

TARİHSEL GELİŞİM SÜRECİ İLE İLGİLİ DİNİ KAVRAMLAR

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ÖZET

Dünyanın dinsel modeli; insanların, toplumların, kainatın ortaya çıkışı, varlığı ve çöküşünün teolojik bir tasviri üzerinde yoğunlaşır. Bu yüzden, din açısından, tarihsel gelişim süreci çalışmaları bilimsel ilgi ve önemi simgeler.

Anahtar Kelimeler: Tarihi süreç, gelişme, sosyal değişiklikler, zaman, yer.

RELIGIOUS CONCEPTS ABOUT HISTORICAL DEVELOPMENT PROCESS

ABSTRACT

The religious model of the world is focused on the theological description of a birth, existence and destruction of the Universe, societies, the person. Therefore, studying of process of historical development from the religious point of view represents scientific interest and urgency.

Key Words: Historical process, development, social changes, time, space.

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The religious model of the world is focused on the theological description of a birth, existence and destruction of the Universe, societies, the person. In the Buddhism the existing world is described in unity, in integrity. To the Buddha words are attributed: «Truly I declare to you that in this body, the mortal and height is less than sazhen, but conscious and allocated with mind, there is a world, both growth, and its decline, and a way conducting to its disappearance» [3], [5], [6]. In «Gandavuha sutra» is told: «All in one and one in all». Huaany thinkers, supporters of one of a Buddhist direction, have generalised this thought («all in one; one in all; all in all; one in one») in harmonious religious-philosophical system by means of two doctrines: 1) «Mutual unhampered of principles and phenomena» and 2) «Mutual unhampered of phenomena».

The Buddhism confirms evolution, as initial feature of the real: "We move and should move to perfection irrespective of a free will". In the Buddhism cause and effect bases of the world are stated: "Nothing can occur from anything ... the World exists the reason. All exists the reason. All beings are connected by the reason".

Four truths on which basis the Buddhist philosophy is constructed, it is truths of contradictions of existence. The Buddhism rejects idea about divine creation, the world is created by nobody. On questions about the world beginning as about uncertain, the Buddha, storing «noble silence», did not answer. In one of Pali sutra is told: «it is inaccessible to thought about the beginning of a sansara. Cannot know anything about the beginning of a sansara of a creature that, being are filled with ignorance and are captured by passion, wander in its circulation from a birth by a birth».

The triple world Buddhist cosmology is generated by karmic activity of live beings in which basis the fundamental error concerning the reality nature, forming motive of an inclination and attachment on the egocentric basis lies. This karmic activity again and again recreates the worlds after end of the next space cycle. This world of incessant births, death and the new births caused karma of live beings, is characterised by suffering, general inconstancy, unessential and impurity. There is a possibility of an exit from this circular motion and clearing achievement — nirvanas.

The reason of existence of the worlds — energy cumulative karmas alive beings of the previous world cycle. Space time is cyclic and without initial, any of cycles cannot be considered as the first. After destruction of one Universe there is only infinite space in which during some moment certain breezes start to blow, the circle of the hardened wind forms the basis of the new world. The further

Turkish Studies

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formation of the world occurs from top to down, the world of desires is created.

The people who have appeared on the earth, are divine and similar in the beginning to gods of the world of forms. Buddhist thoughts about creation of the person and the earth after became the basic ideas about Adam and Eve's creation of other world religions (Christianity and Islam).

In all these religions is stated that all troubles of mankind have begun after the person has started to accept food, shortage of food has led disorder, and collisions between people have begun. The Buddhism asserts that in process of moral degradation term of a life of people is reduced also. And during the most awful moral degradation there is a person (prophet) who intends to change existing relations. It trains people in friendliness." In due course other Buddha will rise in the world ... It will open to you the same eternal true which I have given to you. He will establish the Law, renowned in its beginnings, renowned in its deification and renowned at the purpose in the spirit of and a word. It will announce the just life made and pure, what I preach now and I ".

After that customs start to improve, and life term gradually increases to eight-ten four thousand years then the degradation period again begins. Thus, the mankind endures «the decrease period» and «the increase period». These intervals of time of a space cycle («the great period»), share on four small cycles: emptiness, formations, stay and destructions. Each of these four cycles consists of twenty periods of increase and decrease that is duration of all world "epochs" is equal to eight-ten periods of increase and decrease.

After twenty periods of increase and decrease of a human life collected bad karma leads to that the world gradually starts to collapse. First sign of it is the birth termination in hells as hells collapse the first, all beings perish, and the world-receptacle covers a fire. The last the flaring palace of Brahma perishes, and the world stops the existence, giving way cycle emptiness; in this emptiness breezes again start to blow, and all cycle repeats, a sansara infinitely [3], [5], [6]. The Buddhism describes cyclic development of historical process: destruction, chaos and development result of moral degradation of a human society, prophets as regulating force result new moral foundations and an order in societies.

One of treasures of religious culture, the sacred book of Jews "Talmud", has great value in the description of socially-spatial and socially-time relations in a concrete historical situation (I millennium

Turkish Studies

*International Periodical For the Languages, Literature
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BC), and in the description of influence of the regulated social relations on historical development process.

The social time presented in religious books, is usually directed from the past to the future, i.e. time begins with creation of the world and proceeds before destruction or a doomsday. God has created the world for seven days. One divine day is compared to millennia of terrestrial time. The world passing and the world per an everlasting peace differs eternal, one hour, i.e. in paradise it is more than centuries in this world. The mankind is created by God, which «...creator and expert, both the judge, and the witness, and the claimant» [3].

In the Talmud the concept "meeting" when it is told about a human society, «...if meeting (society) – for the sake of God is used, it will resist (has future) and if meeting not for the sake of God, it does not resist. ...exile comes on the world for idolatry, debauchery, murder and non-observance of rest of the earth» [3]. First "exile" or chaos on the earth was on the tenth generation of mankind «...ten generations from Adam to Noah ...and only on tenth It has guided flood waters» [3].

The primary chaos existed before creation of the world and had natural features and the following periods of chaos, had social bases. In a society the situations of chaos are connected with changes of social relations on macro and micro levels. Change of social relations on macro level is connected with state management, «...empire (i.e. Rome) devours with four things (property of citizens): duties, baths, theatres, and them taxes», for what is punished and collapses God. On micro level «seven punishments comes on the world for seven sins: if one separate dessiatina, and others do not separate, hunger from a drought comes; if one separate elevation, and others do not separate, comes, hunger from a distemper; If one separate cycle, and others do not separate, hunger destructive comes; if nobody separates dessiatina they have concluded the sky so does not fall neither dew, nor a rain, and people work and do not receive enough livelihood» [3]. In the "Talmud" social any space is described: different societies (Israel, the Row etc.), villages, cities, houses lived by different people, sacred places, и.т. On the earth, which created by God, each subject takes the place: «...there is no thing which would not have the place» [3]. The person, as the part of space, as the microcosm, reflects in itself not only all real and all occurring changes in that environment which concerns, but also the changes occurring in the Universe: «Everything that God has created in the world, he has created in the person» [3].

Turkish Studies

*International Periodical For the Languages, Literature
and History of Turkish or Turkic
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The Christian religion also says about creation of the world by God which is the beginning and the end of existing. Before creation the world had no form and was empty, i.e. in the Universe had reigned the chaos: «In the beginning God has created the sky and the earth... The Earth is empty, and darkness over chasm (the Old Testament. Life. Chapter 1) [1]. «All has occurred from ashes, and all will come back in ashes» (Book Ecclesiast, or the Preacher). God has created the Universe for six days: «For in six days the God has created the sky and the earth, the sea and everything that in them... (the Outcome. Chapter 20). If to consider that «the God's one day as one thousand years, and one thousand years as one day» (the New testament, Chapter 3 (8), c.179) [1], it is possible to come to such conclusion that God has created the Universe for some millennia to that testify studying of human history. God has created time and space and has defined their different levels: «Time to be born, and time to die... Time to destroy, and time to build... Time to war, and time to the world...» (the Book of Ecclesiast, or the Preacher 15) [1]. Eternity peculiar only to God: «the God is true; It is God alive and the Tsar eternal» (the Book of Jeremiah. Chapter 10) [1]. but all created by God are passing. God has defined doomsday time: «will come the day flaring as the furnace here; then all haughty and arriving impiously will as straw, and water their future day so will leave at them neither a root, nor branches» (Book Malachi. Chapter 4) [1].

The natural and social changes occurring in the Universe, are a consequence of the Divine will: «the God devastates the earth and does it sterile; changes its kind...» (the Book of Isaiah. Chapter 24) [1]. Degradation of moral foundations, leads to destruction of human societies: «...for they have broken laws, have changed the charter, have broken an eternal precept. The Earth is distressed, the earth breaks up, the earth is strongly shaken» (the Book of Isaiah. Chapter 24) [1].

In the Bible is described the cyclic development, i.e. stated times of blossoming and destruction of human societies: «...in days before a fur-tree flood, drank, married ...and did not think, while the flood has come and has not exterminated everything, - so there will be also a coming of the Son human» (the New Testament. Chapter 24 (38, 39) with. 29) [1]; «I also have seen the new sky and the new earth; for the former sky and the former earth passed...» (the New testament. Chapter 21) [1]. The reason of social changes is regress of social relations: «Last days there will come times heavy. For people will be ambitious, mammonish, are proud, haughty, backbiter, to

Turkish Studies

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parents are rebellious, ungrateful, impious, unfriendly» (the New testament. Chapter 3) [1].

In the sacred book of Islam, in "Koran" the concepts "time", "spaces", "chaos" are used on an example of historical and mythical events, and sometimes not literal sense of a word. Time is concretised as passing and perpetual, i.e. social time and theological time differs. Social time, as the moment of fulfilment of actions, is connected with the beginning and the end of concrete social phenomena. The theological time defined as eternity, begins after death, and has two aspects – lasting in paradise and in a hell, which are connected with theological space (paradise and a hell). The eternal life in paradise and in a hell is created on the basis of good and spiteful actions of the person in a passing life. In all religions there is one more form of time which is defined as a doomsday. «A doomsday that day when the Earth will change other earth, heavens will change other heavens. (The Earth will be other earth, heavens other heavens; their essence so will change that becomes not recognised)» (S.14, 48).

In "Koran" time and space are closely connected. All existences take place also space, which Allah has accurately defined. But Allah, who has created both worlds and all existences, out of time and out of space. «The Allah is not material, in not time and in not spaces» (S.42, 51). «... He has created heavens and the earth from a non-existence. He has created all» (S.6, 101). Apparently, in "Koran" represents an idea about infinite vacuum from which was created the Universe, macro and micro worlds. Allah is superior of this vacuum, what can be defined as chaos, because the vacuum as the chaos has the creating beginning. Allah is that, who is superior all and operates all (and vacuum and or the chaotic beginning too).

The place and time of all existences is defined and copes with the Allah, who periodically replaces generations. Creation, development and decline of civilisations is predetermined by Allah. «Allah has created heavens and the earths for six days» (S.7, 54). «...He has created the Sun, and the Moon as means of a measure of time» (S.6, 96). The Allah has established terrestrial time, but this time on measures is not comparable with divine time. «One day on residence of Allah as thousand years on your measures» (S.22, 47).

The Allah has ordered harmonious existence on the earth. «We have created heavens, the earth and all between them is exclusively fair (all on the place accordingly each other)» (S.15, 85). Cyclic development of the live world is tracked down: «Allah generates live of dead and dead of live» (S.30, 19). Allah has created the Universe, and day of destruction, i.e. the doomsday or judicial day

Turkish Studies

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is known only to him after which there will come a paradise life. In the existing world Allah regulates destruction and development of societies. Moral bases define the further existence of a concrete society. Degradation of the moral beginnings of societies conducts to destruction. Apparently, there is tracked down one-linear development and two levels of development: destruction and progress.

In "Koran" is stated evolutionary development of the person and a society. «Allah has created the person from a flesh, after from a clot, after from a piece of meat. After a birth the person lives the childhood, teenage age, a maturity, old age, an old age, and at last dies...» (S.29, 19). The person is an indicator of unity of existence, Allah has created it from clay, waters and has revived its spirit, i.e. the person unites terrestrial and divine in himself.

Religions as the special form of cognition the environment of people, are initial philosophy, and a basis of all progressive philosophical directions about Universe creation, about time and space, about natural and social changes, about development and decline of societies, i.e. about recurrence of historical process. Therefore, studying of process of historical development from the religious point of view represents scientific interest and urgency.

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