Security of Religious Aspects: Main Problems

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Abstract: Being a dominating factor of activity of the person, the need for self-preservation sent his consciousness to area of the supernatural. The desire to get rid of the feelings of confusion and anxiety, uncertainty, exciting man in critical periods of his life (birth, death, marriage, divorce, old age) and finds expression in religious belief. At critical moments, desperate and lost confidence in the sustainability of life, a man comes to God. Faith in God and confidence in his authority and power (omnipotence) play the role of support in life and support not only peace of mind, but also in harmony with the outside world. According to V.P. Gaidenko, "religion's mission is to show man "way of life", to form her attitudes and way of behavior" [1]. The emergence of socially determined type of philosophy - religion has become not only a new way of understanding reality, but also the next step in the understanding of security.

Key words: God · Koran · Religious · Function of religion · Muslim

INTRODUCTION

Religion is for man appears as a harmonious way to protect the organization and its spiritual salvation of the flesh [2]. Belief in God the main mechanism for security. Compliance with the requirements of religious and social norms regulates processes in the present and inspires faith in the possibility of a calm and peaceful "future" of life, thus creating the conditions in the mind of reliability and confidence in the security and salvation. This idealist conception of security is different from modern ideas, in which security is painted materialistic colors.

In religious faith, as well as in the mythological-pagan beliefs, there are supernatural forces - in the form of a single, all-powerful God, able to demonstrate a protective effect or send punishment. Common to all religions "is the belief that we are suffering over and they can yield some benefits in terms of preparation for a more conscious life". "In the end, with whatever evil we may have faced, it is limited and finite, whereas the grace of God has no limit" [3].

The world of morals is similar to a peculiar temple where the, moral shrines are reverentially honored. Many of them have universal, supranational character, such as diligence, respect, love, friendship and others. The morals have quite terrestrial roots, however the idea of God leads to that moral values tower, on the one hand and on the other hand- fear of punishment beyond the grave for obvious and reserved sins-an important factor of perception of the world the religious person. Moral precepts as commands on behalf of God gives to moral standards the special importance [4].

Striking example is the religions of the world, passed on from generation to generation, which "help in the faith of God and to live in harmony with ourselves and with the world" [5]. For example, followers of Islam believe in the unlimited power of God in predestination them destinies of the world and man. In the Quran, in Sura 2 reads: "Do you not know that Allah's dominion of the heavens and the earth and you have no other than Allah, nor close or helper?" [6].

The Main Part: The Islamic view of the world presented in the Quran prescribes a person a certain way of life. Understanding the social and moral issues is provided in the scriptures of Islam ideas about hell, heaven, Judgment. Distress and suffering are sent by God as a test: "We try you with something of fear, hunger, lack of property and souls and fruits" Safety is also at the

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mercy of Allah, you need to thank God for the knowledge and pray not only in trouble, "And if you are afraid of it, pray on foot or on horseback and when you are secure, then remember Allah as He has taught you what you did not know before". It follows that the protection from the dangers of the expertise, but do not give them hands-on experience and Allah. In the scripture says that there are two paths to salvation: a way of life (the way of God) and the way of death, between which a person must make an independent, informed choices. The path of God - is the realization of the moral law which God has placed in man. "The Bible does not give weight only believers but also the medieval scholar people kind of mandatory minimum force "knowledge", cognitive and axiological systems". Religious faith plays a key role in the way that individual conceptualize and respond to life circumstances. Individuals who are highly religious or belong to cultures in which religion plays a prominent role have been found to attribute reasons to religious causes, such as punishment by God and to seek help from religious leaders [7].

How creative and destructive condition of being a danger to the safety and the Christian religion are understood from the perspective of good and evil. The choice between these principles is provided and the person gets up in connection with the actual terms of search for motifs, patterns of behavior aimed at the interests of survival in a threatening, malevolent world. "God has given us peace with freedom of choice, with a free opportunity to empathy and mutual responsibility, which could not be realized if evil did not exist". Swinburne pointed out that not all the evil in the world people are doing, "there is sickness and suffering, for which people are not responsible and the animals were suffering long before the appearance of man". According to the author, in order to be able to choose between good and evil, you need to know what causes this or that. This knowledge is a person receives as a result of observations of the natural processes, which lead to his understanding, good or bad and should make clear what they are, it can contribute to one or the other processes. Human desire to defeat the evil and the good is due to approve a desire to live a peaceful, harmonious life and according to Christian teaching, if "the people are fighting against the evil of sin and the lies that they have generated; they get a chance to gain the supreme joy in the next life".

The main content of early Buddhism is the teaching of the suffering, which is based on the Four Noble Truths - key of the position of religious doctrines and teachings of Buddhism, recognized by all schools and trends of the

religion. The one who suffers, suffers torment, all the suffering caused by these or other adverse effects of the environment. A person can suffer from drought, crop failure, from another person, it is difficult to list all sources of suffering. Buddhism suffering proclaims everything to do with everyday life, from the moment of birth and ending with his death: 'birth - suffering, old age - the suffering, the disease - the suffering, death - suffering with a bad connection - suffering, separation from pleasant - the suffering, not getting something desirable - the suffering, "in short, the fivefold attachment to existence is suffering" [8]. Thus, a person's life is full of a variety of dangerous conditions - suffering, including the foreground are those who, because of the biological nature are inescapable nature (illness, old age, death) and the marginalization of life, fraught with all sorts of misfortunes and sufferings. Practical life, from birth to death, is associated with suffering, which is absolute terms, applies to all things and is elevated to the universal law of life. Salvation - deliverance from suffering - comes when a person gets rid of blind attachment to life and the denial of desires leads to the fact that people are no longer available (secured) for worldly miseries, sufferings, sorrows. To some extent, this provision is consonant with modern appeal to the comparison of the scale of transforming activity, restriction and control needs, but the need to regulate - not to completely abandon them, as required by Buddhism.

Interesting and instructive fourth "noble truth" about the path that leads to salvation. "The right view, right thought, right speech, right action, right livelihood, right effort, right attention, right concentration". This way, "giving vision, giving knowledge to be followed, [because] it leads to peace, to the Psychometric" [8]. This truth is quite significant for the modern man who has lost many of the ethical norms, it can be used as an algorithm for the formation of a safety element in the structure of the world and the safety culture of modern man. Modern research methods survival of both the individual and humanity as a whole compared with the search for ways of salvation and liberation from the fetters of samsara and karma.

The function of religion - the consolidation of society. I could even say that it is not only the consolidation of the existing society and the creation of human society as such, the transformation of the animal community in a purely human education. It should be clear that the latest scientific theories of religion, understood not simply as a belief in God, the Creator, or any supernatural force, but primarily as a ceremonial

institution. The question of belief (or disbelief) is secondary and derived from the ritual practices. An understanding of religion as a belief in God justified only for human development. But for those distant times, in relation to which it is difficult to raise the issue of monotheism, the presence of faith, or even the presence of germs of mythology, the ability to think a man, etc. and where correct was only a matter of people or animals is, all modern criteria of religiosity quite good. Religion arises and develops as a ritual practice, as a set of rituals, a process that is both a process of formation of human society and human rights. As a ritual practice, it combines community of creatures in a team, united by common goals and objectives, directing social energy (often destructive) in the direction of creation, to achieve this goal. This function is preserved throughout the existence of religion, regardless of its specific content, or symbols of faith, including in modern forms of religion. Religion, as a rule, appeals to the supra-ethnic, supra, even super-social and often human nature, deriving from the limited scope of its ethnic, social, gender and age hierarchy in the wider field of a common humanity. This was the case with Buddhism and Christianity and Islam.

"There is neither Jew nor Gentile, neither slave nor free, there is neither male nor female: for ye are all one in Christ Jesus," writes the apostle Paul. It may seem that Judaism is appealing only to "the Jews", separating themselves from other nations. But it is worth recalling the history of Judaism: it is formed during the tribal fragmentation of the ancient Hebrews, at a time when the Jewish oykumena was extremely limited in comparison with the period of early Christianity and this oykumena was populated mostly enemies of the Jews (Babylonian, Egyptian captivity of the Hebrews). During this period, Judaism refers to "all the children of Abraham", regardless of their type, compartmentalized and competing with each other, so ancient Jewish religion performs the same function as the consolidation of disparate tribes. Only when religion gets in the gravity field of politics, ie becomes dependent on the policy institute, religious problems of incompatibility and conflict on religious grounds. Another important cultural function of religion - the formation and maintenance of the moral foundations of human coexistence. Every religion has always been inextricably linked with morality and spirituality. The question of the origin of morality as complex as it is a question of the origin of religion or culture. There are different concepts of the origin of morality, right up to the theories that is building its origins to the Renaissance. But if we take the basic moral norms of human life (up to

the standards of human sacrifice and cannibalism), religion takes a direct part in the formation of these initial standards, ie "what is good" and "what is bad" for the community. Until the emergence of a "civilized society" (which is also a complex issue in the modern humanities) and its special social institutions involved in the elaboration and fixation of the social and moral norms (ethics, politics, law, philosophy, ideology), this function is performed exclusively religious. But even in developed "civilized societies" of the modern type of religion continues to perform this important function, if it does not forcibly excluded from this, as it was in Soviet society. What came of it can be seen every unbiased view - the expansion of manners, the occurrence of "double standards", demoralization and the nihilism of the Soviet people, etc. Communist ideology was never able to fully replace the function of religion in moral education, but man does not live only for today and the short-term problems.

Religion is a lot of time in the history of culture proved to be effective in the conservation and development of morality. For example, in the decaying Hellenistic society of the late Roman Empire was Christian in Europe acted as a force, which allowed to maintain and develop the moral foundation of human existence. The idea of one God, the Creator, the highest point in this-worldly human existence, God almighty and merciful at the same time, forgiving and self-sacrifice, who gave his own life for the salvation of mankind (along with other ideas of Christianity) allowed rescue Hellenistic society from sliding into barbarism and not only to preserve but also to develop the human (as opposed to animals) base in man, to form a new meaning and purpose of human existence. Today, the Christian truths seem banal and abstract for the "enlightened mind", but should take into account the historical reality of the era: the centuries-old death of a powerful Roman Empire, the coming and the reign of the barbarians in Rome, almost universal illiteracy of the general population, the dominance of the cult of power and wealth, the absence of any meaningful social life meaning and orientation, etc. But man does not live only for today and the short-term problems. Religion is a lot of time in the history of culture proved to be effective in the conservation and development of morality. For example, in the decaying Hellenistic society of the late Roman Empire was Christian in Europe acted as a force, which allowed to maintain and develop the moral foundation of human existence. The idea of ??one God, the Creator, the highest point in this-worldly human existence, God almighty and merciful at the same time, forgiving and self-

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A similar cultural function in several different historical conditions fulfilled Islam: for some two centuries, he not only created a powerful empire - Arab Caliphate, but most importantly has made virtually illiterate Arab society in the most enlightened and educated on the culture of those times. With regard to Buddhism, his "four truths" are still inscrutable wisdom to many of today's intellectuals. Modern life is the average person is unlikely to suffering, but for society formation epoch of Buddhism, it was probably a truism. But Buddhism is not just states that "life is suffering," and seeks to identify the causes of such a world order and builds a whole philosophical system that allows people to find harmony with the world and himself. His admiration for Buddhism expressed great Argentine writer Jorge Luis Borges. While respecting the wisdom of Christianity and Islam and Judaism, he writes that a Christian cannot remain a Christian, going to convert to Islam or Judaism, Muslim - Muslim, Christian or accepting another religion, Buddhist, may also be becoming a Buddhist and a Christian and Muslim and Jew, etc. For a Buddhist does not even matter (living) is in fact the Buddha, or his life - is a myth, a beautiful fiction, much more important than his doctrine and the "four noble truths."Religion also performs other important cultural functions, without which human life is almost hopeless and existential absurdity. This soteriological function of salvation and hope. "Hope is alive person," says religious wisdom. Human communities in the long run is always based on the social activity of citizens, socially passive society is doomed to extinction. Sometimes, of course and the destructive social activity, but this is more an anomaly

than the norm. The activity is based on hope, belief in attainable goal, even if this goal is achieved by passively waiting and inaction. Modern rationalist actor, accustomed to live, "his mind" and to rely only on himself, the soteriological function of alien and poorly understood, but it is extremely important for the believer [9].

CONCLUSIONS

Religion, becoming a reflection of the destructive (hazardous) for human nature and social forces, providing a way of thinking, feeling and action, due to faith, helped in the past and now helps many people to find peace of mind, determine safe life guidance, to build their own behavior, to find a way to salvation.

Thus, the above leads to the conclusion that a particular era historically formed the characteristic perception of security due to prevailing at this stage of development outlook. Mythological the pagan and religious beliefs concentrated emerging knowledge about the safety and security functions performed successfully by adjusting the society to ensure the safety and continuity of personal and social existence. Safety laws determined by a supernatural life - mythical creatures, the divine genealogy, one God. Observance of rituals guarantee security, peace and stability provides a static being and the guarantor of stability (security) was a natural - rational, eternal, divine order of things, rooted in the mind of ancient man. In ancient times, people feel safe only in unity with nature, as "living in nature" and developed his subjective mind in harmony with the objective reality.

Religious ethics to regulate the behavior of the person uses the term "duty" and "responsibility". In it duty and responsibility are treated as attributes of the "moral law", as relatives, related by content category. For all that the believer commits a debt or duty, he has a moral responsibility to the conscience, people and God. At the core of religious morality is the belief in God and responsible to him and this explains the specifics of the religious and ethical values ??and categories. Religion is based on historically developed society, the standards, requirements and concepts, but all the social and moral relations of man she be dependent on religious values.

Thus, if we compare the religion and morality, it is two different forms of social consciousness, but at the same time, they have a lot in common, especially valuable aspect. Basic norms of morality began to take shape at the dawn of humanity. Religion, which appeared later, based

on the historically developed society, the standards, requirements and concepts. Religion is enveloped in a shell theological those rules of morality, which are generated by the relevant socio-economic relations. Secular ethical value-normative concepts and moral principles of quality, regulatory functions of morality, moral human activities, social and moral attitudes made dependent on religious values.

Different cultures have different spheres of axiological potential. The concept of value in religious morality is central because it is the religion of all forms of social consciousness most value-painted, as the purpose of life is called to answer questions. Religion has dominated for a long time in the history of culture and in that time has established a number of spiritual and material values. The system of values in religious morality based on universal ideals and values, calls for spiritual perfection of the individual. According to Florensky, the value of culture and religion are close in spirit, for the meaning of religion

For the development of our culture to consider religious values, as many of the truths of religion are a spiritual and moral potential. In the bosom of religious teachings stand many of the ideas altruistic by nature, human in their moral nature. The processes of religious revival play a special role in gaining cultural identity in the post-Soviet space.

Today in Kazakhstan, religion is not only one of the factors of ethnic harmony and social stability, but also a source of cultural revival. With the forming of our country civil society people "should be free to enjoy the benefits of not only secular but also religious culture" [10]. In our country there is religious diversity, so you need spiritual accord of different religions, especially Islam and Buddhism, Christianity, have stood the test of spirituality, inner purification and convergence. Ways and forms of productive dialogue are possible only on the basis of both religions inherent spiritual and moral values.

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