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doctor of chemistry, professor, academician of NAS RK

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Abuov Amrekul

Akismet Yassawi International Kazakh-Turkish University, Turkestan, Kazakhstan.

E-mail: naukakaz@mail.ru**ISLAM IN SPIRITUAL AND RELIGIOUS GLOBALIZATION:
PERFORMANCE AND PLACE IN THE WORLD**

Abstract. The rise of religiosity and religious warfare today should alert us to an indisputable fact: when a state does not respond to people's basic needs, rights and beliefs, the citizens of these states seek help and security from other similar options. The two leading indicators of a sovereign state are religious and cultural similarities in times of crisis, which appear, first of all, in two powerful forces - Islamism and ethnicity. However, despite their profound authenticity and “eternal” proof, of course, neither religion nor any other similarity can replace a reliable system of government. In today's urbanized and globalized Muslim world, religious and cultural similarities cannot take their rightful place apart from the role of the state.

In a complex and rapidly changing worldview, world religions play a dual and contradictory role: on the one hand, they are a kind of catalyst for extremism, violence and political vulgarity, on the other hand, they characterize the defining concepts of morality and behavior, justice, harmony, equality and charity. gives. If the modern state performs its function effectively and fairly, religion will tend to retreat to certain spheres of society as late as possible. On the contrary, people experience the fear of internal violence, they see religion as the last resort, and they turn to the restoration of justice and hope for a brighter future.

Key words: Islam, spiritual, religious, globalization, performance, in the world.

Introduction. One of the common cultural values for mankind is religion. Religion is very important in the cultural space. Therefore, Islam is also an integral part of world culture.

Islam is one of the unique sources of spiritual origin for the culture of the Kazakh nation. The Muslim point of view has a special place in the culture of the Kazakh people. The values of the Muslim point of view are intertwined with the traditions of the Kazakh people and, in many cases, have a national character.

The XXI century is a time of intersection of cultures, dialogue of cultures, intersection of cultures, integration of cultures, struggle of cultures. It is true that there is a public opinion that the future of civilization depends on the understanding of these cultures. Thus, the formation of the cultural and philosophical image of modern life, the Muslim worldview is a requirement of the epoch, the demand of ethnic appearance in the process of globalization.

Islam has offered the Kazakh people a middle way to balance the world and the hereafter. According to the Islamic worldview, the world is the path that leads a person to eternal life in the hereafter. A Muslim does not worship the world, nor does he leave the world as a monk, nor is he indifferent to it. The Qur'an says, “Our Lord, grant us good in this world and in the Hereafter”. And guard against the torment of the Fire” [1].

This is how Islam has changed the way our nation views the world. Islam has made man responsible for everything around him. He commanded us to do good and to abstain from evil. At any time and in any place, He commanded us to fight against falsehood and to establish the truth. Because it is a requirement of faith. The hadiths of the Prophet Muhammad (peace and blessings of Allaah be upon him) say: “Be the best ummah (leader and role model), call to goodness, and stay away from evil ...”

Civilization has its origins in the beliefs of the ummah and in its focus on the universe, man and life. Each civilization has its own characteristics. One part of the world affects the other. Today it is not

difficult to communicate, to move from one continent to another. As a result of such interactions, one civilization influences another. A weak civilization is influenced by a strong civilization. Ibn Khaldun, a well-known Muslim sociologist, said: "A weak civilization depends on the traditions, religion, customs, slogans, etc. of a strong civilization. They want to imitate their situation".

At the height of civilization, they are strongly influenced by the relationship of Islam with other civilizations. In the first quarter of the nineteenth century, when the situation of Muslims weakened, the situation in the West rose and it became necessary for Muslims to go to the West. Muslims began to be sent to the West to study. Some of them were influenced by what they saw in European society. When they returned to the Muslim world, they were exposed to Western customs. Thus, the wave of Westernization has captured the human understanding of life and society. The colonized states obligated Muslims to their civilizations and languages. Thus, Muslims began to disappear.

In the last century, when the Soviet Union was under siege, the Muslim worldview was oppressed and prevented from developing. For this reason, the Muslim peoples of the former USSR faced a number of problems.

Islam is not only a reflection of a person's personal beliefs, but also an integral part of the ideological basis of society as a whole. For the Kazakh people, who have considered themselves Muslims for centuries, this religion has become their national "I", their national identity.

Literature review. To analyze in depth the work of Niklas Luman on religion, he gives a number of useful tips: "What is the state of religion in modern times, what are its transformational consequences in this area". In our opinion, the approach to the modern history of religion, its point of functional differentiation will be especially fruitful. In this context, the structure of the religious system is compared with the corresponding structures of other functional systems. Differentiation in a comparative context is, of course, much broader than the problem of scientific control.

Although global social reality does not question Lumann's terms, it is safe to say that in the current context, the world community is experiencing a functional differentiation of its major subsystems. At the same time, the notion of the rise of capitalism, the functioning of the global state system or simple technical invention, the scientific interest of many researchers in these phenomena is developing in this direction.

The popularity of religion in the context of globalization has changed significantly due to research in academic disciplines. In general, ideas that study the development of globalization in economic terms, such as the growth of global capitalist institutions that rule, completely ignore religion. Many studies in the field of international relations, political science, or the means of mass communication of religion pay little attention to religion. In this regard, the study of the role of Islam in Muslim countries by John Anderson is unique [2].

In general, many studies focus on the importance of religion, first of all, a number of anthropologists and sociologists. However, research here differs in how the term "globalization" is understood. The two intersecting lines are based on the main problem: the difference between the functional and substantive concepts of religion: each researcher considers religion as an aspect of culture or as a differentiated and independent social sphere.

The functional concept considers religion as another social issue related to a number of issues. For example, issues of social integration or the definition of the meaning of life. Here, religion becomes a necessary dimension of the process of building a world society. Because the problems of the meaning of life exist in any society. As an example, a number of authors have tried to analyze the emergence of a global culture that is an alternative to the new global sacred [3].

In this area, even the growing debate on the development of global "civil society" has joined [4]. At the same time, functional action allows national, territorial, ethnic or civilizational similarities in religious nature to raise global issues and, to a large extent, confirms the tendency to accept religion as an aspect of culture.

A clear example of this can be found in the work of John Meyer and his colleagues, who argued that the functional concept of religion could theoretically enter into a debate about globalization. His 1997 article presents their basic research, which comes to the level of global society through the classical sociology of Max Weber and Emile Durkheim, which can be applied to modern society. As they point out, this "global world structure" for scientists is characterized by the spread of modern Western values and their spread to innovative structures in other parts of the world. Western religion remained in a difficult

period between this modernization and the emergence of invention, but today the old religious elite has lost its power and remains a supporter of the “idea of salvation” of modern global values, including the search for tools for equality and progress. They have now been replaced by a new “religious” elite in the person of researchers, scientists and intellectuals. Along with managers, lawyers and politicians, they write a secular and unequivocally universal version of this story.

Meyer and his colleagues support the idea of the prosperity of this global structure, showing that the specific policies of many countries around the world are in line with its goals and values. In discussing this issue, they offer an alternative and homogenized view that leaves no room for any other institutional religion to adopt any specific or local change, which has no choice but to remain a helpless supporter of global trends.

The work of Roland Robertson on the possible role of institutional religion in the recognition of this issue to a much greater extent and more broadly is given. It also defines Meyer's so-called “globalization of social modernism”, which includes the category of “global religious function”.

Substantive ideas of religion, on the other hand, insist on the presence of similarities and institutional forms of activity that belong to supra-empirical reality. Therefore, the attitude of different religious groups to globalization is influenced by international Islamic organizations, the Roman Catholic Church, Buddhist groups, Pentecostal movements, etc. in the spotlight [5].

A number of “fundamentalisms”, such as the anti-globalization parallels of religious movements, express their own attitude to the ideas of a single world community, and even the declarations of these movements guarantee a constant search for a global spirit, especially in the Islamic world.

The unification of mankind is an ancient historical process. Suffice it to say that the two main branches of Christianity have united mankind, their ideas and canons have spread throughout the world and reached all peoples. At the heart of the idea of globalization seems to be the attempt to “Christianize” the world, which has spread to South America, Africa and Asia. This is because the idea of globalization and globalization was mainly a Western concept. And, of course, most of them are Christians.

As R.F. Matveev recalled, when the Pope was trying to create a global theocratic state, European kings were arguing over which of them was the most “Christian”. At the end of the twentieth century, there was a clear tendency to Islamize the world, at least at the level of ideology. In our opinion, this is a reaction of Muslims to the ideology of globalization, which is consciously and unconsciously created.

It should be noted that in practice, any religion has always demonstrated and will continue to demonstrate a global totalitarian (in all senses) aspiration. For example, Islam has made a fundamental contribution to the unification of mankind. Because for several centuries he has been in contact with different peoples of the world. Of course, in our opinion, a purely religious view of human cooperation is not in line with globalization. As mentioned above, the goal of globalization is based on the transboundary processes of goods, services, capital, and sometimes transnational labor. The flow of religious ideas and cultural values is gradually being transformed into a single global system in this process, only as a superstructure to change the image of the world.

In this sense, Islam is able to use all the advantages of globalization to expand its influence in the modern world. According to Muhammad Faik, globalization (alamiya), unlike globalism, does not negate the role of the state and does not seek its supremacy. Globalism, on the other hand, adapts the specific functions of the state and is interested in the fact that the process is fully realized through the state. On the contrary, globalization is likely to narrow its sovereignty in order to weaken it.

In our opinion, let's look at the issue from a different perspective, which religions have won from globalization, and which have lost? For example, Sergei Filatov, a senior researcher at the Institute of Oriental Studies of the Russian Academy of Sciences, thinks: “Buddhism easily adapts to all conditions of the modern world and quickly integrates into other national cultures. Therefore, we can say that he won. “He said that globalization weakens traditional religions, while non-traditional religions are clearly gaining ground; Globalization reduces the importance of religious traditions and increases the role of social services.

Speaking about America's influence on Europe today, Sergei Filatov describes it with contempt. According to him, the “Pentecostals” from the United States promote conservative Christian values, including anti-abortion movements. In terms of attitudes towards Muslim countries and their way of life, globalization will be secular. At this time, the global religious potential of the modern West, in his

opinion, should be sought in Protestantism. Among the various Protestant names, the sources of deep globalization can be traced to Calvinism. According to Filatov, “recently in the West, Orthodox principles are gaining ground”, and even more so, “in the West, the fifties are winning”. Other Protestant denominations have benefited from globalization.

The new historical conditions that emerged after the 1990s of the last century have led different peoples and societies to rethink and re-evaluate the values that have been imposed on them for decades. The society felt a spiritual need, due to which, along with the growth of national consciousness, the conversion of the population to religion became widespread. At the same time, as a result of globalization, information about Islam and Muslim nations began to spread among non-Muslims. There have also been cases of non-Muslims converting to Islam.

So what is the nature of Islam? Of course, in unity. If we look at the history of the Kazakh people, it is Islam that unites large and small tribes. Turkic tribes that did not join the Islamic community joined a different cultural group and became completely different societies. Examples are Bulgars, Hungarians, Chuvashs and Sakha-Yakuts.

Prominent scholar Rahmankul Berdibay explains why: “Especially the mass baptism of the branches in the late 18th and early 20th centuries, the Russian spelling of their names, and the introduction of Christian traditions into the country completely alienated them from the Turkish and Muslim world. Moreover, the fact that the Sakhas for centuries coexisted with the Mongols, Buryats, Evenks, Chukchis, and Yukaghirs has led to a dramatic change in the vocabulary” [6]. That is, religion is a key factor in determining the cultural environment of the population.

There has never been a secular culture in the history of mankind. All the cultures that emerged from the first church building were formed on the basis of this religious belief. Islam, in turn, had a great influence on the culture of the peoples who followed it [7].

In our opinion, this is due to the division of compensatory and regulatory services between the state and religion. For example, state structures that regulate morality and ethics are places of law and punishment, while in the dogmas and teachings of religion it is generally assimilated. If the state is weak in the performance of this function (corruption and corruption in the judiciary, weakness, lack of decision-making, etc.), it means that religion, as a mechanism for regulating the situation, is moving to increase its influence in society.

In general, politicized religious dogma today does not offer anything new, because the world religions played a social and political role in the early stages of their history, that is, because it is a dogma, it does not change its long-established rules.

However, it tells us a lot about the other two pillars of these three pillars: similarity and nationalism. Political experience in the context of Islam, Judaism, Christianity proves that religion plays a simple natural role. The main problem here is, first of all, the collapse of modern statehood. Religion and similarity in this view is the main image of the deep structural problems of the modern state.

Characteristic features of globalization are not only the deepening of interstate relations, rapid growth of trade and finance, transnational institutions, increasing ties between different cultures, but also environmental pollution, global climate change, population growth, interethnic conflicts, terrorism, the rise of international crime and drug trafficking. Therefore, without trying to stop or prevent globalization, it is necessary to draw the attention of the international community to global issues that can only be addressed by the entire world community.

If we try to determine the nature of the globalization of religion in the current situation and draw the most general conclusions, then we can note a number of conceptual manifestations of religion as a whole for the phenomenon of globalization:

- further development of the religious community, non-traditional religious institutions, the involvement of believers in other forms of spirituality, the transformation and revision of old religious traditions, syncretic or hybrid movements, the emergence and growth of completely new religions and sects;
- stimulating the process of religious pluralism, activating the equalization of religions directly related to each other and global integrity, reducing the level of religious isolation within certain territories and regions by expanding the activities of transnational religious organizations and diasporas;
- activation of religious fundamentalism in the Islamic, Jewish, Indian and Christian spheres, the emergence of new trends in Buddhism, the reaction of religious institutions to the emergence of a new

wave of religiosity as a way and form of protection from the negative effects of Westernization, modernization, secularization;

- diversity of religious orientations and ideological and ideological preferences between different religions, including the activity of non-traditional sects and foreign missionary organizations, the intensive use of global computer technology for missionary purposes;

- absolute vision of the problems of modern globalization of different religions and the need to rehabilitate interfaith dialogue and tolerance in relations between different religions.

Summarizing from the above, it should be noted that the globalization of religion takes place at different levels, depending on this process and the depth and nature of the spread of other religions. However, regardless of how globalization takes place in the field of religion, it shares a number of characteristics that characterize this process in other areas. We can talk about the change of permanent versions of religions that are deeply connected with the cultures and histories that belong to nations and ethnic groups. These changes affect the activities of individual religious groups, which increase the nature of free competition in the context of globalization. In addition, within the traditional structure of historical religions, there will be opportunities for major transformations. In our view, in any case, the globalization of religion should be considered as an inevitable historical process, regardless of its positive and negative consequences.

To this day, it is preferable to assume that the structure of culture consists mainly of material and spiritual spheres. N.A. Nazarbayev clarifies: "Kazakhstan's consciousness is only now, for the first time in the flow of history of the past, present and future, able to understand its national identity". An individual's appearance is determined by his spiritual strength. There is no doubt that the source of spiritual power lies in morality. Al-Farabi, a great teacher who has a special place in the history of world civilization, said: "Education is not the first thing a person needs. Education without education is the worst enemy of humanity. That is why the Kazakhs, who adapt to the individual life, respect the Motherland, the country, the land, the language, bring up a generation rich in spirituality and national values, lead our people to the future goals, turn to the philosophy of tradition, wisdom and culture. There is talk of the need for the idea. The next key issue is the implementation of mechanisms to accelerate its implementation.

Prominent scientists and intellectuals of Kazakhstan express their views on this issue. As Garifolla Esim put it, "An idea is the beginning, the main spiritual search" [p. 136,43]. However, it is still unanimous on what concepts the idea is based on and what value system it is based on. This is normal. This is because in the process of cultural development, the educational paradigm of the East begins to be spiritual and moral, while in the West, on the contrary, it is pushed aside. And in our case, there are two historical barriers of human culture - East and West. Ultimately, the integration of the interests of the individual, society and the state are the goal of any political action. High level of public awareness is a necessary condition for social concentration. Modern technical means allow a person to have unlimited access to any information [8].

Therefore: "Kazakhstan's new philosophy has already formed a new anthropological strategy of the third millennium. Its main core is the optimal synthesis of Eastern and Western worldviews, ie the restoration of lost spiritual traditions while preserving the resources and achievements of Western civilization, modern scientific and technological power, "Spiritual teachings of the East", "Human-World" relations. - Reconstruction of the unity of relations", - said A. Nysanbayev [9]. "But the idea needs the people's unequivocal faith. Living without confidence in the future is a bleak life. He must have a high and valuable spirit, which will be passed down from generation to generation. In the conditions of multi-ethnic, multi-religious independent Kazakhstan, the manifestation of the national idea should be Kazakhstan's civilization. Being civilized is a psychological and cultural motivation that everyone wants to have. Who doesn't want to be civilized. Isn't the basis of education civilization?" Said Garifolla Esim.

This is where the content and direction of education should be. Moral education, no matter how valuable it may be, is not without its consequences if it does not find its place in life. Therefore, as the main principle of moral education, we must take as a basis our traditions, values, which are mature in the heat of history, the principles that arise from the wise opinions of our leading thinkers.

Al-Farabi uses the example of two people to illustrate the close connection between philosophy and life. The first is a person who is closer to science than life experience, and the second is that he relies more on life experience while mastering science. To the question of which of these two men has the potential to

become a philosopher, the other says, "If a man is only engaged in theoretical science and does not pay attention to what he has learned from general life experience, his previous skills will not allow him to do good deeds".

According to Al-Farabi, it is the intellect, the human mind, that overcomes all difficulties in society and brings happiness. Therefore, a person becomes a civilized person only if he masters science and knowledge. One of the greatest thinkers of the Kazakh people - Hodja Ahmed Yasawi (1093-1157) in his work "Diwani Hikmet" (Book of Wisdom) sings of justice, truth, honesty and kindness.

Before talking about the attitude of Islamic ideologues to globalization, it would be appropriate to consider the concept of "Muslim world". According to a number of Arab authors, this term should be considered as the most controversial concept among other alternative space concepts. Western analysts believe that this notion has recently become widespread due to the support of Iran and Sudan.

The term "Muslim world" could be considered as a collection of all Muslims of the world. For example, while Islamists in the Middle East refer to the "Muslim world", they rarely involve all Muslims in the world. This is because Araki refers only to the Muslim people of the Middle East, including the Muslims of Pakistan and Afghanistan.

Spatial and geographical issues arise here. First, two countries with a large Muslim community outside the Middle East, Indonesia and Bangladesh, are excluded from this concept. Secondly, the majority of Muslims live in Central Asia, China, India and Africa. The number of Muslims in this country exceeds all the peoples of the Middle East.

At the same time, these Muslims are not only geographically distant from the region, but also have completely different needs and aspirations from their fellow believers in the Middle East. There are also significant differences in national and general cultural values. If the term "Middle East" is not officially correct, then to some extent it applies to the term "Muslim world", says American researcher Nikki Caddy.

According to Hassan Hanafi, a professor at Cairo University, the Middle East, as its name implies, did not come from outside, but from its own people and culture. Although the term "Arab people" (and the ummah al-arabia) is not enough for the respectful Arab nationalists, in geographical terms it is called the "Arab world" (al-alam al-arabi). This region is also called the "Islamic" or "Muslim world" (al-alam al-Islami), a term that fully satisfies Pan-Islamists [10].

The region is considered by some modernists to be an "African-Asian world," despite the fact that the ideals of development and independence include non-Muslims as well as Arabs. In these cases, which represent this region of the world, the adequacy of the geographical term has not only a religious component, but also a socio-political nature.

In other words, the Islamic view of the Muslim world is within the scope of global theory. However, such perceptions began to change after the death of Ayatollah Khomeini and the end of the Iran-Iraq war. Later, Iran shifted global revolutionary orientations to issues of internal development [11].

As for the aspects of globalization, the concept of the "Middle East" is questioned by many researchers from the region. For example, the Egyptian scholar Hassan Hanafi considers the term "Middle East" to be an old British concept that adopted the East on a British-Western basis. For example, they divide England into "near", "middle" and "far". Such a distinctive distinction between the peripheral region and the center, which encouraged strong relations, has always existed by classical Orientalism.

As for globalization, it is a similar phenomenon, which reflects the nature of the interaction of armed forces between East and West after the collapse of socialist regimes in Eastern Europe and the former Soviet Union. Therefore, globalization, according to Hassan Hanafi, does not provide any necessary concept, but only provides existential information. Political scientists sometimes confuse reality with certain concepts, replacing science with ideology. As a result, the term "Middle East" originated in English, was once needed by British public opinion, and the term "globalization" was originally intended to serve American and limited American interests.

As Amir Mahjub points out, the collapse of the Soviet Union and the socialist system paved the way for the emergence of a world order in a different way than it did during the Cold War between socialism and capitalism [13]. During this period, political boundaries could not be violated without the promotion of globalization in a system of conflicting ideological struggles. In addition, Amru Mahjub believes that the expected "socialist culture" (as-sakafa al-ishtirakiya) on ideological grounds. It did not allow them to have a negative impact on the various ideological systems of other countries. Needless to say, the impact

of globalization. On the other hand, the most important centers of national culture are nation-states. It counteracts the influence of the culture of globalization, which revives the origins of national and social culture and separates it from the economic, socio-political nature of society [14].

The issue of morality is the core of ethics. To be a human being is to be a noble citizen with noble and good moral qualities. After all, a person is honored by his morality, kindness, honesty, brotherhood and justice. Morality is the spiritual backbone of man. In this regard, in everyday life, someone is morally judged as a good person or a bad person, kind or cruel, narrow-minded. And moral purity is the pinnacle of morality. The main task of morality is to educate human behavior, to form in them a relationship of morality. About the behavior of our ancestor Abai:

I was full of thoughts,
I took my ride.
I looked at my character,
I thought about checking, - he says.

It is necessary to form a character. Let's turn to Abai again: “He has the ability to keep science and intelligence. Don't let that behavior get in the way! When you are swayed by greed, light-heartedness, or someone else's words, or any kind of interest, the strength of character is broken. There is no point in studying after that. Where do you store them when there is no room for them? May he have the strength and courage to do what he wants to do and not be tempted to do what he wants to do! Let this strength be for one mind and one conscience”.

In his 39th speech, Abai urges not to lose two good qualities of our ancestors: The first character is a great respect for the leader. The second character is arrogance, and in the 37th word: “If I were a person with the power of the law, I would cut the tongue of a person who says that human nature can not be corrected”, - he said. “If you want to be a sane person, count yourself once a day, or once a week, or at least once a month”, says Abai.

By theoretically studying the place and role of national spiritual values in modern conditions, everyone armed with national moral ideas can share the sorrows and joys of others, help and support in times of need, assimilate the good habits and deeds of others, the most noble and noble qualities in life. We have seen that it should be an example of marriage. I think that today we need to pay attention to the creation of opportunities for people to develop comprehensively and harmoniously, to create a real treasure of spiritual culture.

Ә. Әбуов

Қожа Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті, Түркістан, Қазақстан

РУХАНИ-ДІНИ ЖАҒАНДАНУ ЖАҒДАЙЫНДАҒЫ ИСЛАМ ДІНИ: ТАРАЛУЫ МЕН ӘЛЕМДЕГІ ОРНЫ

Аннотация. Жаһандану құбылысы өткен ғасырдың 90-жылдарынан бастап адамзат дамуының маңызды құрамдас бөлігіне айналды. Осы бір көпөлшемді құбылыс өндірісті басқару мен ұйымдастыру, ұдайы өндіруші жүйелердің қызметін қарқындыратын және интеллектуалды жетістіктерді ынталандыратын көптеген факторлар саласында алуан түрлі жаңа үдерістерді бір арнаға тоғыстыратын үрдіс ретінде танылды.

Жаһандану – объективтік қайнар көздерге ие, осыған орай, ол табиғи тарихи үдеріс болғандықтан, қазіргі әлем дамуының қажетті заңдылығы десе де болады.

Жаһандану жағдайында экономикалық жағынан дамыған мемлекеттер тарапынан рухани құндылықтарды теологиялық жолмен ауыстыру, сонымен қатар Батыс құндылықтарын әмбебаптандыратын еуроцентризмнің де белең ала түсуі және экономикалық қатынастары нашар дамыған мұсылман елдерінде оларға жат қалыптар мен дәстүрлерді тарату сияқты әрекеттер мен талпыныстары да жоқ емес. Сондықтан, жаһандану экономикалық қана емес, сонымен қатар саяси, әлеуметтік, мәдени, діни және басқа да салаларда өзгерістерді тудырып, қайшылықтарға жол беріп, соның нәтижесінде қоғам арасында, жаһанданудан пайда көрген жекелеген топтар арасында келіспеушіліктер күшейе түсіп, оның әсері көп жағдайда кейбір халықтар мен мемлекеттерге кері ықпал етуде.

Атап айтсақ, жаһанданудың жағымсыз қырларының бірі – этноидентификацияға қауіп төндіру. Капиталдардың, қаржы ағындарының қозғалысы, адамдардың миграциясы, олардың әлеуметтік мобильділігі, бұқаралық мәдениет «қоғамдық өмірді қарқынды ретте интернационалдандыруға» әкелуі әбден мүмкін,

мұның өзі ерікті-еріксіз түрде экономикалық, әлеуметтік және саяси интеграцияның арта түсуін талап етеді.

Негізінде жаһандану мәселесіне қатысты пікірталастар қазіргі таңда кең сипат алып, жаһандану жағдайында өмір сүру әрекеттерінің тиімді жолдарын қарастыру ерекше маңызға ие болды. Мәселені қай жағынан қарастырсақ та, мұсылман елдері жаһанданудан зиян көрмейтін тәрізді, алайда ол үшін жаһанданудың басқа гегемониялық субъектілерімен ұқсас стратегия мен саяси ұстанымдар қалыптастыру қажет. Осындай әдіс аясында Батыстың мұсылман әлемінің рухани ұлттық құндылықтары мен әлеуметтік бірліктерінің бұзылуынан мазасыздануы түсінікті жайт, өйткені ешбір ұлт осы үдеріс салдарынан болатын қауіп пен мүмкіндіктерден сақтандырылмаған.

Қазіргі таңдағы діншілдіктің және діни жауынгерліктің өсуі бізге талқылауға жатпайтын фактіні ескертуі тиіс: мемлекет адамның негізгі тұтынуы, құқығы мен сеніміне жауап бермеген сәтте, осы мемлекеттердің азаматтары ұқсас өзге де нұсқалардан көмек пен қауіпсіздік іздейді. Егеменді мемлекеттің екі жетекші көрсеткіші – дағдарыс жағдайындағы діни және мәдени ұқсастық, ол, ең алдымен, екі қуатты күште – исламшылдық пен этникалықта пайда болады. Алайда олардың терең түпнұсқалығына және «мәңгілік» дәлелдеуіне қарамастан, әрине, дін де, басқа ұқсастық та басқарудың сенімді жүйесін ауыстыра алмайды. Бүгінгі урбанизацияланған және жаһанданған мұсылман әлемінде дін мен мәдени ұқсастық мемлекет рөлінен бөліп берілген өзінің нақты орнын иеленуі мүмкін емес.

Күрделі әрі тез өзгеріп отырған дүниежүзілік көріністе әлемдік діндер екіжақты және қайшылықты рөл ойнайды: бір жағынан олар экстремизмнің, зорлық пен саяси тұрпайылықтың өзіндік катализаторы болады, екінші жағынан олар мораль мен мінез-құлық саласындағы анықтаушы түсініктердің, әділдіктің, келісушіліктің, теңдік пен қайырымдылықтың сипатын береді. Заманауи мемлекет өзінің функциясын тиімді және әділ орындаса, дін қоғамдағы жеке салаларға барынша кейін шегіну үрдісіне ие болады. Керісінше жағдайда, адамдар ішкі зорлық тудырған қорқынышты бастан кешіріп, олар дінге соңғы қорғаныс құралы ретінде қарап, әділдіктің қайта қалпына келуіне, жарқын болашақ үшін үміттенуге бет бұрады.

Түйін сөздер: ислам, рухани, діни, жаһандану, өнімділік, әлем.

А. Абуов

Международный казахско-турецкий университет имени Ходжа Ахмеда Ясави, Туркестан

ИСЛАМ В КОНТЕКСТЕ ДУХОВНОЙ И РЕЛИГИОЗНОЙ ГЛОБАЛИЗАЦИИ: РАСПРОСТРАНЕНИЕ И МЕСТО В МИРЕ

Аннотация. Феномен глобализации стал важной составляющей человеческого развития с 1990-х годов. Это многомерное явление признается как процесс, который объединяет множество новых процессов в области управления и организации производства, множество факторов, которые ускоряют функционирование производственных систем и стимулируют интеллектуальные достижения.

Глобализация имеет объективные источники и, являясь естественным историческим процессом, можно утверждать, что глобализация – это необходимый закон развития современного мира.

В условиях глобализации экономически развитые страны пытаются заменить духовные ценности теологией, а также рост евроцентризма, который универсализирует западные ценности, и распространение чужеродных взглядов и традиций в мусульманских странах с плохими экономическими отношениями. Поэтому глобализация привела к изменениям не только в экономической, но и в политической, социальной, культурной, религиозной и других сферах, что привело к противоречиям, к разногласиям в обществе среди отдельных групп, которые получили выгоду от глобализации, и ее последствия часто затрагивают отдельные народы и нации.

В частности, одним из негативных аспектов глобализации является угроза этноидентификации. Движение капитала, финансовые потоки, миграция людей, их социальная мобильность, массовая культура могут привести к «быстрой интернационализации общественной жизни», что неизбежно требует усиления экономической, социальной и политической интеграции.

В целом, дебаты о глобализации сейчас широко распространены, и особенно важно рассмотреть эффективные способы жизни в условиях глобализации. В любом случае мусульманские страны, похоже, не страдают от глобализации, но для этого необходимо сформулировать стратегию и политическую позицию, аналогичную другим гегемонистским субъектам глобализации. При таком подходе понятно, что Запад обеспокоен разрушением духовных национальных ценностей и социального единства мусульманского мира, поскольку ни одна нация не застрахована от опасностей и возможностей, связанных с этим процессом.

Рост религиозности и религиозных войн сегодня должен предупредить нас о неоспоримом факте: когда государство не реагирует на основные потребности, права и убеждения людей, граждане этих государств ищут помощи и безопасности в других подобных вариантах. Двумя основными показателями суверенного

государства являются религиозные и культурные сходства во времена кризиса, которые проявляются, прежде всего, в двух мощных силах – исламизме и этнической принадлежности. Однако, несмотря на их глубокую подлинность и «вечные» доказательства, конечно, ни религия, ни какое-либо другое сходство не могут заменить надежную систему управления. В современном урбанизированном и глобализированном мусульманском мире религиозные и культурные сходства не могут занимать свое законное место, кроме роли государства.

В сложном и быстро меняющемся мировоззрении мировые религии играют двойственную и противоречивую роль: с одной стороны, они являются своего рода катализатором экстремизма, насилия и политической вульгарности, с другой – они характеризуют определяющие понятия морали и поведения, справедливости, гармонии, равенства и милосердия. Если современное государство выполняет свою функцию эффективно и справедливо, религия будет иметь тенденцию отступать к определенным сферам общества как можно позже.

Напротив, люди испытывают страх перед внутренним насилием, они считают религию последней инстанцией и обращаются к восстановлению справедливости и надежде на светлое будущее.

Ключевые слова: ислам, духовность, религиозность, глобализация, продуктивность, мир.

Information about author:

Abuov Amrekul, The actor of culture, of The Republic of Kazakhstan doctor of philosophical sciences, professor The vice president on the social support and upbringing issues «Akhmet Yassawi International Kazakh-Turkish University, Turkestan, Kazakhstan; naukakaz@mail.ru; <https://orcid.org/0000-0002-4408-3923>

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