



CONFUCIANISM DOCTRINE AND ITS/CHINESE NATIONAL RELIGION ROTATION PROCESSES

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Abstract

In this article In ancient China, two religions emerged, between which there was a significant difference: Confucianism, which was a morally oriented teaching, and Daoism, which was inclined to mysticism. The founder of Confucianism (the Chinese name is "zhu Jia Xue sho" - the teaching of the school of intellectual scholars) was the famous thinker of ancient China, Kun-Tzu (teacher of the day), or Confucius (551– 479 BC). Therefore, in this article, Confucianism will be analyzed together.

Keywords: Confucianism, religion, Heaven worship, justice, ancestor worship, Taoism.

Introduction

Initially, Confucianism, although a very influential philosophical and ethical doctrine of ancient China, existed alongside other teachings (Daoism, Maoism, Legalism, etc.). However, after the unification of China and the creation of a stable centralized Han Empire (206 BC - 220 AD), it gradually gained strength and became the state ideology of China at the turn of the 2nd and 1st centuries BC.

MAIN PART

Confucianism became a religion in the first centuries of our era, and Confucius was deified. In 555, the Chinese emperor issued a decree to build a temple in



honor of the ancient sage in every city and to regularly hold sacrifices in his memory. Thus, Confucianism becomes the state religion of China.

Currently, it has lost this status, but it remains one of the most widespread religions in the country. According to very rough estimates, the total number of subsequent adherents of Confucianism exceeds 300 million.

The source of Confucian teachings is the book "Lun-yu" ("conversations and reflections"). At the heart of this teaching is the study of laws that should regulate relations between people, relations in the family and society, based on respect for elders and respect for state leaders. As Confucius taught, governance means finding a place for everyone in society according to their own merits. Each person should improve morally, since this is within his power; the head of state should govern subjects in accordance with certain standards of justice and truth.

The following features should be noted in the religious ideas of Confucianism:

1. Worship of Heaven. Heaven is the embodiment of the supreme divine power, not only of God, but also of the supreme mind.
2. Justice. Chinese believers believe that the great heaven punishes the unworthy and rewards virtuous people. Sobst-venno is interpreted as virtue and compliance with the law of heaven. Therefore, the meaning of the life of believers is to establish and maintain a correct relationship with heaven, to adapt to the divine world order. The rulers, declared sons of heaven, are given power, they are rewarded, and the country is called the Celestial Empire.
3. Ancestor worship . It is based on the belief in the afterlife of the souls of the deceased. However, Confucianism does not instruct its followers to believe in the real existence of ancestors during sacrifices. It is important to act as if the ancestors really existed, thereby demonstrating their sincerity and developing in themselves a sense of humanity and respect for family values, antiquity.

Confucianism places great emphasis on religious rituals. They are based on sacrifice and divination. Sacrifices are made in temples on the 1st and 15th of each month, and especially solemn prayers are held twice a year, in spring and autumn. When making sacrifices, a strict hierarchy is established in the selection of sacrificial gifts, their quantity, and quality. Divination is carried out for any reason, but its main goal is to find ways to achieve material well-being and longevity.



Today, Confucianism remains a vibrant intellectual and spiritual tradition. Despite a brief period of condemnation and persecution of Confucianism during the so-called Cultural Revolution, interest in it quickly revived, and today in China, many studies on the history of Confucianism are being published, classic Confucian texts are being published, and there is a Confucian Society and a Confucian Foundation.

In parallel with Confucianism and its opposition, another philosophical and religious system of China developed - Daoism. According to traditional understandings, Daoism was founded by a great contemporary of Confucius - the sage Lao-Tzu ("old teacher"). The main principles of the religion are set out in his book "Tao te ching" ("Book of Tao"), where we see the single fundamental principle of everything - the only substance and at the same time the law of the world - dao (letters. way). The concept of Daoism is unique. If Confucianism gives it a moral significance, interpreting it as the "human path", that is, a special order based on moral behavior and morality, then in Daoism, "dao" does not have a moral, but an ontological meaning. It is declared to be the essence and main cause of the world, the source of its diversity, the "mother of all things". This is some kind of natural "way", the fundamental law of being, the eternal change of the world, independent of both God and the actions of people. Therefore, people must submit to the natural course of events; their fate is considered passivity, "inaction" (Uwe). Daoism encourages people to shake off the shackles of responsibility and duty and return to a simple, artless life close to nature. By the end of the 1st millennium BC, the concepts of "dao" and "Uwe" began to be seen as religious salvation, paths to absolute, eternal happiness. The figure of the founder of Daoism is deified, a complex hierarchy of gods and demons is developed, and his cult arises. The Daoist pantheon is headed by Jasper Lord (Shandi), who is revered as the god of heaven, the supreme God, and the father of emperors ("sons of heaven").

The most important role in the religious organization of Daoism is played by priests, among whom there are both monks and families. Active temples of the gods of the Chinese pantheon are served by shamans: mediums, homeopaths, and fortune tellers. Hundreds of thousands of believers visit temples, monasteries, and sacred places of Daoism. In 1957, the All-China Taoism Association (Zhongguo



Daojiao sehuei) was founded in China. Closed during the "Cultural Revolution" from 1966 to 1976, the association resumed its activities in 1980, with its representative, Li Yuhan, one of the oldest and most influential Daoist monks, Li Yuhan. The center of the association is the Baiyunguan Monastery in Beijing. The association publishes its own magazine, conducts religious services, preaching, and research, and, in particular, it is preparing for publication the "History of Taoism".

CONCLUSION AND DISCUSSION

Thus, in Confucianism, it is necessary to understand that human life is determined by a just reward (Dao), which is not always realized, therefore, a person must strive to be worthy (de) in order to compensate for the realization of justice (li), and in Daoism – to take the path of self-deepening (Dao), a person strives to be worthy (de) in order to achieve the absolute within himself due to natural justice (Dao) (here Dao and de coincide, since inner dignity at its highest limit corresponds to the absolute). Here, deficiency is interpreted as the closure of specific aspirations, i.e., their concentration occurs only in the inner world of a person.

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