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THE IMPORTANCE OF ISLAM
IN THE SPIRITUAL EDUCATION OF KAZAKH YOUTH

These practices, which make up the spirituality of a person as a whole, are one of the most important tools with which a person becomes a Kemalat traveler, who, on the one hand, can realize the reality underlying what seems visible and invisible to the naked eye. The purpose of the article is to study how the strengthening of factors weakening the influence of religion in personal and public life with modernism, the emphasis on relativism and individualization along with postmodernism led people to turn to spiritual searches outside traditional religious structures. The idea of the scientific article is to analyze the reasons that have led to a significant number of people turning to a formal religious point of view or beginning to seek ways to realize the spiritual potential of their nature when doctrinal concepts are promoted in the interpretation and teaching of religions. The scientific direction of the research article is the study, differentiation of the spiritual potential of a person, the phenomenon of spiritualism that arose as a result of attempts to realize this potential in non-religious channels. As a result of the research, the problem and the goal are indicated by considering the need for spirituality of people and society and the responsibility of religious education in this context. The research emphasizes the scientific significance of the article – the concept of spirituality and secondary concepts such as the meaning and kinship in the content of this concept, as well as the concepts of spirituality of Kazakh youth, two important concepts that have found their place in modern literature. The practical significance lies in the proximity of religion and spirituality in terms of origin and development; exploring the place of spirituality in religious practice and religious morality, secularism of spirituality in literature are considered.

Key words: religion, education, Kazakh youth, spirituality, teaching.

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Ислам дінінің қазақ жастарын рухани тәрбиелеудегі маңызы

Тұтастай алғанда адамның руханиятын құрайтын аталмыш тәжірибелер адамның кемалат саяхатшысы болуының маңызды құралдарының бірі болып табылады, ол бір жағынан көзге көрінетін және көзге көрінбейтін нәрселердің астарындағы шындықты жүзеге асыра алады. Мақаланың мақсаты – модернизммен жеке және қоғамдық өмірдегі діннің ықпалын әлсірететін факторлардың күшеюі, постмодернизммен қатар релятивизм мен дараланауға баса назар аудару адамдардың дәстүрлі діни құрылымдардан тыс рухани ізденістерге бет бұруына себеп болғанын зерттеу. Ғылыми мақаланың идеясы – діндерді түсіндіру мен оқытуда ілімге негізделген және бейнелі түсініктер алға тартылған кезде, адамдардың едәуір бөлігі ресми діни көзқарасқа бет бұруын немесе өз табиғатының рухани әлеуетін жүзеге асырудың жолдарын іздей бастауына негіз болған себептерді талдау. Зерттеу мақаланың ғылыми бағыты адамның рухани әлеуетін, осы әлеуетті діни емес арналарда жүзеге асыруға тырысу нәтижесінде пайда болған спиритизм құбылысын және адамның рухани әлеуетін дамытудағы діни тәрбиенің рөлі мен жауапкершілігін зерттеу, саралау және талдау. Зерттеу нәтижесінде – проблема мен мақсат адамдар мен қоғамның руханиятының қажеттілігін және осы тұрғыда діни тәрбиенің жауапкершілігін қарастыру арқылы белгіленеді. Зерттеу мақаланың ғылыми маңыздылығы – руханият ұғымы және осы ұғымның мазмұнындағы мағына мен туыстық сияқты екінші ұғымдар, сондай-ақ, қазақ жастарының руханилығы мен рухани интеллект ұғымдары, қазіргі әдебиетте өз орнын тапқан екі маңызды ұғым екендігі сараланады. Мақаланың практикалық маңыздылығы – мұнда дін мен руханияттың шығу тегі мен дамуы жағынан жақындығы; руханияттың діни тәжірибедегі, сенімдегі, ғибадаттағы және діни моральдағы орнын зерттей келе, әдебиеттегі руханияттың діндарлығы мен зайырлылығы туралы алуан түрлі пікірталастар қарастырылады.

Түйін сөздер: дін, тәрбие, қазақ жастары, руханият, ілім.

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Значение ислама в духовном воспитании казахской молодежи

Эти практики, составляющие духовность человека в целом, являются одним из важнейших инструментов, с помощью которых человек становится кемалатским путешественником, который, с одной стороны, может реализовать реальность, лежащую в основе того, что кажется видимым и невидимым невооруженным глазом. Цель статьи – изучить, как усиление факторов, ослабляющих влияние религии в личной и общественной жизни с модернизмом, упор на релятивизм и индивидуализацию наряду с постмодернизмом привели к тому, что люди обратились к духовным поискам за пределами традиционных религиозных структур. Идея научной статьи состоит в том, чтобы проанализировать причины, которые привели к тому, что значительное количество людей обратилось к формальной религиозной точке зрения или начало искать способы реализовать духовный потенциал своей природы, когда в интерпретации и преподавании религий продвигаются доктринальные концепции. Научное направление исследовательской статьи изучение, анализ духовного потенциала человека, феномена спиритизма, возникшего в результате попыток реализовать этот потенциал в нерелигиозных каналах, роли и ответственности религиозного воспитания в развитии духовного потенциала человека. В результате исследования проблема обозначаются рассмотрением необходимости духовности людей и общества и ответственности религиозного воспитания в этом контексте. В исследовании подчеркивается научная значимость статьи – понятие духовности и второстепенные понятия, такие как значение и родство в содержании этого понятия, а также понятия духовности и духовного интеллекта казахской молодежи, два важных понятия, которые нашли свое место в современной литературе. Практическая значимость статьи заключается в близости религии и духовности с точки зрения происхождения и развития; исследуя место духовности в религиозной практике, вере, поклонении и религиозной морали, рассматриваются различные дискуссии о религиозности и секуляризме духовности в литературе.

Ключевые слова: религия, воспитание, казахская молодежь, духовность, учение.

Introduction

It would be wrong to reduce the spirituality of Islam to its mysticism. This would be ignoring the values of the Muslim religion as a whole and, in fact, ignoring the links that exist between the general religious mentality and Sufism. There is a spirituality of Islam, which is connected with the fundamental structure of the revelation of the Qur'an and which subsequently developed in a very diverse way due to borrowings from other spirituality. This religious spirit is present everywhere, controls everything, and allows very different systems to be brought together at the moment of their essential inspiration by their means of expression, by their intellectual or imaginary structure, by their concepts or their symbols, by their orientation and scope. An active force, constantly present, although not always reaching the same level and acting in different directions, unites various manifestations of this religious spirit. Muslim mysticism cannot be separated from this religious spirit, nor from the revelation of the Qur'an. The main thing in this is a certain understanding of this revealed, a deep sensitivity to the message of the Qur'an. Muslim mystical writers themselves have condemned the mistake of identifying their religious experience not only with the approximate expression they give, but, even more seriously, with the philosophical framework in which they try to describe it.

Indeed, almost all great religions involve the education of humanity, the orientation towards spirituality, the education of responsibility. Islam, which has become more and more universal since the dawn of humanity, offers the most advanced model of education and explains this requirement in a more specific language.

Using the principle of «learn science from the cradle to the grave», Islamic scientists considered all stages of life, including young people, as a stage of education and training.

Also, in the hadiths of the Prophet, you can find information about the nature, basic principles and methods of upbringing in childhood and youth. In particular, there is a lot of data on childhood. For this reason, the number of studies that examine the views and customs of Islam regarding the education and upbringing of young people is insufficient, both in early sources and today. The most perfect of all creatures and subject to the command of the Almighty God, a person has every chance to transcend his bodily essence and feel transcendent.

Every believer who is lucky enough to belong to the «best community» adorns his mind and heart with the great values of Islam. He behaves cautiously, encountering all kinds of thoughts, practices and habits that do not originate from Divine Revelation. He then avoids dangers that could harm his faith, thereby reflecting Islamic morality with his words and actions. He does not chase the desires of this world and does not forget about the virtues of work and the blessing of legitimate earnings. He knows that the day will come when he will report on what he bought and sold. He does not destroy his existence with alcohol, which clouds the mind, nor with gambling, which destroys houses.

Characteristics of Islam

1. Islam is the ultimate religion. Except that Islam will not reveal other religions, its laws continue until it is resurrected after death. Muhammad, the prophet who spread Islam, was a sealed prophet and will not send a prophet in the future.

2. Islam is a sacred religion. The religions spread by the previous prophets were only descended from a certain ethnic group, while Islam was a religion descended from all ethnic groups around the world.

3. The regulations of Islam are complete to the extent that they meet the needs of all mankind, so there is no need for other religions.

4. Islam recognizes the prophecies and scriptures sent by Allah.

5. Islam abolishes the religious regulations spread by the previous prophets. Because they are for a certain ethnic group within a certain period of time. But Islam was born for all mankind, and will not change religion in the slightest until it comes back from the dead.

The reasons for the popularization of Islam There are many reasons for the popularization of Islam. They are:

1. Islam is the ultimate religion given to all mankind: Islam is the ultimate sacred religion given to all mankind and continues until the resurrection after death. Therefore, the Prophet Muhammad's purpose of spreading Islam to all ethnic groups around the world sent letters to the leaders of various countries at that time and invited them to accept Islam.

2. Islam is a religion of rationality and scientific knowledge: Islam focuses on rationality and regards it as one of the conditions for maturity. Islam attaches great importance to scientific knowledge, often orders reading and learning, and informs people that learning scientific knowledge is the main command of all Muslims.

3. Islam is a religion with present and future generations: the purpose of Islam is not only to make people happy in the life of this world, but also in the eternal life of future generations. Islam has formulated the principles to ensure that mankind will always be happy, prosperous, and meet the needs of individuals and society. It also pointed out the way to happiness in this world and future generations. On this topic, the summary of the principles of Islam is: "Work for this world as if you will never die, and practice for future generations as if you die tomorrow."

4. Islam is a religion that provides convenience: Islam has no coercion, only convenience. The instructions of Islam are to prepare us for a more mature and better life. For example, travelers can worship the Lord four times and worship twice. Those who cannot worship while standing can sit and worship. Patients who cannot fast during the month of Ramadan can be compensated after they recover. Those who are seriously ill and the elderly who cannot fast can be compensated by issuing fines and ransoms. Taking into account human abilities and needs, Islam brings more convenience when necessary. Therefore, Islamic regulations have the characteristics that can be applied anytime, anywhere.

5. Islam does not advocate excesses: Islamic regulations are the regulations that are most in line with human reason and nature. Our responsibilities are consistent with these regulations. Without the permission of the order, excessive self-torture in the name of religion, away from the legal (Harari) world, and living a difficult life is not available in Islam.

6. Islam is a religion of peace and love: another purpose of Islam is to place the power of human love and respect for others in the human heart and spirit, and to ensure a long-term peaceful and peaceful life in society. Many regulations have been established for this purpose. And regard the right to love each other and respect others as a prerequisite for a true Muslim (believer) to fulfill.

Justification of the choice of articles and goals and objectives

One of the biggest problems of humanity today is the problem of spirituality. However, economic and social problems or health problems are also increasingly threatening people, but this problem of spirituality is considered the most dangerous. The development of technology is happening so fast that it creates a lot of convenience for people. There is hope that the development of technology will bring people closer to spirituality, but in reality the op-

posite is true. People are moving further and further away from spirituality. People are lulled by the brilliance of technology and forget that their true purpose is to be spiritual. In the Islamic concept, which is caused by the reinterpretation of the Qur'an and the hadith of the Prophet, it becomes the most important source of information in solving various problems. If the Qur'an is taken seriously, it will become the moral, ethical and spiritual foundation of man. Because one of the functions of the Qur'an is to be a source of inspiration, including to overcome a person's spiritual dryness. It is expected that as a result of the long process of introducing Islamic education, a generation with extensive knowledge and based on a solid spiritual foundation will be born. Because in the context of Islamic education, in addition to trying to hone the intellectual abilities of students and their skills, putnya also seeks to educate spiritual beings.

Therefore, Islamic educational institutions should immediately respond to issues related to modern education that exist today, especially technological developments, how to make extraordinary technologies in the hands of Islamic educational institutions obey the provisions of the Qur'an and Hadith and be obedient to them.

The spiritual meaning comes from the word Spirit, which in English comes from another language "spiritus", which means spirit, penetration into the soul, life, which corresponds to other words "anima", or in Greek "psyche", and Sanskrit words called "atman". The similarity of these terms in many traditions of both the West and the East is interpreted as the breath of life. According to Al-Ghazali, Islamic spirituality is defined as tazqiya An-Nafs – a concept of spiritual mental development, the formation of the soul in accordance with Islamic values. In psychology, spirituality means the formation of individual personal qualities that lead to his maturity away from moral and religious problems and from the hustle and bustle of the world.

The Dictionary of Psychology says that spirituality is an assumption about transcendental values. In a broader sense, spirit can mean:

a) a force that charges the cosmos with energy,

b) consciousness associated with desires and abilities,

c) something immaterial,

d) the ideal form of mind (intelligence, rationality, morality, chastity or Divinity).

Spiritual can also mean something containing eternal truth relating to the purpose of human life, both human in relation to man and to God, often contrasted with the mundane and temporal.

The spiritual can be an expression of a higher life, which can be a person's view of life. One of the characteristics of spirituality is the ability to achieve desired goals, which can increase a person's ability to approach God and establish a connection with him, which can eliminate the illusion of false ideas that come from the senses, experiences and thoughts in the order of practice, spirituality comes from religious teachings and traditions. A religion that is believed to have deeply rooted spiritual teachings and can guide the thinking and behavior of its adherents. The religion of Islam, for example, teaches the principle of balanced human thinking, which allows us to understand, reflect, describe nature, answer questions and respect it as a living being. Even nature is a manifestation of God, where God Himself is the most majestic environment that embraces man. The teachings of Islam also teach that God is a substance that is omnipotent over all things, omniscient and observant of everything, inspiring its adherents (Muslims) to be careful and always control themselves from deviant behavior.

Indeed, in the creation of the heavens and the Earth, and in the alternation of night and day, and in the ships that sail on the sea, carrying what is useful to mankind, and in what Allah sends down from heaven in the form of water, thereby reviving the Earth after its death and scattering all kinds of species on it, that animals, as well as the movement of the winds and clouds, which are controlled by the heavens and the Earth, are indeed signs for people who reflect. It follows from the above hadiths and verses that spirituality is aimed at the subjective experience of what has an existential meaning for a person. Spirituality is not only about whether life is valuable, but also about why life is valuable.

Being spiritual means having more connections with spiritual or mental things than with physical or material ones. If a person has a pure soul, then he will be able to reveal his noble potential, as well as find and understand who his God is.

Spirituality can be of several types, namely:

a) Heteronomous spirituality, that is, spirituality, which is characterized by acceptance, understanding, faith or practice of spiritual guidelines (spiritual values) emanating from external authorities (external authority)

b) autonomous spirituality, which is spirituality based on independent thinking. Spirituality is characterized by self-sufficiency and independence from external authority, namely spirituality, which rejects influence and authority from the outside and accepts only the results of reflection and self-reflection.

c) interactive spirituality, which is a spiritual principle formed in the process of interaction between oneself and the environment. This spirituality is the result of a dialectical process between spiritual potentials (mental, emotional and moral) and external authority in the form of traditions, folk customs, the basis of spirituality is the idea that the spirit is the essence of life, that it is eternal.

In this regard, the nature of spirituality is the absolute nature that people possess from an early age, which is also their original nature. provision and capital permeate the lives of individuals, because, in fact, spirituality is a harmonious relationship between people and creatures, people and nature, people and God. In this case, it should be emphasized that spirituality can be honed with the help of habits acquired by individuals in various ways or methods, one of which is the inculcation of habits through the methods of Islamic religious education.

The factors affecting a person's spirituality can be described as follows:

a. Stages of development. A good level of spiritual development of a person will affect the process of discovering his potential and faith in God. Family is an important aspect that affects a person's spirituality. The formation of a person's spirituality should take place in a family built on solid spiritual principles. Because the immediate environment is a reflection of the quality of a person's life. Cultural background, not least related to common social and spiritual beliefs, one of which is formed from the traditions, values, attitudes and beliefs of the surrounding culture.

b. Life experience, no matter how bitter and sweet a person's life path may be, will not be in vain if he sincerely understands that all life events are a manifestation of God's power, it is this life experience that affects the spiritual form of a person.

c. Spiritual education in the field of religious studies is, in fact, an effort to preserve religious teachings in order to strengthen the faith and beliefs that guide the individual (individual) or the relevant religious community. Spiritual education is an attempt by adherents to respond to the teachings of their religion or thoughts that are not related to the religion they believe in. Spiritual education as the transmission of religious teachings from generation to generation, and therefore it includes not only cognitive aspects (knowledge of religious teachings), but also aspects of perception and psychomotor (attitudes and experiences related to Islamic teachings), are also the main ones.

The main problem facing our educational world today is that most members of society do not fully understand the philosophy and importance of education for life. In general, the public does not consider education as one of the strengths in realizing values and shaping the character of the nation. Education is also not used as a source of strength for the formation of identity, as well as the cultural identity of society and the nation. The new education is understood very simply or even pragmatically as a bridge to getting a job. Taking into account that if we turn to the UNESCO Declaration of 1988, which states that "learning to know, learning to do, learning to be and learning to live together", then the learning process should be directed in such a way that students; expand the horizons of science and master technology (learning to know), improve the ability to do to do something or work in such a way as to eliminate dependence on other parties (by learning to do), to be able to build an identity as a "whole person", that is, as a social being, as a cultural being, as well as as a religious being (Dogan, 2013: 142-144).

The consequence of a low understanding of the meaning of education is that sometimes students are used only as an object for realizing the ambitions of parents, society and, perhaps, also the state, so that children master science well, as well as be smart and skillful in mastering technology. Therefore, it is often possible to meet parents who force their children to attend various exercises or advanced training courses outside the framework of formal education, without paying attention to the mental and spiritual development of the child. This is the process of "unlocking" the potential of students, which takes place within the framework of what is usually called the educational process. Because in fact, what should be developed in children through education is not only intellectual abilities, but also emotional and spiritual ones. Meanwhile, in the understanding of the general public, education boils down to efforts aimed at making children smart, knowledgeable in science and technology, able to work in such a way as to achieve economic success. But whether children will be able to realize themselves as social beings, civilized beings and religious beings, and whether children will be able to express themselves in the future as a person who shows tolerance and concern for sociocultural diversity, does not seem to attract significant attention from the community. Therefore, do not be surprised if later scientists from various disciplines appear who are intelligent and qualified, but are not able to control themselves enough to commit acts contrary to the values and

social norms prevailing in society. This is because from an early age they are used as a kind of target for the realization of the ambitions of those who are outside themselves, as a family, community, and possibly the state, to become successful people, especially in the economic sphere (Dogan, 2013: 142-144).

Despite the complex and often imposed dialogue between society and religious organizations, religion does not occupy a leading place among the spiritual and cultural trends of modern youth in Kazakhstan. Science and secular ethics, humanistic values and ideals, formed within the framework of secular culture, effectively help to solve the problems faced by young people and modern society. Young people pay more and more attention to the West, universal freedom allows them to reevaluate the spiritual regression, family is no longer prestigious as a small social group, but nevertheless contributes to the formation of internal consciousness of a person.

In social life, the influence of the Western worldview is clearly visible, which directs young people to new bright and colorful attributes of social everyday life. In everyday life they begin to use foreign words (creativity, passionism, perfectionism, etc.), use Western goods, copy the manners of those in power.

It is obvious that the state has embarked on a new path of development. The political situation in the country has stabilized in recent years. Society is beginning to understand and accept democratic values. There is a revival of spirituality, young people stand on the chosen path and look for a new way, spiritual comfort. It understands and adheres to various spiritual values with renewed vigor. Religion begins to interfere in public life. Sects and new religious movements appear in the media, spiritual issues are openly discussed (Aryspaeva, 2011: 69).

Those of speech, "language" and ritual obligations, which are gestures and actions of the body. Prayer is both speech and gestures. The combination of these practices is called "ibadat", "service" or worship of God. Their appearance should not mislead us. Undoubtedly, this can give rise to pure ritualism.

God does not impose too difficult duties, not so that religion is superficial, but so that man does not have to make efforts that he might believe he himself would offer to his Lord, because it would be the destruction of religion to imagine that something is given to the Creator of all things. Consequently, in well-understood worship there is an exposure of human nature, which reduces the human share

to a single act of obedience. There may be more or less than five daily prayers, fasting in Ramadan may be longer or shorter, and so on according to all prescriptions. A person obeys without any reason, or rather, the only reason for his obedience is that it is a tribute that a servant pays to the Almighty.

The same tendency is evident in the theory of intention. No matter how external the acts of worship may be, they have value only if they are immediately preceded by the intention to commit them. This is Neya.

Some have not failed to make it a heartfelt commitment. But this assimilation is not general, and where it is allowed, it is more the work of God than the work of man. It is often rejected: then the intention is reduced to a firm intention to obey and do what the law prescribes. As we can see, Islam, although different from Islam, is not separated from it. He is faith in action in this world.

It is he who marks the conversion to God and the break with everything that is not addressed to him. This exceptional obedience to God, which unites all his servants into a single community, free from the filth of unbelief and free from it, is, therefore, Faith embodied in a certain structure of life on earth, that is, embodied in the law.

Iman, nevertheless, the Faith itself (Islam), which differs from Islam in the strict sense of the word, is defined at the same time more spiritually and in a more general sense. This is, first of all, faith in the One and Almighty God, Who makes himself felt through His Angels, His prophets and who will judge on the last day. Faith recognizes the uniqueness of God, his universality, and the universality of his message. Together with the existence of the one God, it reflects his saving will, manifested in all revelations (including the Torah, Psalms, Gospel), and it is also a condition of salvation. "He who testifies that there is no deity except the One God who has no companions, that Muhammad is his servant and His Messenger, that Isa (Jesus) is his servant and His Messenger, that he is His word (Kalima), that God sent Mary the spirit that came from Him, Finally, the one who confirms the reality of Heaven and Hell, the One whom God introduces into Paradise according to what he has done as his deed ("Amal")". The word "Amal" (work) does not seem to mean specific good deeds here, which fall under Ihsan (good behavior), but a religious practice, which is Islam. Thus, faith presupposes Islam as a starting point and the first step. Pascal's idea of starting with holy water seems to already belong to Muslims. What is necessary is to lead a person to practice first, and if practice is the starting

point for internal conversion, then it goes without saying that it can only come from external motives or motives. Faith lives in the heart, and only God is the master of the heart. No man can give himself faith; it is the merciful mercy (ni'ma) of the Lord. That's why she saves. Thus, faith is, in fact, faith in One God, full commitment to tawhid (affirmation of Divine oneness).

The Qur'an, hadith, and works of all Muslim thinkers on this topic are inexhaustible. God is the only one who really exists, the only scientist, the only almighty, the only one who exists, the only eternal, the only Creator, and so on. It is isolated within itself, that is, completely transcendent. He has no one like himself: this is the fundamental formula of all reflections and all reflections. It is impossible to come to him by anything other than him, except by discovering in this other being the action of his power.

The profession of faith, when it comes from the heart, expresses what Christian theology calls living faith. The believer turns away from everything that is not God: he not only worships only himself, but also makes him the end of all his actions, the attractive pole of all his feelings. Faith is the conversion of all human feelings to God, so that, loving someone other than him, a person does not fall into idolatry, which consists precisely in becoming attached to something that is not God, and serving in his life the teacher whom we associate with him in our hearts.. Love of God and love of neighbor (the true neighbor is a Muslim, not a human) They are not ignored in Islam.

However, this love is not an integral part of faith, even if it is a living faith; she obeys the Divine commandment, ihsan (good behavior) and Islam (in the strict sense of the word). The idea that Faith is nourished by love, even if it is love for God and for God, is not Muslim. Although there is food of faith, and mystics talk about it, but it consists of all the mercies that the Lord sends to raise it to delicious knowledge.

Scientific research methodology

Theoretical developments of domestic and foreign scientists were used as a methodological basis for analyzing the problem of the social role of Islam. This study uses a structural and functional approach, from the point of view of which the change and development of religion, according to its social role, is associated with the transformations that occur in the social structure of society. The ideas of the structuralist-interactionist approach are used, which is based on the recognition of the combination of objective and subjective in social life.

According to it, people, based on their interests, create stable forms of interaction, patterns of behavior, values and norms themselves, which subsequently determine their social behavior. An interactionist approach that allows you to penetrate directly into the community and study practices, values, and stereotypes unchanged. In the process of studying the influence of religion on society, it is advisable to have direct contact with people who consider themselves to belong to a certain denomination, which allows you to obtain comprehensive information about the way social reality is constructed, which provides for an interactionist approach.

Results and discussion

Youth is a stormy age of life. Despite the fact that the young man has passed the stage of adolescence, which is an exciting and stressful period, and entered a relatively calm world, he is still burning with flames. Youth is the flowering of a person. In youth, a person takes on divine duties and various responsibilities. God grants many of His blessings to a person in his youth. Youth is such a divine wealth that a person can spend only in exchange for paradise. It's nice that people realize the value of youth and use it for personal and social happiness! A young man has an excited soul, a heart full of love, beauty and affection, a brain full of questions, always in pursuit of experience and spectacle. The heart of a young man is like a river that wants to cross all the rocks, gorges and hills and get to the beautiful and fresh tulip plain. In this regard, the windows of observation and creativity should always be open in front of a young person, he should be given the light of faith and contemplation, offered roses of hope and smiles. Youth is a world of physical, mental and instinctive innovation.

This leads to a change in his emotions and emotions. Youth is the age of new expectations, even almost superfluous expectations, desires and sympathies. A young person is someone who has not yet reached the stage of old age, who is at the very beginning of his life. A person who has not spent much time in his life is called young. Young is someone who has little age and experience; young is a beginner, fresh. The end of youth is 30 years old, and the beginning begins from the moment childhood ends, when signs of extremes appear. Imam Khamenei's vision spoke of some of the

characteristics of a young man: "a center of energy, hope and creativity."

1. Youth is the age of a lot of energy, physical and mental abilities. "The young man feels that he has a lot of energy, that he has skills both physically and mentally."

2. "Young means the future."

3. "Young people are indeed the leading engines of the country."

4. "Youth is the center of movement in every society."

5. "a young man is purity and sincerity, a mirror of enthusiasm and the will to act and ideals."

6. "Youth is the embodiment of hope".

Annemarie Schimmel spoke about the nature of the interaction of religions, religious relations, as well as the numerical composition of religious beliefs. in his book "The World of Islamic Mysticism". Although each of the various civilizational systems in the modern world is associated with human religion, such a phenomenon as Islamic civilization, which is still inseparable from religion, is a rarity, if not a special case. For Arabs and many "national-religious" peoples of the world, Islam is not only an important source of civilization, but this religion itself is the main content and expression of ancient civilization. The history of human civilization shows that any civilization is limited by time and space, and the same is true of Islamic civilization. From the point of view of time, modern Islamic civilization can be understood as a continuation and development of medieval Islamic civilization in our time. From the point of view of space, Islam is a world religion, and Islamic civilization has also overcome the limitations of countries, nationalities and regions and has become one of the world's civilized systems.

Due to the limited space, we will limit the scope of discussion to the Middle East and the Arab world. There are two reasons for this interpretation: firstly, historically, the Arab civilization preceded the Islamic civilization, and later was absorbed as part of the pan-Islamic civilization under the influence of religious culture; secondly, the Arab world is the foundation and core of the Islamic world, and the Islamic civilization is also known as the Arab civilization or Arab-Islamic civilization. In the study of human civilization, a widespread point of view and practice is to distinguish the types and levels of civilization in accordance with the form, nature and functions of civilization. It is said that there is a material civilization, a spiritual civilization and an institutional civilization. If you use this statement to evaluate Islam, you will find that it also possesses the basic forms, attributes, and functions of the three types of civilizations listed above. This has become a consensus in the religious academic circles of our country. For example, a monograph published a few years ago was called "Islamic Civilization".

In addition, over the past 20 years, foreign scholars have expressed similar views in their treatises on the revival of modern Islam. They emphasized that «Islam» is not only a religion in the general sense, but also an economic system, a social system and a legal system. At the same time, it is also a social way of life and a civilization with wide influence (Mustafina, 2013: 48). Schimmel talks about the differences in the beliefs and attitudes of generations of different periods.

According to studies of universal values, despite the growth of religiosity and spirituality among young people, the first place in the hierarchy of values is still occupied by money (75%), power (40.3%), self-determination (25%), status, independence, freedom. Along with these values, such concepts as duty, honor, dignity, and love for one's neighbor are insignificant (Balapanova, Asan, 2012: 22).

As a member of society, an individual is the creator and heir of a social civilization, and the value orientation of an individual is directly related to the form and content of the achievements of civilization. From the point of view of socioculturalism, the value orientation of an individual – this is, in fact, a question of "cultural identity", but it is related only to individual identity, mainly to a kind of "self-awareness" or "self-awareness" of the individual in the matter of cultural identity.Religious faith and the religious consciousness that follows from it are one of the main elements and important signs of individual identity. Within the framework of the traditional Islamic social system, since there is no ideological and cultural system independent of religion in society, the so-called individual identity is an identity with Islamic religious values. Historically, this traditional religious and cultural value has been mainly embodied in Islamic law (Sharia), proclaimed in the name of Allah, and its relevant provisions have become a moral code and basic norms of behavior that individual Muslims must strictly observe in all areas of their daily lives. Its influence on the individual identity of the Muslim people is mainly manifested in the following three aspects: first, it is the only and irreplaceable source of value for the individual identity of Muslims. For individual Muslims, faith in Islam is not only a kind of independent choice and identification of values, but also a moral obligation to follow the "predestination" of Allah (Karagizova, 2022: 28).

The Qur'an declares that Allah has "chosen" Islam as the religion of Muslims, and the relationship between Muslims and Allah – this is a relationship of "reverence" and "obedience" between "slaves and masters". Islam adheres to the basic doctrine of "recognizing the uniqueness of the Lord. The exact meaning of this strict monotheistic faith is as follows: there is only one Allah, there is only one truth represented by Allah, and there is only one religious and cultural value embodied by Allah, that is, there is only one spiritual kingdom and the source of truth, goodness and beauty. Although Islam's exclusive religious beliefs meet its own value needs, they also create serious obstacles for believers to accept foreign ideas, cultures and values. Secondly, it sets out specific ethical norms and codes of conduct that take into account the individuality of individual Muslims. Islamic law is based on the Qur'an and hadith and, in the form of revelation and the commandments of Allah, contains relevant provisions on the basic principles and specific requirements that Muslims must follow in all areas of their daily lives (religious etiquette, marriage and family, inheritance, commercial transactions, criminal offenses and fines, etc.). In the name of religion, it transforms interpersonal relationships into a relationship between individual believers and Allah and establishes appropriate rules to guide, restrain and regulate people's behavior in terms of religious beliefs and religious duties (Rysbekova, 2012: 80).

The ideas and concepts of law stemming from the will of Allah have significantly increased the sanctity, eternity and infallibility of the canons of Sharia, and at the same time, they have also made modern reform of Islamic law a difficult task. The most significant influence of Islamic Sharia law on the identity of individual Muslims is a sense of "difference", that is, the world is divided into "Islamic territory" and "non-Islamic territory", and the population is divided into "Muslims" and "non-Muslims". The determination of whether an act is just and worthy depends on whether it complies with the relevant provisions of Islamic law. From the point of view of modern value conversion, this means an external value criterion, which can be accepted by Muslims only if ways are found to "transform" it into an Islamic cultural value criterion (Seisen, 2016: 78).

The religious ideology of Islam is based entirely on the Qur'an. "... Muslims are convinced that the word of God has turned into a book... the Qur'an is not originality, but the authenticity of the Divine message", and is the main source of determining the

truth, establishing norms and values in society, the criterion of «good» and «evil» (Erekesheva, 2012: 66). In classic Islam, to be acceptable by Allah means to follow the words of the Prophet Mohammed, who communicates the Allah's demands to his faithful followers. Knowing of classical Islamic formula: "Lya ilaha illa Allah va Mohammed rasul Allah" (There is no other God, besides Allah, and Mohammed, his Prophet) provides us with the opportunity to take Islam at any age (Moldagaliyev, Smagulov, Satershinov, Sagikyzy, 2015: 218-219).

The next important basis of Islam is the Sunnah, which is actually a tradition of actions, deeds, words and statements of the Prophet Muhammad as set forth in hadiths (reports, testimonies). The main ones are the compilations of Bukhari and Muslum, where the hadiths that constitute the orthodox Islamic Sunnah are selected and recognized as authentic. The Qur'an and Sunnah, which form the basis of Islamic teaching, are the core of conceptual religious consciousness in Islam.

Religious consciousness is primarily reflected in the attitude of both society and the individual to a particular religion. Scholars distinguish four groups of religious consciousness characteristic of the Islamic world: traditionalism, modernism, renaissance, secularism (Wilkowski, 2012: 150-153).

In real life, there are often several types or their partial presence in public consciousness. In all types of Islamic religious consciousness two polarities are manifested: rational – supporters of secularism and modernism and dogmatic – suporters of traditionalism and renaissance. Their characteristic feature is the predominance of rationality in one and dogmatic constancy in the other.

The first trend is related to the fact that Islam proclaims the idea of equality of all before God. Islam is a world religion with an inexhaustible potential of universal human values. "Treat people the way you want them to treat you" – this hadith perfectly characterizes the principle that states, political groups, nations, communities of believers should be guided in their relationships; humanity as a whole needs to build its relations following the ideas of this particular principle, cultivating the ideals of morality in the public consciousness tolerance and humanism.

Finally, it sets the ultimate goal for individual Muslim identity. Islam advocates the "auspicious celebration of the two lives" and the idea of lightening this life and starting again in the afterlife is not as strong as some religions. Nevertheless, Islam still insists that the material life in this world

is temporary and secondary, while the spiritual life in the latter world is eternal and fundamental. Therefore, believing in "the end of the world" and "resurrection after death" has become one of the basic tenets of Islam. For individual Muslims, this means that only if they are included in the "Way of Heaven" in this life and continue to prove their piety with good deeds and righteousness, can they enter heaven in the afterlife to enjoy happiness and obtain "two auspicious celebrations". The "way" and "Lord Way" specified by Islamic law are actually the ultimate goals set for Muslims in terms of spiritual beliefs; only when an individual Muslim follows the way guided by Allah throughout his life can his life have true value and meaning (Jalilov, 2016: 25).

When Islam emerged in the northern Arabian Peninsula in the 7th century AD, Arab society was in the historical process of transitioning from a primitive commune system to a unified nation and country. The fledgling Islam has shouldered an important mission given by history from the beginning. This mission is to unite scattered tribes into a unified nation and country in the name of religion. The "umma" (uma), which was founded in Medina in the second half of the 7th century, was the first social organization established in the name of religion in the history of Islam. As a Muslim social community, the original Umma was actually just a tribal alliance, and later gradually developed into a nation and a country. Unlike social organizations based on common blood relations such as clans, tribes, and families, Umma is a Muslim community organization linked by common religious beliefs. For the first time in history, "Uma" is defined by the revelation of a verse in the Qur'an, which refers to the Uma as the "best nation" in the world, and Islam is the religion "chosen" by Allah for this Muslim nation.

The Qur'an affirms the ethnic nature of religious beliefs and the religious nature of ethnic composition in unmistakable language. Uma is not only a national entity based on the Islamic faith, but also the social carrier of this emerging religion. The basic requirements of the Qur' an for members of the nation from a religious perspective, such as persuading good to abstain from evil, observing worship, completing zakat, and obeying Allah and his messenger, express the intention to use religious attributes to define national attributes. In the view of Islam, "race" and "religion" are not only homologous, but also one. From today's perspective, although the concept of national religion with the same origin of

ethnicity and religion and the integration of ethnicity and religion is not fully in line with the historical reality of many ethnic groups in the world that have their own culture and then converted to Islam, as a kind of religious theory "prototype", its influence is undoubtedly huge and profound (Facchini, 2010: 113).

The fourth area of influence of religion on modern society is the family. Of course, among all social institutions, the family, above all, can claim the main role in the upbringing of a person, in the formation and formation of his personality. The modern family can preserve its integrity no longer by external forces of connection, but only in the presence of internal spiritual force, mutual attraction, which is of great importance in Islam (Tereshchenko, Zakirova, Khamitova, 2016: 86). This significance remains relevant today. Thus, according to the results of the author's sociological research, the majority of respondents (72%) believe that religion contributes to the creation and strengthening of family foundations. The fifth direction of penetration of the social influence of Islam is the negative attitude to suicide, its prohibition.

Analyzing the statistics of suicides, E. Durkheim concludes that the generally accepted motives for suicide are (poverty, family grief, jealousy, alcoholism, drug addiction, prostitution, physical suffering, psychological disorders, disgust for life, etc.) "it is not about its real causes" (Bertayeva, 2017: 155).

He attributes certain features of society to specific causes, namely: moral decay, disorganization, weakening of social ties, violation of the collective state of consciousness, i.e. religiosity. In this case, the solution lies primarily in religiosity, for this religion is a faith that can lend a helping hand in times of moral and psychological decay, hopelessness and despair. The psychological and emotional impact of religion on society remains relevant to this day.

According to the results of the author's sociological research, the majority of respondents (82%) believe that religion helps us to cope with difficulties in our lives from a moral and psychological point of view. The history of human development, emphasizing the positive role of religion in the life of society and the state, confirms the position that only the inner spiritual and moral life of the individual is the main creative force of human existence, it is the only solid foundation for cultural and social construction (Satybaldina, 2016: 67-68).

Conclusion

In conclusion, the article outlines the most important conclusions and generalizations, formulates the main results of the study, outlines the prospects for practical application of the results of this study and further development of the problem. The set goals and objectives have been fulfilled: the social role of Islam has been revealed through its functions, which can generally be described as contributing to the stabilization of public relations in modern society (Ikhwan, Fauzi, 2019: 104).

At the time of the birth of Islam, the social carrier of this religious culture was mainly Arabs living in the northern Arabian Peninsula, especially Bedouin nomads and urban merchants. Later, with the continuous growth of Islamic power, the Egyptians, Persians, and new Muslims of many other ethnic groups in the conquered areas outside the peninsula, and even many Christians, Jews, and Zoroastrians participated in the creation of Islamic civilization. The historical Arab-Islamic Empire was vast, had a large population, and was rich in national cultural resources. The Islamic culture that was forming inevitably had to accept and absorb foreign cultures to enrich itself. Just from the number of foreign languages in the Arabic language and the wide range of sources, it is enough to explain the wide influence of foreign thought and culture on Arab-Islamic culture (Azmayesh, 2015: 45-47).

Some experts pointed out that political terms derived from Persian and Greek, theological and religious terms derived from Hebrew and Syrian, and philosophical and scientific terms derived from Greek all show the huge influence of the original cultures of various regions and different ethnic groups on the new Islamic civilization that is being born in history.Greek culture has a profound influence on Islamic culture. There is even a saying that Islam is the third heir to Greek cultural heritage.

The first two are Greek and Latin Christians. The process of digesting and absorbing foreign regional and national cultures of Islamic culture is not only a process of unification and standardization in accordance with the requirements of the Islamic faith, but also a process of heterogeneous non-Islamic culture influencing Islamic culture. The new Islamic culture formed in the process of cultural collision, integration and innovation is a comprehensive culture with unique characteristics and distinctive personalities (Dogan, 2013: 142-144).

If the national language is used as the standard of distinction, Islamic culture can be subdivided into Arab Islamic culture, Persian Islamic culture, Turkic Islamic culture, Urdu Islamic culture, Malay Islamic culture, Chinese Islamic culture and other sectors, and each sector is actually a subculture system with its own characteristics.

The fundamental sign of their mutual distinction is the vibrant content of the local cultures of various ethnic groups in the world that have been preserved in the process of Arabization and Islamization. The fact that the unity and diversity of Islamic culture coexist shows that it has two basic characteristics: first, Islamic culture has a strong ability to assimilate. Historically, the Arab-Islamic Empire, with its strong military power and political power, its language and religious beliefs, once ruled a vast territory. Within its territory, heterogeneous Greek culture, Byzantine culture, Jewish culture, and ancient Persian culture with more Oriental characteristics can be integrated, which fully proves the huge assimilation ability of Islamic culture. Islamic culture has many different origins due to the absorption of foreign cultures, but each foreign culture has been branded as Arab-Islamic culture because of the influence of the main culture. Because the absorption of foreign cultures is actually a process of continuous innovation based on Islamic culture, the foreign cultural factors that have been incorporated into the new Islamic culture have been assimilated, transformed or reassembled; second, Islamic culture has a strong spirit of tolerance (Gada, 2014: 134-136).

Tolerance comes from the self-confidence and openness of the culture itself. Historically, Arab Muslims were rulers. Although they showed a strong sense of distinction in their religious identity, they felt that there was no need to impose their beliefs on others. As stated in the Qur'an, "There is no compulsion for religious beliefs". Tolerance is advocated in religious beliefs, and the spirit of cultural tolerance and openness of embracing all rivers in the sea are also advocated in religious culture, so all kinds of different religious cultures have received the respect and protection they deserve. This attitude is in stark contrast to the conservative attitude of some Islamic fundamentalist factions with extremist tendencies today that blindly reject foreign cultures (Asda, 2022: 168).

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