



**CONCEPTS OF SECULARISM AND RELIGIOSITY AND THEIR
SOCIAL IMPORTANCE**

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ABSTRACT	KEY WORDS
In the article, the concepts of secularism and religiosity in the process of globalization today, its study by many scientists, thinkers and religious scholars since ancient times, the issues of the negative impact of the processes taking place in the world today, especially in the countries of the Middle East, on the mutual balance between religiosity and secularism are highlighted. shows that it has its influence not only in the Middle East, but also in countries with multi-religious and multi-ethnic populations.	Secularism, religiosity, world, Middle East, country, balance, influence.

Introduction

It is known that "the mentality of our people, who played a huge role in the development of the Muslim world, is literally based on virtues such as tolerance, nobility and goodness." Today, the analysis of the concepts of "secularism" and "religion" and their socio-philosophical content is one of the most urgent social-humanitarian problems. It is worth noting that the concepts of secularism and religiosity have long been studied by many scientists, thinkers and religious scholars as mutually exclusive and opposite concepts and aspects, they were understood as two conflicting principles. Religion recognizes the supernatural world as the eternal and real world and teaches that human life in the real world is a means of transition to the eternal world. Secularism, on the other hand, attempts to study and change the material world as an object. "The contradiction between religiosity and secularism will not disappear completely. As the main principles of science and religiosity, secularism and religiosity contradict each other, as in previous times, the struggle in some issues continues openly or secretly in various forms," says researcher A. Boboev. But in our opinion, this opinion of the scientist may be correct in relation to fanaticism or atheism, which are radical manifestations of religiosity and secularism, but not literally. It is no secret that the secular (philosophical, scientific) view of the world served as the basis for some religions' conceptions of existence for centuries, while the information and ideas in some religious books contributed to the development of secular knowledge.

For example, when a society is dominated by religious fanaticism, any secular principles are denied. At the same time, we have learned that Dahrism also considers religion to be an opium for society. In societies based on secular democratic values and principles, any form of tolerance, including religious tolerance, is an important value.

It is worth noting that the concepts of secularism and religiosity have long been studied by many scientists, thinkers and religious scholars as mutually exclusive and opposite concepts and aspects. However, the processes taking place in the world today, especially in the countries of the Middle East, have a negative effect on the balance between religiosity and secularism, which affects not only the Middle East, but also countries with multi-religious and multi-ethnic populations. The ISIS movement based on Islamic radical ideas, which emerged at the beginning of the 21st century, is revealing its heinous plans. It is also targeting Muslim-populated countries, trying to establish a religious state and fill its ranks with citizens who have no faith and are inclined to radical religious ideas. This situation proves that the importance of socio-philosophical analysis of the concepts of secularism and religiosity, their fine boundaries and complementary principles is extremely high. Religiosity and secularism, in a word, secularism is a multifaceted and comprehensive problem. It has political, legal, psychological, sociological, religious, moral and historical aspects and features. In today's environment, any private, special interpretation and analysis cannot claim to be a true scientific conclusion. Only a philosophical approach to the issue can provide a real comprehensive knowledge of its roots, causes, history, evolution, present state and prospects. Otherwise, the analysis of the conflict between secularism and religiosity will remain shallow and one-sided. This cannot be allowed in today's dangerous times. After all, the choice of secular and religious development determines the fate of millions of people, the state and the nation.

From this point of view, finding clear answers to the questions of what religion is, what are the theoretical-scientific foundations of religious teachings that have kept humanity from going out of the scope of moral values for long historical periods, in today's complex times, when a spiritual crisis is observed all over the world and the important work of developing our national democratic statehood is being carried out. It is facing us as one of the most urgent and difficult problems. It is well known to all of us that "our religion will continue to unite our people and serve as an irreplaceable tool for spiritual purification, peace, kindness, tolerance, mutual respect and harmony, regardless of nationality and language." However, the future of the society in such a situation will decline if the individual cannot clearly imagine to the outermost horizons of his spirituality. For this reason, we have been witnessing that the Western countries have been experiencing a spiritual crisis for a long time, and at the same time, they are using religion as an important means of gaining power in the whole world, especially in the countries of the Middle East. This situation puts the issue of deep study of the socio-philosophical nature of religion as an important issue not only for experts, but also for the whole public.

M. Weber (1864-1920), one of the founders of the science of sociology, limited himself to studying only its parameters related to social activity when analyzing the essence of religion. Because, as a sociologist, he was not interested in the fundamental essence of religion, but only in the influence of religious ideas on the life of society, and the tasks performed by it in society. In addition, M. It can be seen that Weber tried to justify the fact that the Protestant stream of Christianity was oriented towards the subjugation of man to the world.

According to French sociologist E. Durkheim, religion is a social institution created by man and serves to satisfy social needs in society. Therefore, he also looked at religion not as an essence, but as a means of maintaining order in society.

W. James (1842-1910), one of the founders of the psychology of religion, which emerged at the end of the 19th century and the beginning of the 20th century, focuses on the connection of religion with

emotions and recognizes the existence of theology, which is the supernatural source of these emotions. Although his understanding of religion is not so deep and concrete, it is much deeper than O. Comte, M. Weber and E. Durkheim. We believe that the reason for this is that the psyche is the object of study of psychology, which may have helped him to understand religion more deeply than sociologists.

But in the East, Z. Munavvarov, a religious scientist, expressed his following conclusion about secularism: "In our opinion, the secular path of development is connected with the fact that it does not fall into the mold of the former ideology, that is, it is neither secular nor religious. From this, it can be concluded that secularism is essentially a spiritual and cultural state located between the two opposite poles, because it does not deny either religiosity or spirituality, it recognizes both of them as objective social phenomena. The logical conclusion from this is that the concept of secularism is based on the principle of pluralism, that is, pluralism.

After all, today's world development trend is globalization, this is mutual convergence. Only worldly development can save humanity from mutual global threats (ecological, nuclear, lack of clean drinking water, food supply, risk of desertification, global warming). "Intensification of the process of globalization not only expands the possibilities of humanity, but also leads to the aggravation of conflicts and the growth of the gap between developed and backward countries. As a result of this, various acts of a transnational character are being committed, which undermine peace and stability." For this reason, it is epistemologically acceptable not to oppose religion to secularism in such a benevolent movement, but to make appropriate use of religion in secular development. It is dangerous to pit religion against secularism, to politicize it, it will divide humanity. A historically tested epistemological solution is democratic secularism. Its perspective lies in the fact that it literally guarantees the right and freedom of belief of a person.

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