presents to the Western student is the result of his unfamiliarity with Chinese ways of thinking ways of thinking - ways which are startlingly different from our own, and which are therefore of special value to us in gaining a critical perspective on our own perspective on our own ideas. The problem here is not simply the mastery of ideas that differ from our own, as, for example, the theories of theories of Kant from those of Descartes, or those of Calvinists from those of Catholics. The problem is to see the differences in from those of Catholics.

The problem is to recognize the differences in the basic premises of thought and in the methods of thought themselves, and these are so often overlooked that our interpretations of Chinese philosophy tend to be a projection of characteristically Western ideas into Chinese terminology. This is the inevitable disadvantage of studying Asian philosophy by the purely literary methods of Western scholarship, for words can only communicate between those who share similar experiences.

This is not to say that a language as rich and subtle as English is simply incapable of expressing Chinese ideas. On the

much more than some Chinese and Japanese students of Zen and Chinese and Japanese students of Zen and Taoism, whose familiarity with familiarity with English leaves something to be desired. The difficulty lies not so much in the language as in the patterns of thought which up to now seemed to be inseparable from the academic and way of approaching a subject. The unsuitability of these such subjects as Taoism and Zen is largely responsible for the impression that the for the impression that the “Oriental mind” is mysterious, irrational, and inscrutable, and inscrutable. Moreover, it is not necessary to assume that these Chinese or Japanese that they have no point of contact with anything in our with anything in our own culture. While it is true that none of the formal divisions of Western science and the ought corresponds to a path of liberation, R. H. Blyth's wonderful study of Zen in Zen in English Literature has shown most clearly that the essential insights of Zen are of Zen are universal.

The reason why Taoism and Zen seem so Western at first glance is that we have a limited view of human knowledge of human knowledge. For us, almost all knowledge is what a Taoist would call would call conventional knowledge, because we do not feel that we really know anything unless we can put it into words or some other words or some other system of conventional signs, such as the notations off mathematics or music.

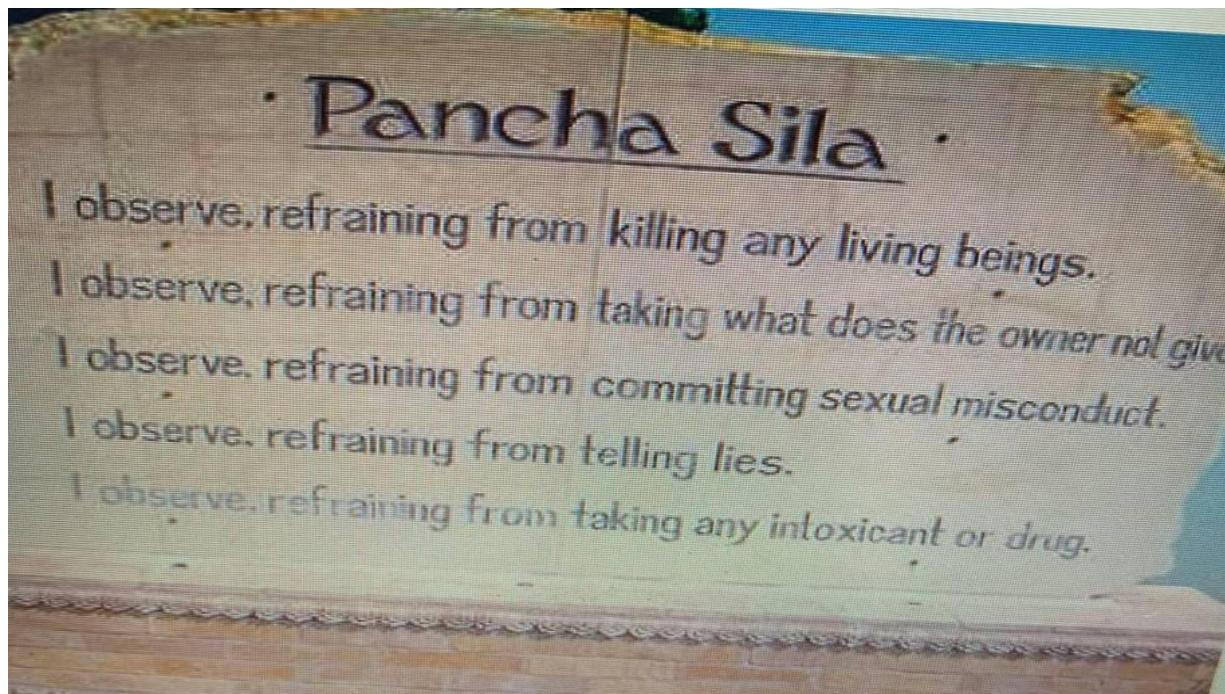
Various Buddhist texts were written in different languages and in different styles. Monks claim that the Buddha himself advised that his teachings be preserved in the language that is accepted in this society, taking into account the style characteristic of this society. At the same time, special

importance should be attached to the meaning, the text should not need additional interpretation. The Theravada school, for example, having arrived in Sri Lanka and Southeast Asia, preserved its teachings in the Pali language, and the Sarvastivada School, which became widespread in Central Asia, used Sanskrit.

Hinayana contains the fundamental teachings recognized by Mahayana as well. Namely, all teachings about karma (the law of retribution); all the rules of ethical self-discipline, including the rules of monastic discipline for monks and nuns; analysis of the activity of the mental and emotional spheres; instructions on how to develop the ability to concentrate, as well as how to achieve wisdom to overcome delusions and see reality. The teachings of Hinayana contain many theoretical questions, such as, for example, ways to develop feelings of love and compassion.

The ethical code of the Pancha Shila is reduced to the Five Precepts:

- I undertake the training rule of abstaining from killing any living beings;
- I undertake the training rule of abstaining from taking that which is not given;
- I undertake the training rule of abstaining from sexual misconduct;
- I undertake the training rule of abstaining from telling lies
- I undertake the training rule of abstaining from alcohol and intoxicants which lead to delay and carelessness.



**I observe, refraining from killing any living beings.**

**I observe, refraining from taking what does the owner not give**

**I observe, refraining from committing sexual misconduct.**

**I observe, refraining from telling lies.**

**I observe, refraining from taking any intoxicant or drug**

Buddhists believe that not all truth is useful. They explained this idea with the help of a comparison: how small a bunch of leaves, held in your hand, is compared to the total number of leaves in the forest, so is the part of the truth, revealed by the Buddha to his disciples, less than the truth that he himself knew, but did not consider it necessary to reveal to people, since it is useless for them. Monks claim that the Buddha himself explained this idea with the following comparison: if a person, wounded by a poisoned arrow, instead of being treated, begins to inquire about who the enemy who wounded him is, what tribe, caste he belongs to, who his father and mother are, etc., then he will die from the wound without having time to see a doctor. Therefore, one who seeks salvation from the suffering

of life should not ask useless questions about the essence of the world, its origin, etc., but follow the indicated path of virtue, keeping in mind the Eightfold Path.

By the 12th-13th centuries, Buddhism in India practically declined and moved to other regions of Asia, acquiring local color. Thus, in Tibet and Mongolia in the 12th-15th centuries, Lamaism was established on the basis of Mahayana. The ethics of Lamaism include universal norms of morality and law and the commandments of most religions: do not kill, do not steal, do not lie, do not get drunk, do not commit adultery. As well as virtues: generosity, good disposition, humility, etc. European religious studies since the second half of the 20th century do not use the term Lamaism, preferring to call it Tibetan Buddhism (Mongolian, Buryat) Buddhism.

**Buddhism in Central Asia.** In Uzbekistan, during the reign of Kanishka, Buddhism was the state religion, and many Buddhist monasteries were built. One of the areas of Buddhism - Sarvastivada- spread to the inhabited lands in Bactria and Sogdiana. Bactria was located in the area between the Hindu Kush Mountains in Afghanistan and the Oxus River (Amu-Darya) and included AfghanTurkestan and part of the territory of modern Turkmenistan. Sogdiana was located mainly in the area between the rivers Oxus and Yaksartes (Syr-Darya) and covered some areas of modern Tajikistan, Uzbekistan and, probably, Kyrgyzstan. In the middle of 1 century. BC. It extended from Kashmir to the north to Khotan in the southern part of the Tarim River Basin in East Turkestan. At the end of 1 c. AD Most of these territories were part of the Kushan Empire, inhabited by the Central Asian peoples of Hun origin, who concentrated in the north-west of India. Kushan King Kanishka

was the patron saint of Sarvastivada. During his reign, great cave Buddhist monasteries and scientific centers were built in Bamiyan in Central Afghanistan, as well as in Ajina-Tepa, Kara-Tepa and some other places in southern Tajikistan, near modern Termez. Also, during the reign of Kanishka Sarvastivada from Kashmir she fell into Ladakh.

The writing of Sarvastivada texts in Sanskrit was completed and work began on translating it into the Hotan language. However, in Central Asia, all Buddhist texts were recorded in Sanskrit.

Currently, Buddhism is spread all over the world. In 1950, the World Brotherhood of Buddhists (VBB) was created in Sri Lanka to bring together modern Buddhist schools and organizations. The headquarters of this organization is located in Bangkok (Thailand).

According to the Charter, the Brotherhood promotes the cultural and educational mission of Buddhists in the world, and also recommends that monks give up political activities in order to preserve the purity of Buddhism.

In conclusion, Buddhism teaches that dark deeds leave a so-called karmic mark, that is, with undesirable consequences in the next life. For example, the reward for greed is the non-fulfillment of desires in the next life, detractors will suffer deformities, numerous diseases, and an abominable character. Bright virtues: generosity, moral actions, meditation, reverence, helpfulness, attribution of his merit to another, ability to enjoy the success of others, following the correct teaching.

Currently, monuments of Buddhist culture around the world, including in Uzbekistan, are studied by historians,

archaeologists, art historians, orientalists, philosophers, and religious scholars. In 1927, the Termez Archaeological Complex Expedition discovered two large Buddhist temples in the highlands of Kara-tepa and Chingiz-tepa and described dozens of places where fragments of Greeks-Buddhist architecture and sculpture were found.

If we look at the history, we can see the flourishing and developed periods of art and culture of Uzbekistan from ancient times to the present day. For example: the architectural monuments of ancient cities such as Samarkand, Bukhara, Khiva, Termiz, and their amazing carvings, the remains of ancient cities found in Kholchayan, Tuproqkala, Bolaliktepa, Varakhsha, Afrasiyob, Dalvarzintepa, Kampirtepa and the all paintings and sculptures in Buddhist temples on the territory of present-day Termez indicate that Buddhist culture flourished in Central Asia during the reign of Kanishka (Kushan Kingdom).



Currently, finds from Ayrtam, Kara-tepa, Fayaz-tepa, Delvirzin-tepa, Zar-tepa, Kuva are kept in the State Museum of History of Uzbekistan. The most famous exhibits are a terracotta statue of Buddha of the 8th century (Karaul-tepa), a gold statue of Buddha and two bronze candles (Zar-tepa). In 1950, the World Fellowship of Buddhists (WFB) was created in Sri Lanka - an association of modern Buddhist schools and organizations. The headquarters of this organization is located in Bangkok (Thailand). According to the Charter, the Fellowship promotes the cultural and educational mission of Buddhists in the world, and also recommends that monks refrain from political activity in order to preserve the purity of Buddhism.

### **Key Takeaways**

Buddhism is one of the world's major religions, influencing millions of people across different cultures and historical periods. Originating in India in the 5th–4th centuries BCE with the teachings of Siddhartha Gautama, it has developed into diverse traditions, including Theravāda, Mahāyāna, and Vajrayāna.

At its core, Buddhism emphasizes the Four Noble Truths and the Eightfold Path, guiding individuals toward enlightenment and liberation from suffering (nirvāṇa). Unlike many other religions, it does not center on a creator god but focuses on ethical conduct, meditation, and wisdom as means of spiritual development.

Over centuries, Buddhism has adapted to various cultural contexts while maintaining its fundamental principles of compassion, mindfulness, and non-attachment. Today, it remains a dynamic and evolving tradition, offering

philosophical insights and practical guidance for human life. Its emphasis on inner transformation and harmony continues to attract followers worldwide, demonstrating its enduring relevance in the modern world.

### **Key Questions:**

- Who is the Buddha?
- What were the 4 sights Siddattha Gotama saw?
- Why is there suffering?
- How can suffering be ended/overcome?
- What is enlightenment?
- What is Nirvana?

### **Tests №2**

1. Buddhism originated
  - A) in Thailand
  - B) on the Indochinese Peninsula
  - C) in the north of India
  - D) in the south of India
2. Translated from Sanskrit and Pali, the word Buddha (Buddha) means
  - A) “enlightened”
  - B) holy
  - C) great
  - D) merciful
3. Favorable conditions for the emergence of Buddhism are:
  - A) writing
  - B) the doctrine of karma, samsara, dharma
  - C) a rich system of religious beliefs

D) all options are correct

4. The following statement does NOT belong to the teaching of the four great (noble) truths:

- A) About suffering.
- B) About the cause of suffering.
- C) About the consequences of suffering.
- D) About the elimination of the cause

5. The concept of dukkha means:

- A) suffering
- B) dissatisfaction
- C) birth
- D) A, B

6. The concept of Samudaya (Samudaya) means:

- A) thirst for life
- B) failure to achieve desire
- C) rebirth
- D) A, C

7. The fourth noble truth means that

- A) there is a path to the destruction of suffering
- B) constant rebirths multiply these sufferings
- C) the thirst for life, sensual pleasures cause suffering
- D) A, C

8. The eightfold path does NOT include:

- A) The righteous path of deliverance from attachment to life
- B) The righteous path of deliverance from ignorance
- C) Righteous knowledge of the four noble truths
- D) A, B

9. In the context of the eightfold path, righteous words mean

- A) Quotes from the Tripitaka Tripitaka

- B) Sayings of the Buddha
- C) Truthful words
- D) Just words

10. Samsara (Samsara) in Hinduism and Buddhism includes:

- A) the idea of the impermanence of all living things
- B) a single chain of transitions from one physical shell to another
- C) the cycle of births; the cycle of deaths
- D) all options are correct

11. According to the Eightfold Path, righteous deeds are those that

- A) do not cause harm
- B) do good
- C) are based on self-discipline
- D) allow you to fully control yourself mentally and physically

12 According to the Eightfold Path, a righteous way of life means:

- A) the fight against slave trade
- B) rejection of the manufacture of weapons
- C) rejection of drug trafficking
- D) observing the moral code in everyday life, in professional and social life

13. According to the Eightfold Path, righteous contemplation means:

- A) a form of deviant behavior
- B) the right path to the intended goal
- C) the correct choice of methods of contemplation and meditation

D) a system of self-control techniques

14. The ten great obstacles on the path to nirvana do NOT include:

- A) The illusion of personality
- B) violent feelings
- C) Bodily passions
- D) The desire for pleasure and tranquility

15. The 10 “dark deeds” include:

- A) murder, false testimony, theft
- B) slander, verbal abuse, frivolous speech
- C) greed, ill will, anger
- D) adultery, lies, apostasy

16. The 10 “bright virtues” include:

- A) reverence; generosity
- B) meditation
- C) ascribing one's merit to another
- D) all options are correct

17. The 10 “bright virtues” do NOT include:

- A) moral actions
- B) helpfulness
- C) following the correct teaching
- D) humility

18. One of the central concepts of Buddhism - dharma came from

- A) animism
- B) fetishism
- C) totemism
- D) shamanism

19. In the context of Buddhism, a person consists of dharma particles that make up...

- A) stages of self-knowledge
- B) a stream of experiences
- C) a stream of consciousness
- D) a physical shell

20. In the context of Buddhism, the concept of “vedana” means...

- A) sacred texts of Vedism
- B) stream of consciousness
- C) sensations, feelings
- D) physical shell

21. Samskara or samskara in Buddhism is

- A) thoughts, words, actions that require self-analysis and discipline
- B) thoughts, words, actions of a past life that disappear without a trace
- C) sensations, feelings
- D) the totality of the actions of a being in one of its existences, which determines fate in the next birth

22. Karma (karma) in Hinduism, Jainism, Buddhism is

- A) the totality of the actions of a being in one of its existences
- B) the totality of the actions of a being, which determines fate in the next birth
- C) the influence of committed actions on the nature of the present existence
- D) the influence of committed actions on the nature of the subsequent existence

23. Early Buddhism, due to disagreements in the understanding of the teachings, was divided into movements, the main of which are

- A) Mahayana and Hinayana

B) Mahayana and Sarvastivada

C) Theravada and Zen Buddhism Zen

D) Chan Buddhism and Vajrayana Vajrayana

24. The most popular direction of Buddhism in Japan is

A) Theravada

B) Zen Buddhism

C) Mahayana

D) Chan Buddhism

25. In Central Asia, the direction of ..... Buddhism developed

A) Hinayana

B) Mahayana

C) Sarvastiada

D) Chan Buddhism Shan

26. The main difference between Vajrayana Mahayana is that its followers consider...

A) the possibility of achieving nirvana in life, as a state of mental freedom

B) the impossibility of achieving nirvana after death for followers of other Buddhist currents of life, as a state of mental freedom

C) the possibility of achieving nirvana in life for monks-hermits, as a state of religious ecstasy

D) the possibility of achieving nirvana after death for followers of Tibetan Buddhism

27. The Buddha advised that his teachings be preserved....

A) in the state language, taking into account the style characteristic of the texts of the Tripitaka Tripitaka

B) in the language that is accepted in this society, taking into account the style characteristic of the texts of the Lalitavistara

C) in the language that is accepted in this society, taking into account the style characteristic of this society

D) in the Pali language

28. Hinayana contains...

A) all teachings about karma; instructions on how to develop the ability to concentrate

B) Pancha Shila

C) analysis of the activities of the mental and emotional spheres

D) all options are correct

29. The ethical code of the Pancha Shila does NOT contain a call:

A) Refrain from killing, and stealing

B) Refrain from adultery and lying

C) Refrain from sloth and drinks

D) Refrain from stealing and lying

30. Buddhists believe that...

A) the truth is useful, which helps to master self-control techniques (Meditation)

B) not all truth is useful

C) the truth is useful, which helps to escape from the suffering of life (The Eightfold Path)

D) all options are correct

## References

1. Alimova Sh.H., Zainiddinova V.B., Karimova G.A. Distribution of Buddhism in the World and in Central Asia. - Tashkent University of Information Technologies. - <https://garph.co.uk/IJARMSS/May2019/G-2561.pdf>

2. Damien Keown. Buddhism. A Very Short Introduction. Second Edition. Published: Oxford University Press, 2013.192 pages.
3. Introduction to the study of religion. Hillary Rodriguez, Jon S. Harding. Routledge&Francis Group, London and New York, 2008. Pp. 54, 65, 93, 136.
4. A Handbook of the Sociology of Religion / Ed. By Michele Dillon. Cambridge, England: Cambridge University Press, 2003
5. The Oxford Handbook of the Study of Religion. Edited by Michael Stausberg and Steven Engler, Oxford, 2016, 881 pages
6. Singh S. D. The early development of kingship in pre-Muslim India // Patterns of kingship and authority in traditional Asia: Publ. with the assistance of Monash. univ. Publ. comra. / Ed. by Mabbett I. L. 1985. P. 88, 91.
7. Walpola Rahula. What the Buddha Taught: Revised and Expanded Edition with Texts from Suttas and Dhammapada. Published: Grove Press, 1974, 151 pages.
8. Андросов В.П. Индо-тибетский буддизм. Энциклопедический словарь: Монография. – М.: Российская академия наук. Институт востоковедения. 2011. 488 с.
9. Ардашkin И.Б. Психология религий: Учебное пособие. Томск: ТПУ, 2011. С. 219–220. Так же см.: Самыгин С.И., Нечипуренко В.И., Полонская И.Н. Религиоведение: социология и психология религии. – Ростов н/Д.: Феникс, 1996. С. 159–160.
10. Беруний. I. Қадимги халқлардан қолган ёдгорликлар/. – Т.: Фан, 1968. Б. 52.
11. Беруний. I. / Қадимги халқлардан қолган ёдгорликлар/. – Т.: Фан, 1968. Б. 43.
12. Ю.Ф. Борунков, И.Н. Яблоков, К.И. Николаев и др. Основы религиоведения: Учебник. Под ред. И.Н. Яблокова. – М.: Высшая школа, 1998. С. 104–106.

13. Дервиш Р.А. Памятники истории, религии и культуры в Узбекистане. – Т.: Ўқитувчи, 1994. 80 с.

14.Ибрагимов Э. Источники мировых религий: учебно-методич. пособие для студентов с русским языком обучения. – Т.: ТИУ. 2011. 115 с.

15.Садовников О.К., Згурский Г.В. Новейший словарь религиоведения/ под ред. С.Н. Смоленского. – Ростов н/Д.: Феникс, 2010. С. 351

16.Самыгин С.И., Нечипуренко В.И., Полонская И.Н. Религиоведение: социология и психология религии. – Ростов н/Д.: Феникс, 1996. С. 287; 291; 554–555; 570

17. Сарвепалли Радхакришнан. Индийская философия (в 2-х томах). М.: Миф, 1993. Т.1. 626 с.

18.Энциклопедия религий / Под ред. А.П. Забияко, А.Н. Красникова, Е.С. Элбакян. – М.: Академический Проект; Гаудеамус, 2008. С. 191, 95, 223.

19.Самыгин С.И., Нечипуренко В.И., Полонская И.Н. Религиоведение: социология и психология религии. – Ростов н/Д.: Феникс, 1996. 672 с.

20. Сарвепалли Радхакришнан. Индийская философия (в 2-х то- маx). – М.: Миф, 1993. Т.1. 626 с.

21. Хамфриз К. Дзен-буддизм: пер.с англ. – М.: ФАИР-ПРЕСС, 2002.

22. Чаттеренжи С., Датти Д. Индийская философия. – М.: Буки- нист, 1994. 416 с.

23. Энциклопедия религий / Под ред. А.П. Забияко, А.Н. Красникова, Е.С. Элбакян. – М.: Академический Проект; Гаудеамус, 2008. 1520 с: ил. (Summa). ISBN 978-5-8291-1084-0 (Академический Проект). ISBN 978-5-98426-067-1 (Гаудеамус).

## Main ideas of Christianity

### ***Plan***

1. The status of Christianity as a world religion
2. Doctrine, rituals and holidays of Christianity
3. The main branches of Christianity
4. The history of Christianity in Uzbekistan and the present time

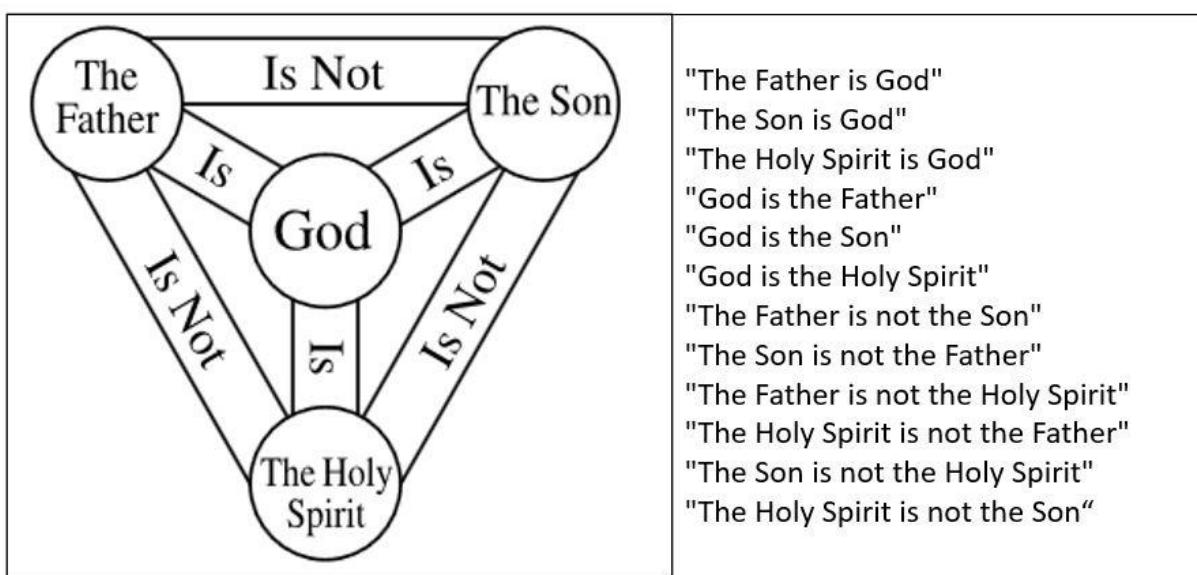
Christianity originated among the Jews in the 1st century AD in Palestine, which was part of the Roman Empire. The Greek word Christos translates into English as “Anointed One” or “Messiah”. “Anointed One” is a literal translation, meaning the one who was anointed (consecrated) for a special mission. “Messiah” comes from the Hebrew word “Mashiach”, which means the same thing - the Anointed One. In the Christian context, “Christ” (from Christos) became a title for Jesus, denoting his role as Savior. Spreading among the Jews and Greeks of Palestine and the Mediterranean, Christianity in the first decades of its existence won adherents among other peoples. It originated in the 1st century CE in the Roman Empire and spread through missionary work, colonization, and cultural influence. Christianity is dominant in Europe, the Americas, sub-Saharan Africa, and parts of Asia. The religion has influenced law, culture, ethics, and philosophy worldwide. Christianity is the largest religion in the world, with over 2.4 billion followers.

*Sources of Christian doctrine.* The first part of the Bible - the Old Testament - is a translation of the sacred sources of Judaism recognized by Christianity. The canonical works of the New

Testament are considered to be: 4 Gospels (from Matthew, from Mark, from Luke and from John).

*The doctrine, rites and holidays of Christianity. Core Doctrines of Christianity* is Belief in One God (Trinity: Father, Son, and Holy Spirit). Jesus Christ as the Son of God, his crucifixion, resurrection, and role as Savior. Salvation through faith and grace. The Bible as the sacred scripture (Old Testament and New Testament).

The main tenet of Christianity is the *dogma of the divine Trinity*. According to the Old Testament, God is the creator of all things, omnipotent, omniscient. God is one, but appears in three hypostases (forms of manifestation): God the Father, God the Son and God the Holy Spirit.



The idea of one God in three persons is called the Trinity. Christians believe that it is God the Son in the image of Jesus Christ, born of the Virgin Mary by Immaculate Conception, who is the savior of mankind. In English, "Immaculate Conception". Immaculate Conception in Catholic theology means the

conception of the Virgin Mary without Original sin, and not the conception of Jesus from the Holy Spirit. In this case, the term "Virgin Conception" or "Virgin Birth" is used.

Christianity's sacraments vary in number and significance across traditions. Catholicism and Orthodoxy (7 sacraments): 1. Baptism - introduces a person into the Church, washes away original sin. 2. Eucharist (Communion) - remembrance of the Last Supper, union with Christ through bread and wine. 3. Confirmation - strengthening in faith through the gift of the Holy Spirit. 4. Reconciliation / Confession - forgiveness of sins through repentance. 5. Anointing of the Sick - grace and healing for the sick. 6. Holy Orders - ordination of men as clergy. 7. Matrimony (Marriage) - consecration of the union of a man and a woman. In the sacrament of church marriage, which is performed in the temple during the wedding, the marital union of the bride and groom is blessed, symbolizing the indissoluble union of Christ and the church.

Protestantism recognizes only Baptism and Eucharist as established by Christ. The rest are considered rites, not sacraments. Each sacrament symbolizes a spiritual reality and is a means of communication with God. Prayer, confession, and fasting are also significant practices.

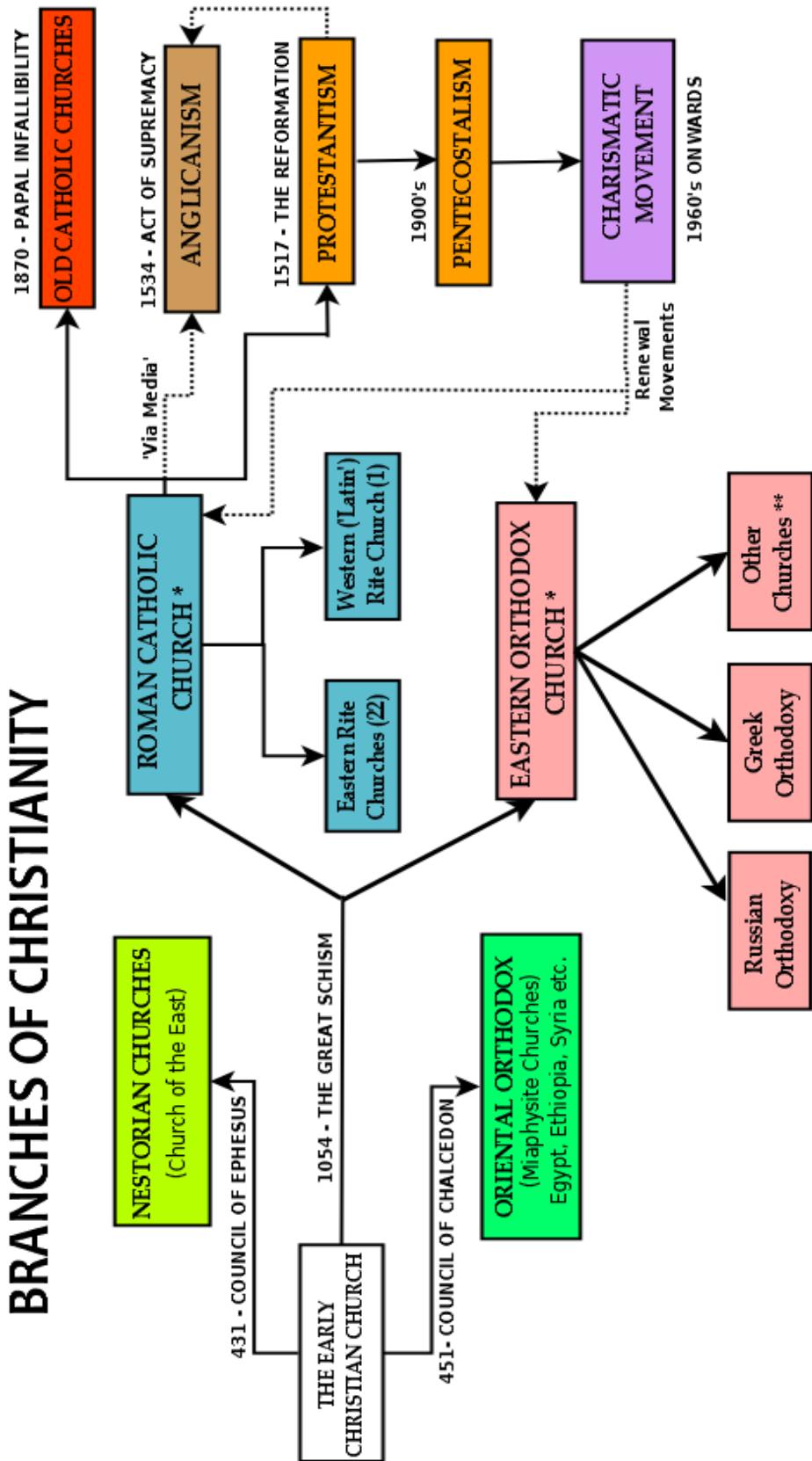
The main Christian holiday is Christmas (December, 25) - Celebrating the birth of Jesus). - in honor of the birth of Jesus Christ in Bethlehem. It symbolizes the coming of the Savior into the world, God's love and hope for humanity. Christmas tree decoration: setting up and decorating a Christmas tree is a symbol of life and rebirth. Creating nativity scenes using figurines of Mary, Joseph, baby Jesus, shepherds and wise men. Festive dinner: Families gather at a festive table, where they

serve traditional dishes such as turkey, goose or other regional treats. Exchanging gifts: Exchanging gifts symbolizes the gifts brought by the wise men to the infant Jesus, and also expresses love and care for loved ones. Christmas carols: Singing special songs and hymns glorifying the birth of Christ.

Easter (Celebrating Jesus' resurrection), symbolizing the resurrection of Jesus Christ after the crucifixion, the victory of life over death, the atonement of sins and the hope for eternal life. The celebration of Easter begins with attending church services, especially the night liturgy. Coloring Easter eggs symbolizes new life and resurrection. In some cultures, eggs are painted red, symbolizing the blood of Christ. Easter cakes, baking special sweet bread (kulich) and preparing cottage cheese Easter are an integral part of the holiday. Easter greeting: Believers exchange greetings: "Christ is risen!" - "Indeed, he is risen!". Good Friday - Commemorating Jesus' crucifixion. Pentecost - Celebrating the descent of the Holy Spirit on the disciples.

The main branches of Christianity. The schism in Christianity was due to a number of socio-political and economic factors, which later resulted in irreconcilable disputes on issues of religious dogma. Eastern Christianity developed in conditions of strong centralized power with a center in Byzantium. Thus, the clergy recognized the authority of the state power and supported it. The western part, on the contrary, consisted of fragmented principalities. The princes turned to the Western Christian Church to strengthen their power and relied on its authority.

## BRANCHES OF CHRISTIANITY

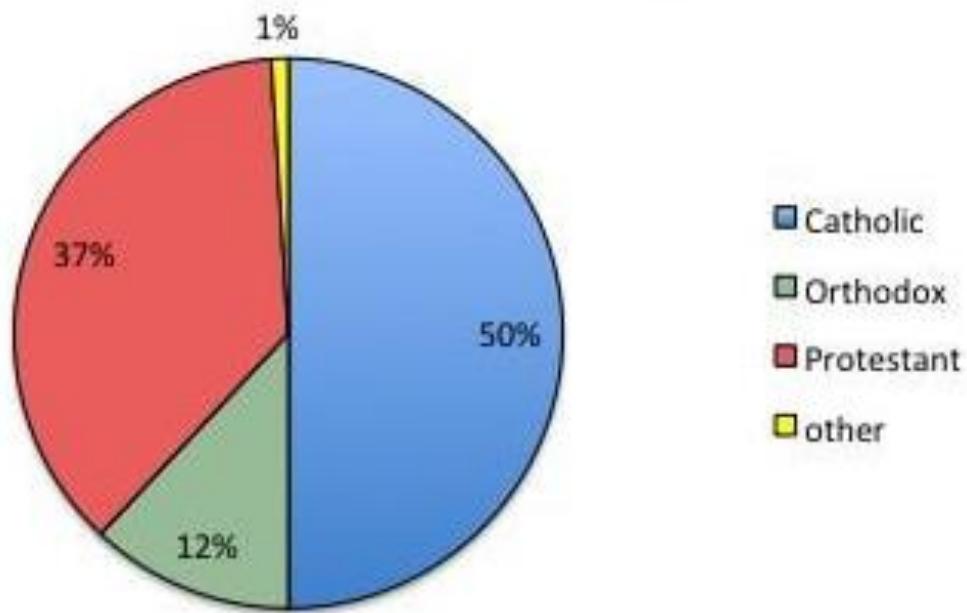


\* Both Eastern Orthodox and Roman Catholic Churches claim the title of the 'One True Church'.

\*\* There are several other autonomous and autocephalous churches within Eastern Orthodoxy.

In addition to the irreconcilable dogmatic disputes between Rome and Byzantium, territorial disputes arose in the 9th century. In 1054, the final split occurred. The center of Orthodoxy after the fall of Byzantium in 1453 was Russia, the countries of Eastern Europe, the Middle East and the Balkan Peninsula. Another major (along with Orthodoxy) direction in Christianity is Catholicism. It is predominantly widespread in Western, South-Western and Central and Eastern Europe, in the western regions of Ukraine and Belarus, in Latin America and the USA. Catholicism, as one of the directions of the Christian religion, recognizes its basic dogmas and rites, but has a number of features in doctrine, in worship, in organization. The head of the Catholic Church is the Pope. He defines doctrines on matters of faith and morality. Celibacy of the clergy prevents Catholic priests from marrying, and nuns from getting married. Monasticism occupies an important position in the Catholic Church. Christianity is divided into three major branches 1. Catholicism. Led by the Pope in Vatican City. Emphasizes tradition, sacraments, and the authority of the Church. 2. Orthodoxy. Found mainly in Eastern Europe and Russia. Characterized by its rich liturgical traditions and emphasis on icons. 3. Protestantism. Emerged in the 16th-century Reformation. Focuses on scripture alone (*sola scriptura*) and faith alone (*sola fide*). Includes denominations like Lutherans, Baptists, and Anglicans.

## Global Christianity



Protestantism is one of the largest branches of Christianity, which arose as a result of the Reformation (from Latin *Reformatio* - transformation, correction) in a number of European countries as a reaction to the processes that took place in medieval Catholicism and were interpreted by the reformers as a departure from evangelical ideals. In Germany, Professor Martin Luther (1483-1546) of the University of Wittenberg formulated and approved the basic provisions of the Protestant Church. In them, he also criticized the trade in indulgences, that is, the release from punishment for the sin of a Catholic at the expense of the "treasury of merits" accumulated by the church and the saints. Martin Luther questioned the power of prayer for the dead and the possibility of salvation by the merits of the saints, did not consider monasticism an ideal model of religious service. He believed that a direct connection between man and God is possible. Luther's protest was expressed in the fact that on October 31,

1517, he nailed 95 theses to the door of the Wittenberg Church, in which he outlined the points of reforming Catholicism. The main provisions of his teaching gave rise to one of the branches of Protestantism, Lutheranism. In one of the theses, Luther writes that repentance does not consist of just one confession before a priest. True repentance is a long process, not a one-time action. Following M. Luther, the German princes, the rulers of Denmark and Sweden carried out similar reforms and laid the foundation for Anglicanism.

The History of Christianity in Uzbekistan and the Present Time. Persecution of Christians in the Roman Empire and Christian missionaries played an important role in the spread of Nestorian Christianity in Central Asia. Christians who came from Byzantium, Syria, Palestine and Iran spread their culture, art and religious teachings in Central Asia. During the Russian Empire, the active spread of Orthodoxy in Uzbekistan began. Religious monuments of Christianity in Uzbekistan have been the subject of research by many historians, archaeologists and religious scholars. They also attract the attention of pilgrims from all over the world. Christianity arrived in Central Asia by the 4th century, brought by Nestorian missionaries from Persia. The Nestorian Church established communities along the Silk Road. During the Islamization of the region (7th-9th centuries), Christianity declined but persisted in small groups. Under the Russian Empire (19th century), Orthodox Christianity spread into Uzbekistan. During Soviet rule (20th century), religious practices were suppressed. Today, Christianity is a minority religion in Uzbekistan. The majority of Christians belong to the Russian Orthodox Church. There are also Catholic, Protestant.

## Key Takeaways

Christianity, as the world's largest religion, has played a central role in shaping history, culture, and philosophy for over two millennia. Originating in the 1st century CE in the Middle East, it is based on the life, teachings, death, and resurrection of Jesus Christ. With its core beliefs centered on the Trinity, salvation, and the authority of the Bible, Christianity has developed into numerous branches, including Catholicism, Eastern Orthodoxy, and Protestantism. Eastern Orthodox Church's History Eastern Orthodox Christianity has a long and complicated history intertwined with Catholicism and other non-Christian religions.



One of the main hubs of the eastern tradition was in Constantinople, especially when Emperor Justinian built the

Hagia Sophia Cathedral in the 5th century. Long before the official break or schism between the eastern and western churches in 1054, each side was developing different theological traditions based on geographic location. The eastern tradition was based largely on theologians or Church Fathers who followed Greek philosophical thought.

Beyond its theological foundations, Christianity has influenced global ethics, law, literature, and art, while also adapting to various cultural and historical contexts. The diversity of Christian traditions highlights the dynamic nature of religious belief and practice. Key rituals such as baptism, the Eucharist, and prayer reflect the deep spiritual and communal aspects of the faith.

For students of religious studies, Christianity offers a rich and complex field of inquiry. Studying its doctrines, historical development, and modern manifestations provides valuable insights into the intersections of religion, society, and politics. Moreover, understanding Christianity fosters interfaith dialogue and a broader comprehension of the religious landscape in a multicultural world.

### **Discussion Questions**

1. What factors contributed to Christianity becoming a world religion?
2. How do Christian doctrines and rituals shape believers' lives?
3. What are the key differences between Catholicism and Orthodoxy?
4. What are the key differences between Catholicism and Protestantism?

## References

1. Linda Woodhead. Christianity: A Very Short Introduction. Published: Oxford University Press, 2005. 184 p.
2. The Oxford Handbook of Early Christian Studies. Edited by Susan Ashbrook Harvey and David G. Hunter, 2008. 1048 p.
3. The Oxford Handbook of the Study of Religion. Edited by Michael Stausberg and Steven Engler, Oxford, 2016, 881 pages
4. Андросов В.П. Индо-тибетский буддизм. Энциклопедический словарь: Монография. М.: Российская академия наук. Институт востоковедения. 2011. С. 17, 42
5. Ю.Ф. Борунков, И.Н. Яблоков, К.И. Николаев и др. Основы религиоведения: Учебник. Под ред. И.Н. Яблокова. М.: Высшая школа, 1998. С.116–117; 146, 274.
6. Дервиш Р.А. Памятники истории, религии и культуры в Узбекистане. Т.: Ўқитувчи, 1994. 80 с.; Ибрагимов Э. Источники мировых религий: учебно-методич. пособие для студентов с русским языком обучения. Т.: ТИУ. 2011. 115 с.;
7. Ибрагимов Э. Краткое описание структуры Библии. / International Conference Europe, science and we. 2020 Praha, Czech Republic. Conference Proceedings ISBN 978-80-907845-0- 5. С. 53-56 DOI: [http://doi.org/10.37057/CH\\_2](http://doi.org/10.37057/CH_2)
8. Ртвеладзе Э.В. Великий шелковый путь. Энциклопедический справочник. Т.1999;
9. Ртвеладзе Э.В., Саидов А.Х., Абдуллаев Е.В. Очерки по истории цивилизации древнего Узбекистана: государственность и право. Т.: Адолат, 2000. 352 с.
10. Садовников О.К., Згурский Г.В. Новейший словарь религиоведения/ под ред. С.Н.Смоленского. Ростов н/Д.: Феникс, 2010. С. 407
11. Ставинский Б.Я. Судьбы буддизма с Средней Азии. По данным археологии. М., 1998 г.

### Tests №3

1. Christianity originated...
  - a) among the Jews in the 1st century BC in Palestine
  - b) among the Jews in the 1st century AD in Palestine, which was part of the Roman Empire
  - c) among the Romans in the 1st century AD
  - d) among Buddhists in the territory of the Kushan kingdom
2. Anointed One" is a literal translation, meaning...
  - A) the One who was anointed (consecrated) for a special mission
  - B) God the Father, God the Son, and God the Holy Spirit
  - C) the One God in three persons
  - D) true B, C,
3. Which religion is the largest in the world by the number of followers?
  - a) Buddhism
  - b) Islam
  - c) Christianity
  - d) Hinduism
4. Which region is considered the cradle of Christianity?
  - a) Europe
  - b) The Middle East
  - c) North Africa
  - d) America
5. How did Christianity spread throughout the world?
  - a) Conquests and military campaigns
  - b) Trade routes and diplomacy
  - c) Missionary activity and colonization
  - d) Only through the internet

6 Which Christian rite symbolizes a person's entry into the Church?

- a) Communion
- b) Baptism
- c) Marriage
- d) Anointing

7. Which holiday celebrates the resurrection of Jesus Christ?

- a) Christmas
- b) Epiphany
- c) Easter
- d) Annunciation

8 Who is the head of the Catholic Church?

- a) Patriarch
- b) Protestant pastor
- c) Dalai Lama
- d) Pope

9. What is the name of the direction of Christianity that arose in the 16th century as a result of the Reformation?

- a) Catholicism
- b) Protestantism
- c) Orthodoxy
- d) Nestorianism

10. In which region does Orthodox Christianity predominate?

- a) South America
- b) Eastern Europe
- c) Africa
- d) India

11. The basic ideas of M. Luther gave rise to...

- a) Lutheranism

- b) Anglicanism
- c) Calvinism
- d) Baptism

12. Which of the ancient Christian movements existed in Central Asia?

- a) Catholicism
- b) Nestorianism
- c) Calvinism
- d) Lutheranism

13 In which period did the active spread of Orthodoxy in Uzbekistan begin?

- a) In the era of Timur
- b) During the Russian Empire
- c) In the 7th century
- d) During the Golden Horde

14. Which Christian denomination is the most numerous in Uzbekistan today?

- a) Catholicism
- b) Orthodoxy
- c) Protestantism
- d) Armenian Apostolic Church

15. What is the name of the concept of one God in three persons (Father, Son and Holy Spirit)?

- a) Polytheism
- b) Deism
- c) Trinity
- d) Monotheism

## Essence of Islam

### ***Plan***

1. Sources of Islamic religion, dogmatic schools
2. Islamic schools of jurisprudence
3. The influence of Sufism on Eastern culture
4. The importance of Islamic values and Enlightenment in the Present era

### **Sources of Islamic religion: Genesis of Quranic Sciences.**

The Quran, the central religious text of Islam, is believed by Muslims to be the literal word of God revealed to Prophet Muhammad (peace be upon him). The process of understanding and interpreting the Quran gave rise to a complex and sophisticated body of knowledge known as the Quranic sciences ('Ulum al-Quran). These sciences encompass various disciplines dedicated to the study of the Quran's text, its meaning, its historical context, and its proper recitation. The very term "Quran" (from the Arabic *qara'a* meaning "to read" or "to recite") highlights its oral nature and the importance of its proper recitation. The Quran is divided into 114 chapters (Surahs) of varying lengths, and each Surah is further divided into verses (Ayahs). The arrangement of Surahs in the Quran is not chronological according to the order of revelation, but rather generally from longer to shorter Surahs. Understanding the chronological order of revelation (Asbab al-Nuzul) is crucial for proper interpretation, as it provides context for specific verses. The science of Asbab al-Nuzul investigates the circumstances surrounding the revelation of each verse, helping to clarify its meaning and application.

Another important aspect of Quranic studies is the science of Tafsir (exegesis or interpretation). Tafsir aims to explain the meaning of the Quranic verses, taking into account their linguistic, historical, and cultural context. Different schools of Tafsir have emerged throughout Islamic history, each with its own methodology and approach. Some schools focus on the literal meaning of the text, while others emphasize its symbolic or allegorical interpretations. The development of Tafsir has been a continuous process, with scholars building upon the work of their predecessors and refining the methods of interpretation. Notable early figures in Tafsir include Ibn Abbas and Mujahid. The collection and preservation of the Quranic text itself was a meticulous process. During the Prophet's lifetime, the Quran was memorized and written down on various materials.

After his death, Caliph Uthman oversaw the standardization of the Quranic text to ensure its uniformity and prevent any discrepancies. This standardized version, known as the *Mushaf*, became the authoritative text for all Muslims. The science of Quranic recitation (Tajwid) developed to ensure the proper pronunciation and melodious recitation of the Quran. Tajwid involves specific rules regarding the articulation of letters, the length of vowels, and the pauses and intonations used during recitation. Mastery of Tajwid is considered essential for those who wish to recite the Quran correctly and beautifully.

**The World of Hadith: Preservation and Authentication.** The Hadith, which are narrations about the Prophet Muhammad's (peace be upon him) sayings, actions, and approvals, form the second most important source of guidance for Muslims after the Quran. The term "Hadith" (meaning

“report” or “narration”) refers to a specific report about the Prophet. The collection and preservation of Hadith began during the Prophet's lifetime, with his companions memorizing and transmitting his teachings. After his death, these narrations were collected and compiled into various collections. However, not all Hadith are considered equally authentic. The science of Hadith (*Ulum al-Hadith*) developed to authenticate and classify Hadith narrations, ensuring their reliability and preventing the fabrication of false reports. This science involves a rigorous process of scrutinizing the chain of narrators (*Isnad*) for each Hadith, examining their character, memory, and reliability. The *Isnad* is the chain of narrators that connects the Hadith back to the Prophet. Scholars developed a complex system of evaluating the narrators, taking into account their trustworthiness, their knowledge, and their ability to accurately transmit information.

Hadith are classified into various categories based on their level of authenticity, including *Sahih* (highly reliable), *Hasan* (good), and *Da'if* (weak). *Sahih* Hadith are considered the most authentic and reliable, while *Da'if* Hadith are considered less reliable. There are also *Mawdu'* (fabricated) Hadith, which are considered completely unreliable. Six major collections of Hadith are considered particularly authoritative in Sunni Islam: *Sahih Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, *Sunan Tirmidhi*, *Sunan Nasa'i*, and *Sunan Ibn Majah*. These collections were compiled by eminent muhaddithun (Hadith scholars) who dedicated their lives to collecting, verifying, and classifying Hadith narrations. The development of Hadith studies in Uzbekistan has a rich history, with scholars from the region making significant contributions to the field. Imam Bukhari,

who was born in Bukhara, is considered one of the greatest muhaddithun of all time.

**Islamic schools of jurisprudence: Islamic Jurisprudence.** Fiqh, which is the science of Islamic jurisprudence, deals with the practical application of Islamic law to various aspects of life. It is derived from the Quran and Sunnah, the two primary sources of Islamic guidance. Fiqh aims to provide rulings on matters related to worship, ethics, family law, commercial law, and other areas of human activity. The development of Fiqh began during the early Islamic period, with scholars interpreting the Quran and Sunnah to derive legal rulings. Different schools of Islamic law (Madhahib) emerged, each with its own methodology and approach. The four major Sunni schools of law are Hanafi, Maliki, Shafi'i, and Hanbali.

These schools differ in their interpretations of the Quran and Sunnah and in their use of other sources of legal reasoning, such as *Ijma'* (consensus) and *Qiyas* (analogical or comparative reasoning). The Hanafi School, which is widely followed in Central Asia, emphasizes the use of *Ra'y* (personal opinion) and *Istihsan* (juristic preference) in legal reasoning. The Maliki School, which is prevalent in North Africa, places greater emphasis on the customs and practices of the people of Medina. The Shafi'i school, which is followed in Southeast Asia and parts of the Middle East, emphasizes the importance of the Sunnah as a source of legal guidance. The Hanbali School, which is followed in Saudi Arabia, is known for its strict adherence to the literal meaning of the Quran and Sunnah. The development of Fiqh has been a dynamic process, with scholars continuously engaging in legal reasoning and adapting Islamic law to changing social and economic conditions.

## Proofs of Usul Fiqh



### Usul Methods:

- Mafhum Mukhalafah
- Amar and Nahi
- al-Ta'arud Bain al-Adillah



### Zanni:

- Many interpretations
- Difference in opinion



### Maqasid Syariah

-Insert into the methods of usul



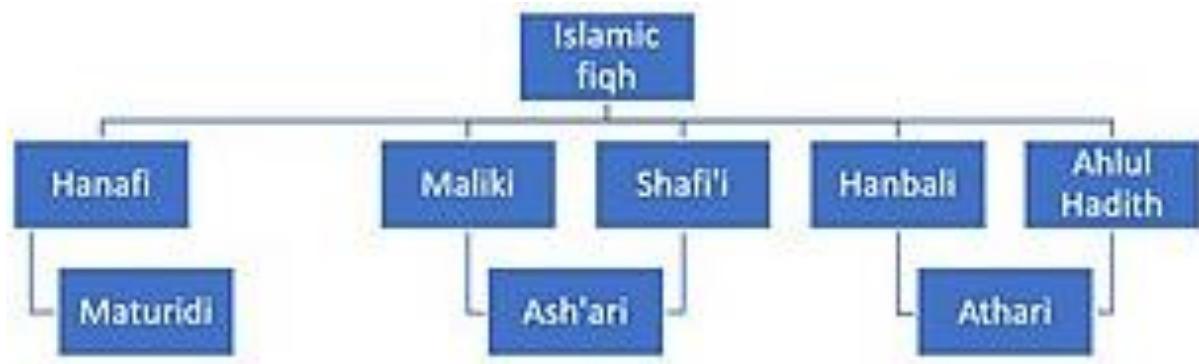
### Qat'i

- Making the methods of usul as  
Qat'i

## Dogmatic schools:

**Aqedah.** Aqedah, which refers to Islamic theology or creed, deals with the fundamental beliefs of Islam. It encompasses the articles of faith (Iman), including belief in God, angels, revealed books, prophets, the Day of Judgment, and divine decree. The

development of Aqeedah has been shaped by various theological schools and movements throughout Islamic history. The emergence of the Sunni and Shiite sects was one of the most significant developments in Islamic theological history. The division between Sunnis and Shiites originated from a dispute over the succession of leadership after the death of Prophet Muhammad. Sunnis believe that the leader of the Muslim community should be chosen from among the qualified members of the community, while Shiites believe that the leader should be a descendant of the Prophet's family, specifically Ali ibn Abi Talib. This difference in opinion on leadership had significant implications for other aspects of Islamic theology and jurisprudence. Over time, different theological schools emerged within both Sunni and Shiite Islam. Two prominent Sunni schools of thought are Maturism and Ash'arism. The Maturi School, which is influential in Central Asia, emphasizes the role of human reason in understanding divine attributes and actions. The Ash'ari school, which is more prevalent in other parts of the Muslim world, places greater emphasis on the limitations of human reason and the importance of divine revelation. Both schools, however, affirm the core beliefs of Sunni Islam. The philosophy of Kalam, which involves the use of rational arguments to defend Islamic beliefs and refute opposing views, played a significant role in the development of Islamic theology. Kalam scholars engaged in debates with philosophers and theologians from other traditions, contributing to the intellectual richness of Islamic civilization.



**Eschatology and Non-Traditional Beliefs** Eschatology, which is the study of the end times, forms an important part of Islamic theology. Muslims believe in a Day of Judgment when all people will be resurrected and judged by God for their actions. The righteous will enter Paradise (Jannah), while the wrongdoers will face punishment in Hell (Jahannam). Belief in the afterlife serves as a powerful motivator for righteous living and a reminder of divine justice. Alongside the mainstream Sunni and Shiite traditions, there have been various non-traditional religious movements throughout Islamic history. The Kharijites were an early Islamic sect that held radical views on leadership and the definition of a Muslim. The Mu'tazilites were a theological school that emphasized the role of human reason and free will. The Qarmatians were a Ismaili Shiite sect that established a revolutionary state in Bahrain. These non-traditional movements often challenged the established religious and political order and had a significant impact on Islamic history. Understanding these diverse religious currents is essential for gaining a complete picture of the intellectual and religious landscape of the Muslim world.

**The Maturidi and Ash'ari schools** represent two prominent theological traditions within Sunni Islam, offering distinct approaches to understanding the relationship between

divine attributes and human reason. The Maturidi school, founded by Abu Mansur al-Maturidi (d. 944 CE), emphasizes the role of human reason, within the framework of revelation, in comprehending God's attributes and actions. Maturidis believe that while revelation is the primary source of knowledge about God, human reason can and should be used to understand and interpret that revelation. They posit that certain moral principles can be known through reason alone, even without revelation. This emphasis on reason aligns with their view on human free will, which they affirm alongside God's all-encompassing knowledge. The Ash'ari school, founded by Abu al-Hasan al-Ash'ari (d. 935 CE), while also affirming the importance of revelation, places greater emphasis on the limitations of human reason in grasping divine attributes. Ash'aris argue that human reason alone cannot fully comprehend God's nature and that attempting to do so can lead to errors. They stress the absolute power and will of God, sometimes described as "kasb" (acquisition) to explain human actions. While acknowledging human agency, they emphasize that God is the ultimate creator of all actions. Despite these differences, both Maturidi and Ash'ari schools remain firmly within the Sunni tradition, upholding the core tenets of Islamic faith and acknowledging the Quran and Sunnah as the ultimate sources of authority. Their differing approaches to the interplay of reason and revelation have enriched Islamic theological discourse and contributed to a deeper understanding of the divine-human relationship.

**Imam Abu-Hamid al-Ghazzali** is unquestionably the greatest theologian of Islam and one of its noblest and most original thinkers. He was born in 1058 A.D. at Tus, where he died in

1111. He reproduced in his religious experience all the spiritual phases developed by Islam. Starting his religious life as orthodox, Al-Ghazzaliso turned Sufi, and when still under twenty he had broken with al the past. In 1091 he was appointed lecturer at the Nizamiyahir Baghdad, where he became a sceptic. Four year later he returned to Sufism after a terrific spiritual struggle that left him a physical wreck. Intellectualism had failed him. As a dervish he roamed from place-to-place enjoying peace of soul and acquiescence of mind. After about twelve years of retirement in various places, including two years of retreat in Syria and a holy pilgrimage, he returned to Baghdad to preach and teach. There he composed his masterpiece *lyhaUlum-id-Din* (the revivification of the sciences of religion).

The mysticism of this work vitalized the law its orthodoxy leavened the doctrine of Islam. In it and such other works of his as *Fatihat-al-Ulum*, *Tahafut of Falasifah*, *Iqtisad fi-al-Itiqad*, orthodox speculation reached its culminating point.

**The influence of Sufism on Eastern culture.** Below is a detailed overview of the influence of Sufism on Eastern culture, organized into key thematic areas:

*1. Historical Context and Spread:*

**A) Early Expansion:** Sufism emerged within the Islamic tradition as an internal spiritual movement emphasizing personal experience of the divine. Its spread throughout the Eastern regions - across Persia, Central Asia, South Asia, and the Ottoman Empire - facilitated cultural exchanges that enriched local spiritual practices and artistic expressions;

**B) Syncretism with Local Traditions:** As Sufi missionaries traveled, they often encountered and integrated local religious

and cultural practices. This fusion led to the development of unique regional Sufi traditions that blended Islamic mysticism with indigenous beliefs, such as the Bhakti movement in India.

### *2. Literary and Poetic Influence:*

**A)** Persian Poetry and Literature: Sufism profoundly shaped Persian literature. Poets like Rumi, Hafez, and Attar used allegorical language and mystical symbolism to explore themes of divine love, longing, and the search for truth. Their works not only became central to Islamic literature but also influenced Eastern literary traditions beyond the Islamic world;

**B)** Symbolism and Metaphor: Sufi literature often uses metaphors such as the lover and the beloved to represent the soul's journey towards union with the divine. This poetic language resonated deeply with Eastern audiences and helped establish a shared vocabulary for discussing spirituality.

### *3. Artistic and Musical Contributions:*

**A)** Music and Dance: Sufi practices include ritualized forms of music and dance - such as the qawwali in South Asia and the whirling dervishes of the Mevlevi order in Turkey - which have become integral to the cultural identity of many Eastern societies. These performances not only serve as acts of devotion but also as expressions of communal identity and artistic creativity;

**B)** Visual Arts and Architecture: Sufi influence is evident in the construction of shrines, mausoleums, and dervish lodges, which often feature intricate calligraphy, geometric patterns, and symbolic motifs. These architectural forms have enriched Eastern aesthetics and continue to serve as cultural landmarks.

### *4. Philosophical and Spiritual Impact:*

**A)** Concepts of Divine Love and Inner Transformation: Central to Sufi thought is the idea that the ultimate goal is to

experience a direct, personal connection with God through love, self-purification, and the annihilation of the ego. This philosophy has inspired Eastern thinkers and spiritual practitioners to explore introspective paths and alternative methods of spiritual realization;

**B) Influence on Educational and Spiritual Practices:** Sufism has shaped the way spiritual education is approached in Eastern societies. The structured progression—from following Islamic law (Sharia) to entering the mystical path (Tariqa) and ultimately reaching divine truth (Haqiqa and Ma'rifa) – offers a model for personal transformation that many Eastern cultural traditions have embraced.

### **5. Socio-Cultural Integration:**

**A) Community and Social Services:** Sufi orders often emphasize community cohesion, charitable works, and social justice. In many Eastern societies, Sufi institutions have historically provided social services such as education, healthcare, and support for the marginalized, thus playing an important role in the social fabric;

**B) Interfaith Dialogue:** The universal themes of love, compassion, and inner peace in Sufi teachings have encouraged dialogue between different religious and cultural groups in the East. This has helped foster mutual understanding and tolerance among diverse communities.

### **Key Takeaways**

Islam possesses a rich and diverse intellectual tradition encompassing Quranic sciences, Hadith studies, Islamic jurisprudence, and Islamic theology.

Various schools of thought emerged within these disciplines, each with its own methodology and approach, contributing to a deeper understanding of Islamic teachings.

The development of these disciplines has been a continuous process, with scholars building upon the work of their predecessors and adapting Islamic knowledge to changing conditions.

Sufism's influence on Eastern culture is multifaceted – encompassing literature, art, music, philosophy, and social practices. By offering a rich framework for understanding the divine through personal experience and inner transformation, Sufism has left an enduring legacy that continues to shape the spiritual and cultural landscapes of Eastern societies.

Its integration with local traditions and its universal appeal have made Sufism a bridge between different cultural and religious worlds, highlighting the enduring power of mystical thought in enriching human experience.

## References

1. Esposito, John L. – Islam: The Straight Path (Oxford University Press, 5th ed., 2021).
2. Esposito, John L. (Ed.) – The Oxford Handbook of Islam and Politics (Oxford University Press, 2016)
3. Brown, Daniel W. – A New Introduction to Islam (Wiley-Blackwell, 3rd ed., 2017).
4. Ruthven, Malise – Islam: A Very Short Introduction (Oxford University Press, 2nd ed., 2012)
5. Lapidus, Ira M. – A History of Islamic Societies (Cambridge University Press, 3rd ed., 2014)

6. Berkey, Jonathan P. – The Formation of Islam: Religion and Society in the Near East, 600–1800 (Cambridge University Press, 2003)
7. Hodgson, Marshall G. S. – The Venture of Islam: Conscience and History in a World Civilization (University of Chicago Press, 3 vols., 1974)
8. Rahman, Fazlur – Islam (University of Chicago Press, 2nd ed., 2002)
9. Hallaq, Wael B. – An Introduction to Islamic Law (Cambridge University Press, 2009)
10. Winter, Timothy (Ed.) – The Cambridge Companion to Classical Islamic Theology (Cambridge University Press, 2008)
11. Safi, Omid (Ed.) – Progressive Muslims: On Justice, Gender, and Pluralism (Oneworld, 2003).

#### **Test №4**

1. Ulum al-Quran refers to:
  - a) The science of Hadith authentication.
  - b) The science of Islamic jurisprudence.
  - c) The sciences related to the study of the Quran.
  - d) Islamic theology.
2. Asbab al-Nuzul is crucial for Quranic interpretation because it:
  - a) Explains the grammatical structure of the Quran.
  - b) Provides the historical context for specific verses.
  - c) Classifies the verses into different categories.
  - d) Establishes the chronological order of the Surahs.
3. Tafsir aims to:
  - a) Explain the meaning of the Quranic verses.
  - b) Authenticate Hadith narrations.
  - c) Derive legal rulings.

d) Define the articles of faith.

4. The Mushaf refers to:

a) A collection of Hadith.

b) The standardized version of the Quranic text.

c) A commentary on the Quran.

d) A manual of Islamic jurisprudence.

5. Tajwid is concerned with:

a) The interpretation of the Quran.

b) The proper recitation of the Quran.

c) The collection of Hadith.

d) The development of Islamic law.

6. Hadith are:

a) The literal words of God.

b) Narrations about the Prophet Muhammad's sayings, actions, and approvals.

c) Interpretations of the Quran by scholars.

d) Legal rulings derived from the Quran and Sunnah.

7. The Isnad is:

a) The chain of narrators in a Hadith.

b) The text of the Hadith.

c) The classification of the Hadith.

d) The meaning of the Hadith.

8. Which of the following is NOT a level of Hadith authenticity?

a) Sahih

b) Hasan

c) Da'if

d) Mutawatir

9. Which of the following is NOT a major Sunni school of law (Madhab)?

- a) Hanafi
- b) Maliki
- c) Shafi'i
- d) Ja'fari

10. Fiqh deals with:

- a) The fundamental beliefs of Islam.
- b) The practical application of Islamic law.
- c) The interpretation of the Quran.
- d) The authentication of Hadith.

11. Aqeedah refers to:

- a) Islamic jurisprudence.
- b) Islamic theology or creed.
- c) The science of Hadith.
- d) The interpretation of the Quran.

12. The division between Sunni and Shiite Muslims originated from a dispute over:

- a) The interpretation of the Quran.
- b) The succession of leadership after the Prophet's death.
- c) The validity of Hadith.
- d) The nature of God.

13. The Maturidi school emphasizes:

- a) The limitations of human reason.
- b) The role of human reason within the framework of revelation.
- c) The importance of divine revelation only.
- d) The absolute power and will of God.

14. Eschatology deals with:

- a) The articles of faith.
- b) The end times and the afterlife.
- c) Islamic law.

d) The interpretation of the Quran.

15. Which of the following is considered a non-traditional Islamic movement?

- a) Hanafi School
- b) Ash'ari School
- c) Mu'tazilites
- d) Maturidi School

## **Religion in Cyberspace. Religious Tolerance**

### ***Plan***

1. Essence of the concepts of cyberspace
2. Concept of Media Content
3. The initiative of the President of the Republic of Uzbekistan Shavkat Mirziyoyev, forwarded at the 72nd session of the UN General Assembly in September 2017, in New York.

The global internet network and religious media content within mass media outlets, while contributing significantly to the development of culture and enlightenment, also produce negative consequences. The increasing influence of online mass media and their pivotal role in shaping specific concepts underscore the critical importance of content analysis of media content. Currently, numerous scientific research centers worldwide are conducting investigations related to the characteristics, statistical analyses, and content analyses of media content within the process of globalization. The fact that studies on religious media content are being carried out within the fields of religious studies, psychology, sociology, history, and jurisprudence indicates its broad interdisciplinary scope and the necessity for a modern syncretic approach. The concepts of "Internet and Religion", "Digital Religion", and "Media and Religion" are of current importance for the scientific conceptual study of religious media content due to their impact on the socio-cultural and religious lives of the world's population.

Following the emergence of the computer and the internet into the world's view, the opportunity for individuals to easily

locate sought-after information through cyberspace was also created. Materials being disseminated within the virtual realm no longer retained the status of mere information, but rather acquired the designation of media content.

Since the mid-1990s, religion has been successfully exploring cyberspace and filling it with religious media content. The concept of media content entered the scientific circulation at the end of the 20th century and means the content of materials transmitted by mass media and the Internet. Its main forms are: a) audio communication (radio, podcasts), i.e. based on auditory perception; b) visual (photo) and dynamic (video); c) kinaesthetic (communication through movements, facial expressions, postings and feedback); d) digital (electronic exchange of information, data or messages, e.g. postings in social networks, Internet media).

Websites of radical religious organizations often become a platform for discussions that sow interreligious hostility. Knowledge of religions serves as a preventive measure against poisoning the minds of young people with extremist ideas. The issues of strengthening the ideological immunity of young people are closely related to the task of building the independent thinking skills of Uzbek students, most of whom are regular users of the Internet, which is actively used to spread religious teachings. (The Uzbek Law. On Freedom of Conscience and Religious Organizations new edition, July 5, 2021) states that it is necessary to prevent the spread in society of ideas and opinions that contribute to the violation of interconfessional harmony and religious tolerance, and incite violence and arbitrariness on religious grounds. For this purpose, a state religious expertise is being conducted.

The science of the medieval East has accumulated solid experience in the study of religion, which plays an important role in the training of religious scholars and a wide range of specialists in the social and humanitarian fields. Covering the contribution of our great ancestors to world civilization, to the development of religious doctrines and secular sciences with modern methods and means contributes to the education of respect for national and religious values. Religion allows the believer to meet spiritual needs, neutral to the faith gives the opportunity to unite its cultural values, allowing to feel the unity of the peoples of the country, region.

The development of the national culture of our country is closely connected with the urgent task of reviving and preserving the values of Islam. At the same time, a sign of a highly developed culture is a tolerant attitude of society towards representatives of other cultures and religions. The idea of tolerance helps to unite all members of society (believers, representatives of other religions, atheists) for joint efforts to fulfill state tasks and public goals.

The adoption of the resolution became the practical implementation of the initiative of the President of the Republic of Uzbekistan Shavkat Mirziyoyev, forwarded at the 72nd session of the UN General Assembly in September 2017, in New York.

Addressing the 72nd session of the UN General Assembly, the President of Uzbekistan noted that the main goal of the resolution proposed by Uzbekistan is "ensuring universal access to education, eliminating illiteracy and ignorance". The document is intended to "promote the establishment of tolerance and mutual respect, ensuring religious freedom,

protection of the rights of believers, and prevention of their discrimination".

In order to implement this initiative, the Ministry of Foreign Affairs of the Republic of Uzbekistan, together with other agencies, carried out purposeful work on development of the text of the draft resolution and its coordination with all member states of the United Nations.

According to Uzbekistan Permanent Mission to the United Nations in New York, following the results of numerous and comprehensive negotiations with the UN member states on the draft of this document, on December 12, the initiative of the President of Uzbekistan was put into practice. During the plenary session of the UN General Assembly, the resolution "Enlightenment and religious tolerance" was adopted.

It is noteworthy that the resolution was not only unanimously supported by all UN member states, but was also co-authored by more than 50 countries of North and Latin America, Asia, Africa and other continents, which indicates high recognition by the international community of the urgency and timeliness of the initiative of the leader of Uzbekistan. Among the co-authors there are such countries as Azerbaijan, Algeria, Bahrain, Belarus, Ghana, Egypt, India, Kazakhstan, Canada, Qatar, Kyrgyzstan, Lebanon, Morocco, United Arab Emirates, Oman, Pakistan, the Republic of Korea, Russia, Saudi Arabia, Singapore, Sudan, Tajikistan, Thailand, Tunisia, Turkmenistan, Philippines, Japan, and others.

The resolution adopted at the initiative of Uzbekistan emphasizes the important role of promoting enlightenment, as well as recognizes the importance of integration, mutual respect, protection of human rights, tolerance and mutual

understanding in the name of strengthening security and peace in the world.

The document welcomes all international, regional and national initiatives aimed at promoting religious, intercultural and interfaith harmony and combating discrimination against individuals based on religion or belief.

It is noteworthy that the document calls on all member states to intensify efforts for protecting and promoting the freedom of thought, conscience and religion or belief, and in this regard:

- a) to promote, through education and other means of mutual understanding, tolerance, non-discrimination and respect in all matters related to freedom of religion or belief, promote in society knowledge of diversity of religions and beliefs, history, traditions, languages and cultures of various religious minorities, existing within their jurisdiction;
- b) to support various types of intercultural interaction and peacemaking at the national and international levels;
- c) to support scientific-research activities.

It should be noted that the goals and provisions of the adopted resolution are fully consistent with the fundamental documents adopted within the framework of the UN, including the UN Charter, the Universal Declaration of Human Rights, the Sustainable Development Goals until 2030, the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief, as well as provisions of the traditional UN General Assembly resolutions on this theme.

At the same time, in the resolution adopted by the UN General Assembly, member states are proposed to implement appropriate communication strategies, such as large-scale propaganda in national and international mass media, on the

Internet, and disseminate enlightenment information about tolerance, non-violence and freedom of religion or belief.

It should be emphasized that the document calls for intensifying international efforts on promoting global dialogue in order to promote a culture of tolerance and peace at all levels, based on respect for human rights and diversity of religions and beliefs.

In addition, the resolution recognizes the key role of UNESCO in promoting peace and security in the world by expanding cooperation between nations through education, science and culture.

Delegations of Kuwait, United Arab Emirates, Morocco, Oman, Azerbaijan, Panama, the European Union, and a number of other countries spoke in support of the resolution of Uzbekistan at the meeting of the UN General Assembly, who thanked the Uzbek side for initiating such an important and timely document, as well as being open during informal consultations in coordination of its text.

The unanimous adoption of this resolution of the UN General Assembly is a vivid expression and indicator of the full support by the international community of a consistent, deeply thought-out strategy of the President of Uzbekistan aimed at strengthening the atmosphere of cooperation, mutual respect and solidarity of representatives of different nationalities and religions, supporting and maintaining interfaith, inter-ethnic and intercultural dialogue, ensuring peace and harmony in Uzbekistan.

*The following topics are recommended for the workshop sessions:*

1. Religion in Cyberspace.

2. Socio-political danger of missionarism and proselytism
3. History of religious fanaticism, extremism, fundamentalism and terrorism and the current threat to security
4. Religious organizations operating in Uzbekistan
5. The history of the activities of international religious organizations and their importance in achieving the goals of sustainable development
6. The importance of ensuring the balance of secular and religious knowledge

## **References**

1. Pikkat K. Promoting peace through inter-cultural and religious dialogue. /Intern. scient. -pract.conf. of Tashkent Islamic University jointly with the UNESCO Representative in Uzbekistan and Committee of the Religion affairs under the Cabinet of Ministers of the Republic of Uzbekistan: "Interconfessional dialogue and religious tolerance-guarantee of stability in society."
2. Wegmarshaus G.-R. The idea of tolerance.// Mat. Of Intern. scient.-pract.conf. of Tashkent Islamic University: "Interconfessional dialogue and religious tolerance-guarantee of stability in society". T.: TIU, 2014. Pp.146-149.
3. Tulemetova G., Alimova M. European experience in supporting of religious tolerance. (Diniy bag'rikenglikni qo'llab-quvvatlashda Yevropa tajribasi)./ TIU Ilmiy-tahliliy axborot, 2017, N 4.- ISSN 2181-7308. B.37-40
4. Abduraimova Sh. Raqamli asr davrida konfessiyalararo totuvlikni ta'minlash: islom.uz sayti mediakontentlarida bag'rikenglik masalalari. - Sharq mash'ali, №4, 2024. B. 174.

5. Кремер Г. Государство и религия в современном исламском мире: вступительные замечания. Светскость и религия в мусульманских странах: поиск рационального соотношения. Под ред. З.И. Мунавварова и Р.Й. Крумм. С. 16 – 22. Т. 2005
6. Кушаев У. Особенности религиозной культуры в правовом государстве/ Религия – наука – общество: проблемы и перспективы взаимодействия: III Междунар. науч.-практ. конф., ноябрь 2013г. “Sociosfera-CZ». С. 109– 111.
7. Тулеметова Г. Влияние религиозного фактора на характер межэтнических отношений. Ўзбекистон – бағрикенг диёр. Т.: Ўзбекистон, 2007. С. 107–112.
8. Тулеметова Г. Актуальные вопросы деятельности легитимных сайтов исламских организаций в киберпространстве. /Сборник “Кибербезопасность и противодействие кибертерроризму и экстремизму в странах Центральной Азии на современном этапе”: результаты, проблемы и перспективы. Т. “Niso Poligraf”, 2020. С. 21–34
9. [https://www.un.int/uzbekistan/news/initiative-president-uzbekistan-unanimously-supported-international-community\]](https://www.un.int/uzbekistan/news/initiative-president-uzbekistan-unanimously-supported-international-community).

## Directory

1.	<b>The Absolute</b>	Ultimate reality conceived of as an all-embracing, single principle. Some thinkers have identified this principle with God; others have believed in the Absolute but not in God; others have not believed in either. The philosopher most closely associated with the idea is Georg Hegel.
2.	<b>Apologetics</b>	Apologetics has traditionally been linked to Christianity, Judaism, and one strand of the ancient Greek rhetorical tradition. In scholarly parlance the notion designates ancient Jewish and Christian works formally addressed to an external audience and undertaken in defense of the authors' worldviews as responses to external accusations having been made against them by non-Jewish and non-Christian authors of the Greco-Roman world. The phenomenon, however, has greater prevalence. From a comparative perspective it designates a wide array of works and strategies within any religious tradition which are produced as a defense of one's own tradition against real or imagined threats stemming from rival worldviews. Anders Klostergaard Petersen in <i>Vocabulary for the Study of Religion Online</i> .
3.	<b>Argument</b>	A process of reasoning in logic that purports to show its conclusion to be true.
4.	<b>Asceticism</b>	In the study of religion asceticism normally refers to religiously motivated practices of renunciation, discipline, and bodily self-restraint, often combined into a specific arrangement that forms a lifestyle within a religious tradition, and to the underlying ideology. The article discusses substantive and functional definitions of asceticism, its role in theories of culture and religion, the religious contexts in which asceticism

		has been studied, and major areas of interest in asceticism studies: ascetic practice, asceticism in society, and asceticism and gender. Oliver Freibergerin Vocabulary for the Study of Religion Online.
5.	<b>Baptism</b>	The word “baptism” comes from the Greek word for washing. Baptism can be by immersion (in ritual bath or flowing water), affusion (pouring water over head), or aspersion (sprinkling). Baptism is a ceremony of initiation. It involves washing, usually with water. In the West it is most commonly associated with Christianity. Yet it is found widely. In some traditions it functions as a naming ceremony. It has taken on many connotations, including physical purification, immortal life, spiritual purification, atonement for past sins, unification with a community, unification with a deity, divine pardon, the dawning of a new era, resurrection, dying and rising, sanctification, and the womb. Baptism is often a prerequisite for other rituals. Theodore Vial in Vocabulary for the Study of Religion Online.
6.	<b>Belief(s)</b>	Beliefs seem to be a conspicuous element of religion, but what does it mean to believe anything, not just something religious? After presenting the characterization of belief as a specific propositional attitude, this article considers two distinct accounts of belief: representationalism and dispositionalism. The differences between religious beliefs and “ordinary” beliefs are then outlined, and issues concerning the nature and justification of religious belief are addressed. Finally, there is a consideration of debates over the definition of religion and over the place of belief in the

		definition. Brian Clack in Vocabulary for the Study of Religion Online.
7.	<b>Calendar and New Year</b>	This entry sets out the different principles by which calendars are governed, giving examples of lunar and solar calendars and a history of the current international Gregorian calendar. The entry also examines dating systems, the points at which for that and other purposes years are taken to begin, and the observation of the New Year as a festival. Leofranc Holford-Strevens in Vocabulary for the Study of Religion Online.
8.	<b>Category</b>	The broadest class or group into which things can be divided. Aristotle and Immanuel Kant both tried to provide a complete list of categories.
9.	<b>Concept</b>	A thought or idea; the meaning of a word or term.
10.	<b>Charisma</b>	Starting with Max Weber's ideal type of charismatic authority and the place of charisma in his historical sociology of religion, this article follows developments of the concept as a universal strand of all religious and political traditions. These developments re-balance Weber's focus on the leader's personal quality by dwelling on the follower-leader relationship and bringing into view the sociological and historical characteristics and conditions of charisma. There are three sections. The first on utopian traditions expounds some key studies that broaden Weber's sociology of religion and are no longer limited by his project of finding the preconditions of rational action. The second on routines of charisma seeks answers in recent studies of charisma to the question of whether and how charismatic renewal can be dispersed in space and continued over time. The concluding section is on modern conditions of charisma and finding that modernity produces at once enlivening and deadening conditions. In

		these conditions, which are those in which Weber first developed the concept as a hope for political creativity, we can also find the negative, defensive creativity of reactionary charisma. Stephan Feuchtwang in Vocabulary for the Study of Religion Online
11.	<b>Dogma</b>	is the statement by the highest religious institution of the position of a creed as absolute truth.
12.	<b>Dogmatics</b>	is a set of religious statements - canons. The canon includes: a) more or less organized doctrine about god (gods), the world, nature, society, man; b) ritual prescriptions
13.	<b>AL-KINDI 801-873 ce</b>	<p>The Iraqi polymath Al-Kindi was one of the first Islamic scholars to introduce ancient Greek ideas to the Islamic world. He worked at Baghdad's House of Wisdom, where he supervised the translation of the great Classical texts into Arabic.</p> <p>He wrote extensively on a variety of subjects, most notably psychology and cosmology, mixing his own Neo-Platonist approach with the authority of Aristotelian argument.</p> <p>He had a special interest in the compatibility of philosophy and Islamic theology, and many of his works are concerned with the nature of God and the human soul, as well as prophetic knowledge.</p> <p>See also: Al-Farabi 332 Avicenna 76-79 Averroes 82-83</p>
14.	<b>AL-FARABI c.872-950 ce</b>	<p>It is disputed whether Al-Farabi was born in what is now Iran or in Kazakhstan, but it is certain that he arrived in Baghdad in 901, where he spent much of his life.</p> <p>Although a Neo-Platonist, he was also highly influenced by Aristotle and wrote commentaries on his work, as well as on other subjects, including medicine, science, and music. He regarded</p>

		<p>philosophy as a calling conferred by Allah and as the only route to true knowledge.</p> <p>In this life, he said, philosophers have a duty to guide people in all matters of daily life; his book <i>The Ideas of the Citizens of the Virtuous City</i> describes a Platonic utopia ruled by philosopher prophets.</p> <p>See also: Aristotle 56-63 Avicenna 76-79 Averroes 82-83</p>
15.	<b>AL-GHAZALI</b> <b>c.1058—1111</b>	<p>Born what is now Iran, Al-Ghazali was head of the prestigious Nizamiyyah school in Baghdad from 1092 to 1096, when he wrote <i>The Opinions of the Philosophers</i>, which explains the Neo-Platonist and Aristotelian views of Islamic scholars. His lectures brought him great respect and wealth, but after concluding that truth comes from faith and mystical practices, and not from philosophy, he abandoned his teaching post and possessions to become a wandering Sufi preacher.</p> <p>He came to believe that all causal links between events were only made possible by the will of God.</p> <p>See also: Aristotle 56-63 Avicenna 76-79 Averroes 82-83 Moses Maimonides 84-85</p>
16.	<b>IBN BAJJA</b> <b>c.1095-1138</b>	<p>A political advisor, poet, scientist, and philosopher, Ibn Bajja was one of the great thinkers of Moorish Spain. Born in Saragossa, he used the ideas of Plato and Aristotle in his treatises, and influenced Averroes. He set out to show the compatibility between reason and faith, stating that the path to true knowledge, and therefore enlightenment and a link with the divine, came only from thinking and acting rationally. But, Ibn Bajja warned, each individual must make their own journey to enlightenment.</p>

		<p>If the enlightened attempt to pass their wisdom directly to others, they place themselves at risk of contamination by the ignorant.</p> <p>See also: Plato 50-55 Aristotle 56-63 * Averroes 82-83</p>
17.	<b>Ethics</b>	A branch of philosophy and religious studies that is concerned with questions about how we should live, and therefore about the nature of right and wrong, good and bad, ought and ought not, duty, and other such concepts.
18.	Esotericism	Esotericism, a category encompassing a diverse range of religious traditions that are typically included together because of their shared cultural marginality or their focus on imparting teachings to a select group.
19.	<b>Fiqh</b>	The science of Islamic jurisprudence, deals with the practical application of Islamic law to various aspects of life.
20.	<b>Mysticism</b>	Intuitive knowledge that transcends the natural world.
21.	<b>Vedic religion.</b>	Vedic religion belongs to the oldest religions of Indo-Aryan tribes, which became the basis of many pagan cults in the III millennium BC
22.	<b>Osiris</b>	The God of death, the ruler of the underworld in Ancient Egyptian religion one of the most revered gods, representing the dying and resurrecting nature.
23.	<b>Phenomenology of religion</b>	The phenomenology of religion concerns the experiential aspect of religion, describing religious phenomena in terms consistent with the orientation of worshippers. It views religion as made up of different components, and studies these components across religious traditions in order to gain some understanding of them.
24.	<b>Psychology of religion</b>	The psychology of religion is that area within general scientific psychology whose goal is the

		understanding of the processes that mediate human religiousness in all its variations. Psychology of religion takes into consideration behaviors and attitudes a person or a group define as religious, because they are connected with faith in a supernatural being or with a view of life which does not exclude the sacred dimension and seeks to understand its motivational factors.
25.	<b>Religion</b>	<ol style="list-style-type: none"> <li>1. A religion is a set of beliefs, perceptions, traditions and appropriate behavior, performance of cults based on belief in god(s), supernatural and other forms of supreme existence. Religion is a worldview, worldview, psychology and behavior of people conditioned by faith.</li> <li>2. A religion is the belief in and worship of a god or gods, or any such system of belief and worship</li> </ol>
26.	<b>Tolerance</b>	<ol style="list-style-type: none"> <li>1. the ability or willingness to tolerate the existence of opinions or behaviour that one dislikes or disagrees with.</li> <li>2. the capacity to endure continued subjection to something such as a drug or environmental conditions without adverse reaction.</li> </ol>
27.	<b><i>Yoga</i></b>	(Sanskrit, lit. “way”, “unity”, “strengthening”, etc.) is a complex of special techniques and exercises for purification of the body and consciousness in order to achieve spiritual growth

## **Answers to tests**

### **Answers to test №1**

1c; 2b; 3b; 4b; 5b; 6a; 7b; 8b; 9b; 10b; 11b; 12c; 13b; 14b; 15b; 16c; 17b; 18c; 19; 20; 21; 22c; 23b; 24c; 25a.

### **Answers to test №2**

1c; 2a; 3d; 4c; 5d; 6a; 7a; 8d; 9a; 10d; 11a; 12d; 13c; 14b; 15b; 16d; 17d; 18c; 19c; 20d; 21d; 22a; 23b; 24c; 25a; 26c; 27d; 28d; 29c; 30d.

### **Answers to test №3**

1b; 2a; 3c; 4b; 5c; 6b; 7c; 8d; 9b; 10b; 11a; 12b; 13b; 14b; 15c.

### **Answers to test №4**

1c; 2b; 3a; 4b; 5b; 6b; 7a; 8d; 9d; 10b; 11b; 12b; 13b; 14b; 15c.

## Contents

Introduction .....	4
Preface .....	7
Outline .....	9
BASIC OF SCHEMES .....	13
SUBJECT, AIM AND OBJECTIVES OF RELIGIOUS STUDIES .....	13
NATIONAL RELIGIONS .....	36
MAIN IDEAS OF BUDDHISM .....	61
THE FOUR NOBLE TRUTHS .....	61
MAIN IDEAS OF CHRISTIANITY .....	86
ESSENCE OF ISLAM .....	100
RELIGION IN CYBERSPACE. RELIGIOUS TOLERANCE .....	116
Directory .....	124
Answers to tests .....	131

Tulemetova G.T., Mirzayeva Sh.R., Abduraimova Sh.A.

# **RELIGIOUS STUDIES**

## **HANDBOOK**

*for all non-specialist students*

*Editor: Abduraimova Sh.*

*Designer: Rakhmatov U.K.*

Certificate #212405. 25.01.2024.

“BEST-PUBLISH” publishing house

Publication was allowed on 18.07.2025. Format 60x84  $\frac{1}{16}$ .

Times typeface. 40 copies. Order 68.

100000, Tashkent city, Oktepa Street, 49.

Tel.: +998 97 755-99-07; +998 94 673-99-07.

email: best-publish2024@gmail.com