



Religiosity as a subject of study

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ABSTRACT

This article is devoted to the philosophical analysis of religiosity in the modern conditions of the information society, the need for which is due to a new religious boom or renaissance in the CIS countries, as well as the evolution of the Muslim image and way of life. The authors attempt to interpret the originality and features of the religiosity of Muslims in the light of democratic changes regarding the right to religiosity in the context of conservatism and liberalism. Religiosity in its essence is the basis of the right to freedom of conscience, that citizens have the right to meet religious needs, as well as the rejection of religiosity, the conduct of a scientific and rationalistic way of life. The authors consider the manifestation of the main forms and qualities of religiosity, in particular modern forms of religiosity of youth on the basis of sociological research data among the population of the CIS countries. The religiosity of Muslims is a special "caste" of believers, different from other faiths, implying voluntary faith, confirmation and recognition of Allah as the king of the Universe, living according to the rules of Islam, obeying the instructions and requirements of the Muslim community. The true norms of sacred norms call all to the humanistic principles of wassatiya as a moderate shackle of religiosity, without going to extremes. The authors are inclined to believe that the consolidation of all creative forces of the world community for the dissemination of new standards of tolerance, which implies the readiness of peaceful coexistence for the benefit of man. In turn, the religiosity of citizens allows them to profess any religion or not to profess any, and forced conversion to one or another religion is also prohibited. Religiosity is a universal human norm of socio-cultural life, a natural human right.

Keywords:

Religiosity, religious organization, faith and reason, ethno-religious identity, freedom of conscience, fanaticism, culture of tolerance.

1.1. Formulation of the problem. In the modern and contemporary history of world civilization, the religious boom or renaissance is directly related to the religiosity of people, in which religion becomes a condition not only for ethno-confessional identity, but also for a socio-political means of achieving political goals.

Thus, religion has already become a political source of solving the international and regional interests of individual countries. It should also be noted that proselytism in world religions is acquiring a planetary scale. which is manifested by the adoption of Islam by followers of other religions. The socio-economic and cultural

progress of post-industrial society could not be achieved on the serious secularization of social life, which in the architecture of modern modernization of social life religion retains its traditional significance. However, it seems to us that modern religiosity is complex, which is expressed in two extremes: formality and fanaticism.

The purpose of this article pursues a socio-philosophical analysis of socio-ideological prerequisites, the formation of methodological principles of socio-cultural study of the religiosity of the population, the conceptual approach of modern religiosity of youth in the context of ethno-confessional identity. A similar approach to the problem is due to the lack of a single definition of this phenomenon, that the concepts of religiosity reveal "... through the categories of religious affiliation and characteristics of the activities of these organizations..." and religious life – church and sect (Grusman J. V. 2007). Religiosity, in its essence, is interrelated with the socio-economic and civilizational culture of social progress. Based on this, it is possible to distinguish the religiosity of the individual, which is conservative and liberal in nature. This, in turn, requires a sociological study of the formation and development of religiosity, taking into account the universal and national interests of the peoples of the CIS countries.

The most in-depth analysis in the definition of "religiosity" allows the regulation of many social problems around the religious situation in the countries of Central Asia, paying attention to the religious faith of the Muslims of the East, rather than Orthodoxy and Catholicism. It should also be noted that religiosity has its own spiritual and moral appearance, which allows the understanding of religiosity by a comparative discourse, since the existing definitions of scientific literature are subject to further improvement. Moreover, in modern religious life, the assertion of the religiosity of the individual with the affiliation "... a kind of "moral certificate of the individual" is controversial to the sect, since sectarianism is largely political with extremism (Lobazova O. F. 2008). It should also be stipulated that there is an urgent need to consider the socio-

philosophical appearance of modern Islam, since in Western countries there is pressure against Muslims with an attempt to spread intolerance to Islam. In this regard, a scientific study of religiosity allows you to familiarize of the population of English-speaking countries with the true qualities of religiosity of Muslims.

According to the British edition of The Telegraph, the rating in 2008, 2009 and 2015 showed that the most religious are the populations of Africa and the Middle East, among which Ethiopia (99%), Somalia (98%) and Afghanistan (97%) lead in religiosity. Opposite atheistic indicators are registered in Western countries, among which religious countries are Poland (86%), Italy (74%) and Greece (71%). that the population of Europe does not believe in God (Rating of countries). A study identifying the role of religiosity as an indicator of socio-economic well-being in the life of the population was not confirmed that countries with high religiosity were in the list of the least prosperous countries in the world. However, among sociologists there is no consensus on the influence of religiosity on positive uplifts in social progress: some are aside spiritual and moral factors, and others are prone to reasonable policy secular governments as a factor for the prosperity of society than the mass religiosity of the population. It is also necessary to stipulate the lack of study of the positive or negative role of religion in the social development of society. Along with such an interpretation, there are erroneous paradigms in modern approaches to religiosity in society, in which society does not feel the need for religion, since it is replaced by scientific rationalism.

Thus, the authors' tasks were to identify the public and private specifics of the phenomenon of religiosity in the light of the new legal values of freedom of conscience. The problem field of this phenomenon is due to the presence of characteristics of the religiosity of Christianity, and the lack of an adequate attitude to the religiosity of Muslims. This approach expresses the conciliarity of the Christian sacraments, that all rites and rituals are associated with the church, the visit of parishioners there is an indicator of the index of

religiosity. In this regard, in the context of the dynamics of "... religiosity and the offensive movement of secularism are two parallel and at the same time opposing trends of modern world development" the spiritual life of people are in the "world of faith" and "the world of unbelief" (Baranovsky V. G., Naumkin V. V. 2018). Such a characteristic of the modern picture of the religious situation is a kind of warning of spiritual bankruptcy of both world and regional socio-philosophical analysis of the transformation of religiosity of citizens, especially young people.

The purpose of this article is to define religiosity in modern conditions of post-industrial society, which is private in each world religion, having the originality and peculiarities of people's religion, belonging to religious organizations or sects, the representation of specific forms of socio-cultural behavior. Thus, the religiosity of Muslims, unlike other world religions, is characterized by a special spiritual state of the individual, total coverage of the entire sphere socio-economic life both in the form of belonging to organizations and outside the field of this organization. Religiosity is an acquired sense of personality from birth to death, a unique organization of personal and individual life on the rights of tolerance and harmony.

In the context of the globalization of information technologies in the study of religiosity, it is logical to index the criteria consisting of religious and non-religious citizens in the context of the generally accepted version of the activity of the participation of religious rites of believers. The task of the study was to analyze the general and special religiosity of modern man in the context of the globalization of information technologies, in particular, the peculiarities of the spirituality and identity of a Muslim as a factor in the socio-economic and cultural development of social life, to characterize the religious status and mission of believers in the formation of Islamic civilization, which makes it possible to identify factors in preventing religious extremism.

A comparative sociological study was conducted by the authors last summer using static media information, the results of a survey

conducted by the Center for Anthropology of the Namangan Engineering and Technology Institute. The surveys covered more than 760 residents of the population of the regions of the Fergana Valley, which allowed the authors to summarize the data of various religious forms of religions, as well as to characterize their vision of the religiosity of the peoples of the East. Based on the results of the analysis of the religiosity of people, it is possible to suggest possible ways to prevent religious fundamentalism and other types of adherence to religious extremes in the context of the development of democratic relations towards religion, religious organizations and believers.

Finally, scientific analyses of religiosity require social and legal methodologies, since this form of relationship is considered in the sphere of rights and freedoms of citizens in the context of legal norms of freedom of conscience and religious organizations.

A comparative study of religiosity of the world's population, taking into account the socio-economic and cultural foundations of life, showed that the range of religiosity, features of religion, beliefs, as well as the transformation of the attitude of believers to religion under the pressure of modern scientific, technical and technological progress is very wide: from religious fanaticism to non-religiosity, atheism. Thus, there is an ambiguity of the results of research on the problem of the influence of religiosity of the socio-economic growth of the socio-economic life of the peoples of the world. However, the scientific literature is dominated by the idea that the religiosity of a person has a special significance for the spiritual purification of a person, preventing the growth of crime and moral degradation of social life, strengthens family and marriage relations.

The modern study of religiosity, as we are supposed to, should focus on identifying the culture of religious fanaticism, which should serve to establish intercultural relations, preventing ethno-confessional extremism and terrorism. It should be stipulated that this problem as a sensitive issue is convenient for opponents in fomenting conflicts that lead to serious bloodshed in a multinational environment. In the awareness of religiosity,

philosophical significance has a special methodological significance. analysis of fanaticism. According to information resources, fanaticism is the emotional and mental state of the individual, a manifestation of which is expressed in the excessiveness of actions, inspired enthusiasm, obsession, blind faith in the correctness of their beliefs, in the superiority and exclusivity of the subject of their lifestyle and style of thinking (Fanaticism). Many politicians and scientists have attributed fanaticism to doubling efforts to achieve a goal without changing their plans and decisions. It is also necessary to distinguish a fanatic from a fan if the behavior of the former violates the social norms of society. Fans usually show interest and love for representatives of art. Thus, fanaticism is inherent in all spheres of human life, including religious denominations of the world.

The collapse of the former Soviet Union and the formation of new states of the post-Soviet space were accompanied by the activation of religious authorities of political life, with the determination of religious fanaticism. Practice has shown that religious fanatics committed serious antisocial criminal acts: terrorist attacks, banditry, murders, mass riots on religious grounds. In fact, fanaticism is excessiveness and addiction to anything that manifests itself painfully in the religious sphere. The point is that fanatics see religion as a panacea solution, accumulated problems of public life. Thus, fanaticism in Islam expressed intolerance to the traditions and values of traditional Islam, sought to reform Islam on the principles of fundamentalism, and pursued a policy of puritanism. The danger of fanaticism was also expressed in the refusal of dialogue not only by representatives of the authorities, but also by relatives who remained behind the barricade from his parents. They even declared jihad even to their parents, ready to commit even the most dangerous crimes. In this regard, we agree with A. Gagiyeva that "fanaticism is

just a manifestation of excessiveness. But any excessiveness is dangerous primarily for the person himself, and not only for its consequences, but also for its "roots" (A. Gagiyeva).

The religiosity of the individual is the most important indicator of the ethno-confessional culture of the people as immunity to the confrontation of modern "Mass Culture". Moreover, the globalization of information technologies affects significant changes in the social culture of society, which make their own adjustments to family and marriage relations, the upbringing of the younger generation. In public life, there is a clash of conservative traditions and values with the new values of liberalism. In this regard, the study of religiosity of the population should be focused on increasing national self-knowledge as self-identification of the population, especially young people. We have obtained data on religiosity as a condition against the strengthening of religious extremism, that it is the unconditional subordination of the norms of human behavior to the will of Allah, which prohibits any form of violence and intolerance not only to Muslims, but also to believers of other religions. Religious identity in its essence is a person's awareness of his belonging to a certain religious community, as well as a nation. In this regard, Islam is the most important social tool for the preservation and transmission of religious practices, traditions, values for the process of Muslim self-identification of the peoples of the region. Religious identification is expressed in the following forms: (a) the implementation of the five pillars of Muslim status; b) religious clothing; c) participation in religious rites and rituals; d) ethics of tolerant behavior and politeness. We tend to believe that in the life of Muslims it is difficult to draw contours between ethnicity and religiosity, since national life is sanctified by Islamic norms and vice versa.

Table 1. Criteria for the religiosity of the world's population.

| | Column header | Population and religiosity | | | Population and religiosity | | |
|---|----------------------------------|----------------------------|--------------|-------------------|----------------------------|--------------|--------------|
| | | Austria | Germany | Italy | Afghanistan | Ethiopia | Uzbekistan |
| Religiosity of the countries of industrial and agrarian countries | Believers in % | 28 | 22 | 40 | 97 | 99 | 82 |
| | Non-practicing Christians | 52 | 49 | 40 | 3 | 1 | 12 |
| | Not religiosity | 16 | 24 | 15 | 0 | 0 | 6 |
| Total population | 1990s | 7.67 million | 79.4 million | 56,7 mln. People | 12.41 million | 47.8 million | 23.2 million |
| | 2021 year | 9.0 million | 83.2 million | 60 million People | 39.8 million | 91.24 | 34.5 million |
| | Average life expectancy for 2021 | 82 | 79,2 | 82 | 45 | 56, 2 | 67 years old |

Source: The table is compiled from the static data of the Internet (Yes, that appeal 28.12. 2021)

The author's study of the religiosity of Christians and Muslims revealed similar religious models of piety, that for them the connection of religiosity with the spiritual and morality of the individual, God-fearing, and particular in Orthodoxy is the frequency of visits, belonging to the church, veneration of the Holy Father. Unlike them, Muslims by religiosity mean the fulfillment of the five pillars of the requirement of the status of Muslims in Islam, among which the criteria of *iymon* (faith) prevail. Surveys have also shown the susceptibility of the idea of the status of religiosity to modernization, i.e. Muslims in religiosity focus on the ontological recognition of Allah as the Creator, the king of the objective world, including life in another world after death.

Important is the fact of empirical confirmation by the authors of the article that not individual believers, but a significant part of Muslims recognize the partialities of their religiosity and religious life, and are oriented to serve to old age. Significant both religious and social points of view is the identification of the criterion of religiosity and the bliss of information technologies that have developed in the context of globalization as a secular system of the spiritual and moral life of the population. This allows the authors to put

forward the idea of a transitional period of actualization of religiosity as a search for self-identification as a person and a nation for the formation of the tradition and values of religiosity.

The most adequate definition of religiosity, as it seems to us, is difficult because of the diversity of the form of religion, the meaning of worship, the spiritual and moral way of life and the style of thinking. Based on such a socio-cultural approach, scientists consider the problems of religiosity, especially from the point of view of the right and freedom of citizens to religiosity. However, there are a number of literature in which scientists consider religiosity as a social quality of the individual or the collective nature of religious identification according to the worldview and consciousness of the individual (Kolyakina E. A. 2007, p. 52). In this regard, we are in solidarity with M. Y. Smirnov, that "... the more a researcher of religion immerses himself in the material being studied, the less simple and unambiguous explanations of the subject of his attention remain. At some point, an honest scientist must admit that the knowledge he has acquired, even if it expresses the cumulative experience of an entire community of religious scholars, has not

given in its entirety a real understanding of religion" (Smirnov M. O. 2008).

When determining the levels of religiosity in the European scientific literature, there are discrepancies, where preferences are given to measurements of the frequency of church attendance, participation in divine services in cult organizations (Rossi, M. Scappini, Ettore J. 2014). Analyses have shown that religiosity is a condition for the religious self-identification of the individual. Thus, religiosity in many cases is perceived as a personal belonging to a community of people by conviction. We agree with the allocation of scientists somewhat "... levels of religious identity: 1) a person's awareness of his involvement in religious ideas and values in general, i.e. the characterization of himself as a believer; 2) determination by believers of their common religious affiliation (Christian, Muslim, Buddhist, etc.); 3) attribution of oneself to a specific religion (Orthodox, Catholic, Sunni, Shia, etc.); 4) participation in a specific religious association and the performance of religious actions required in it" (Smirnov M. O. 2008, p. 62).

Religious identity as an acquired sense of ethno-confessional belonging of people is expressed in the spiritual and moral principles of the social position of the individual, the single forms of implementation of the true principles of socialization of the individual in society. In this regard, identification with regard to religiosity is manifested in a psychic awareness of the responsibility of the religious community for their common good. This idea can be argued in the studies of Russian scientists (Zadvornov I. A. 2000). In order to strengthen religious identity and maintain collectivism, a common system of worship, rituals and meetings and other religious events of significant religious days is organized. In the interpretation of religiosity, we agree with V. Chesnokov, who proposes "... to separate the concepts of religiosity and deep belief, the latter of which is defined by "churchedness", that is, strict obedience to religious institutional norms. But to determine religious affiliation,

"churchedness" is not a mandatory criterion, self-identification and the possibility of progress within religion are sufficient. "

As you know, all religions are called some kind of prophets or founders such as Zarathustra, Brahmanism, in contrast to which Islam is not only part of the general spiritual culture, but also the Code of Moral Behavior of Muslims from birth to death. Islam is focused on the spiritual and bodily purity of believers in the likeness of Allah. Muslims unquestioningly recognize Allah as the creator of the world and governing it with its laws and norms for the good of Muslims. Proceeding from such a consideration, religiosity means voluntary submission to the will of Allah, fulfillment of his requirements, to follow his indicated path. In short, Islam presupposes in religiosity the complete obedience of believers, the fear of God and piety of Muslims. Thus, religiosity is the full awareness of Allah as the only condition for the salvation of the soul, regulating behavior at all stages of life. Unlike Christianity, Islam is the most social religion, covering all spheres of human life, both individual and collective, according to the principles of tolerance, mercy and harmony. Thus, Muslim authorities believe that the religiosity of Muslims presupposes obedience to "Allah and is a follower of His prophets (*Muslim* is literally "the one who has conquered Allah for himself")" Based on such an analysis, Islam establishes the foundations of religiosity in the following criteria: this belief in Allah, in His angels, in His book, in the Prophets, on the Day of Judgment, as well as belief in the fact that that good and evil, delight and bitterness are pre-decreed from Allah (Sheikh Muhammad Sadiq Muhammad Yusuf. 2019. p. 109). The spiritual and moral boundaries of the religiosity of Muslims are established categorically in key categories of religiosity such as "tasawwuf" and "kufr".

Sociological analyses have shown that the belonging of a person to any organization cannot mean the religiosity of a person, since any organization represents people with different worldviews and faiths. An example of this can be the statements of Russian

scholars of religiosity as "... the involvement of the individual in the system of religious relations, which can be expressed to varying degrees and presented in the form of a tradition, organization or movement. This involvement is based on a special attitude to the world and to oneself. Man, by his very nature, cannot be firmly connected with organizations, since religiosity is a set of principles and actions of belief about beliefs, binding the body and spirit of the individual with certain supernatural forces like Allah. In this regard, religiosity, first of all, represents the relationship of the individual to religion, that is, the nature of man proceeds from faith to the existence of supernatural forces in the form of an absolute idea, God, Allah or Buddha, the most ideal qualities and a powerful superpower, who created the entire material world and man himself. Thus, faith in the ideas of the Creator arose at the dawn of world civilization, the result of which was the formation of the first stages of human society, that religiosity itself is a criterion for social progress. This idea can be argued by the scientific and theological works of well-known Islamic scholars, who described the religiosity of Muslims on the basis of the Koran as follows: "In the name of Allah the merciful, merciful! Praise be to Allah, the lord of the worlds, the merciful, the merciful, the king (or lord, lord) on the day of judgment! We worship you and ask for help! Lead us along the straight road, along the road of those whom you have benefited, not those who are under anger, and not the lost" (Klimovich L. I. 1986, p. 148)

These authors, in another study of religiosity, essentially associate "... embodied communication with the necessary feedback. A person cannot but carry out communication, and therefore attributes actions to any active principles in the surrounding world" (Sidorenko N. S., Ovdienko V. I. 2015). This idea is controversial, since communication cannot be the basis of religiosity, that communication represents a common relationship that does not represent the meditation of believers with God. Apparently, the above authors did not

mean modern world religions, in particular the religiosity of a Muslim. Otherwise, they would not be bound by symbolism by the mechanism of formation of religiosity. Another factor in the discussion of the above studies on religiosity can be considered that religiosity should be studied in the context of finding ways to regulate the religious situation or overcome religious fanaticism, as well as for the spiritual education of young people in the information society.

It should also be noted that tolerance is perceived ambiguously among many peoples of the world, as it forms the legal relations of citizens in the norms of loyalty, neutrality and tolerance. However, the tolerance of Muslim peoples is a moral category of tolerance, willingness to interact, respect for people of other faiths or ethnic and political affiliations. Thus, tolerance in its essence is deified by the religious norms of Islam and is encouraged by national life. In this regard, it is difficult to draw the contours of the boundary of tolerance: people endure and then forgive, after forgiveness and forget differences. In this regard, ethno-confessional features are most interrelated with the religiosity of the population.

Findings. The study of the religious situation as a world and regional level in the context of modern modernization of public life shows that religiosity in the CIS countries is closely included in international socio-political and cultural life, which in some cases will be used to realize the political goals of individual stakeholders. Socio-cultural analysis of the growth of religiosity among young people showed the complexity of defining this phenomenon, which is not subject to analysis, as they are between the extremes of "religious" and "non-religious" behavior. As we assume, the religious situation has entered a difficult period with the syncretization of political problems, in many cases religiosity will play the role of political conflicts between groups of people. Religiosity is interrelated with the socio-cultural level of industrial development, the dynamics of socio-demographic growth and the average life expectancy of the population. In this

regard, it is necessary to create both international and regional organizations to optimize and humanize the socio-political life of peoples, as well as international effective socio-economic funds to support the backward and distressed peoples of the world.

Religiosity in its essence is a historical phenomenon associated with the formation and development of the ethno-confessional culture of each nation, that it is not only not the spiritual and moral foundations of society, but also the most important condition for regulating socio-economic modernization along the path of cultural progress. Religion has a positive impact on civil relations, establishing property and non-property relations of the population. The degree of religiosity is manifested largely by socio-demographic factors, which socio-economic complications directly strengthen the propensity for religion, affecting the average life expectancy, which strengthens ties with the supernatural forces of people. In European countries, the religiosity rating corresponds to a demographic growth much lower than that of a Muslim country, but the average life expectancy of the population is oppositely very high. On against the population in countries professing Islam adhere to religion, high demographic growth and doubly low life expectancy of the population.

The religiosity of Muslims represents a special "caste" of believers than other world religions, the model of which involves voluntary faith, confirmation and recognition of Allah as the king of the Universe, living according to the rules of Islam, obeying the instructions and requirements of the Muslim community. In the modern conditions of independent development of the countries of Central Asia, independence and freedom-religious panacea have been equated for some time, the rejection of the ideology of the past and the lack of a new idea have become the cause of increased religiosity, sometimes reaching terrorism. Practice has shown that the newly emerged Wahhabists used the principle of "Islamization" in the spirit of fundamentalism and reflected the selfish political goals of the "directors of color revolutions", which prevented a number of terrorist acts on the territory by the greatest

political leadership of the First President of the Republic of Uzbekistan I. A. Karimov. In particular, on his initiative, a course was taken to firmly follow the path of protecting religion and faith and warned "... If today we cannot protect religion, our faith from those who misinterpret it... the population, and especially young people who still have little life experience, thinking and consciousness, may fall under the harmful influence of these forces tomorrow."

True Islam and Muslims, according to the hanging scriptures, calls everyone on the humanistic principles of the Vassatya faith as a moderate shackle of religiosity, without going to extremes. Moderate religiosity is the real and sure path given by Allah as the ideal of the Muslim system of the world order and worldview in comparison with all other conceptions of liberalism. We are talking about religious deviance, i.e. proselytism, prophetology (pseudo-prophets), astrologers, etc. Thus, the religiosity of Islam is based on the absolute truth indicated by the Koran, based on the deep logic of sound mind, reliable scientific evidence, which does not leave the slightest doubt among believers. In the new conditions, there is a need for consistency of scientists in determining the criteria for religiosity, since the frequency of visits to the organization cannot give correct indicators for conducting cultural and educational work among the population.

In the modern political picture of the world, poly nationality and confessionality abound, the establishment of relations of which is complicated under the load of socio-demographic problems. Thus, the religiosity of the peoples of the world in the future determines the fate of the peoples of the world at the end of the twentieth century. Time requires the consolidation of all creative forces of the world community to spread new standards of tolerance, which implies a willingness to coexist peacefully for the benefit of man. The Declaration of Tolerance requires religious education among young people, especially the promotion of the true traditions and values of Islam, in order to acquaint young people with the true principles Islamic humanism and tolerance to prevent religious

fundamentalism and extremism.

The Government of Uzbekistan has adopted a new version of the Law "On Freedom of Conscience and Religious Organizations", which establishes the norms for regulating the religiosity of citizens. The right to religiosity of citizens allows them to profess any religion or not to profess any religion, and forced conversion to a particular religion is also prohibited. In addition, the law establishes norms on the inadmissibility of interference by religion in politics and the use of religion for political purposes, which guarantees the rights to religiosity of citizens. Thus, religiosity can be introduced into the sphere of private life of people, the implementation of which is carried out on a voluntary basis of ethno-confessional society. Thus, confessional problems on religiosity, as it seems to us, are a crisis of religions, religious bankruptcy of religious figures and organizations in the leadership of a non-standard situation of religious life of believers, especially in the conditions of the planetary information society. The modern system of the structure of religiosity undergoes difficult periods of modernization of the basic principles and ways of life and style of thinking among believers, in some cases the painful bias of fanaticism, manifested by the ideas of fundamentalism and religious puritanism. This fact once again proves the religious education of the population, the collective effort of all socio-political organizations, especially the real social partnership of religious organizations.

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