



## **REGULATORY FUNCTION OF THE PRINCIPLE OF DETERMINISM IN RELIGIOUS KNOWLEDGE**

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### **ANNOTATION**

*The article examines the principle of determinism as a methodological basis for the study of Religious Studies. The variety of forms of manifestation of religion is systematized on the basis of integrity, interconnection, relative stability and unity of a harmonious combination of secular knowledge and religious beliefs. The philosophical principle of determinism determines the consideration of a wide range of criteria for the classification of religious studies and doctrines according to standard and academic curricula for the study of Religion Studies in higher educational institutions.*

**KEYWORDS:** *principle, methodology, determinism, cause-and-effect relationship, tolerance.*

### **INTRODUCTION**

Reflecting the philosophical doctrine of the causal interdependence of all phenomena and processes of the objective world, determinism acts as one of the fundamental principles of philosophy as a methodology for the development of scientific knowledge as a whole. With regard to the field of religious knowledge, which includes such areas as the phenomenology of religion, psychology of religion, sociology and hermeneutics of religion, determinism substantiates the central position of the concept of the modern essence of the religious worldview. Philosophical understanding of one of the most pressing problems of the study of Religious Studies - the modern essence of religious worldview - is determined by the ideological basis of a person's civil and life positions and the reflection in his mind of a harmonious combination of the unity of secular knowledge and religious belief. Revealing their interdependence as a factor of the philosophical principle of determinism allows us to reveal the characteristics of such concepts as "religion", "faith", "piety", "tolerance" through the laws of the development of spirituality in modern conditions of globalization, informational and post-industrial society, where knowledge and intellectual potential are the main production resources. It is this relationship, which is expressed in a harmonious combination of ethno-confessional diversity and a

secular, democratic civil society, that shows the full extent of the relevance of the chosen topic of the article. Its significance becomes most tangible in the processes of education and upbringing, in the formation of a man as a person. Innovative development is linked to science, technical capacity and economic development. What is the role of religion and religious worldview in this system of innovative structures? The answer to this question is reflected in the text of the Resolution - "... being aware of all the diversity of the world and the fact that all cultures and civilizations contribute to the enrichment of humanity, recognizing the great importance of respect and understanding of religious and cultural diversity on a global scale and encouraging tolerance, respect, dialogue and cooperation between different cultures, civilizations and peoples ..., stressing the importance of promoting education, peace, human rights, tolerance and friendship, .... recognizing in this regard the key role of the United Nations Educational, Scientific and Cultural Organization in promoting peace and security around the world by encouraging cooperation between countries through education, science and culture "[Resolution] Enlightenment and Religious Tolerance "adopted by the UN General Assembly on December 12, 2018: p. 2], which reflects the harmonious combination of religious



tradition and the potential of scientific search for truth.

Religion as a social phenomenon is focused on the principle of the secular state as the guarantor of freedom of conscience and religious beliefs. This requires the presence of the religious studies competence of the state secular education. The practical significance of the applicability of the tasks considered in the article is realized in the process of teaching the course in Religious Studies to students of the University of World Languages, for whom religious knowledge is important in their specialization and future professional activities in the context of the problems of "language and thinking", "language and cultural, religious traditions", "the language of worship", for example, Arabic as the language of worship in the world religion of Islam, textual criticism, hermeneutics as a theory of interpretation of sacred texts - Taurat (Torah), Zabur (Psalter), Injil (Bible) and the Holy Book of the Koran as ideological sources of doctrine Abrahamic religions. These factors substantiate ideological and confessional neutrality as a criterion of religious competence in the system of higher education and in the aspects of the implementation of the life-affirming and majestic idea of the UN Resolution "Enlightenment and Religious Tolerance" as an international normative legal act confirming the worthy recognition by the world community of an exemplary model of religious tolerance and interfaith and harmony in Uzbekistan.

## MATERIALS AND METHODS

The study of the features of the action of the general philosophical principle of determinism in religious knowledge contributes to the identification of factors of motivation of human activity by the world of various forms of manifestation of religious beliefs, traditions and convictions at the historical and modern levels of the way of life, world perception and world outlook of man and society. The paired and polar nature of the concepts of "secular education" and "religious belief" as philosophical categories of determination of social phenomena and processes, not only do not exclude each other, on the contrary, both terms determine mutual coexistence, complementing and revealing their value and social characteristics, as in history, and in the conditions of the modern multi-confessional world. Determination in the field of religious knowledge seems to be a complex integral process: on the one hand, the state, its structures, ideas, politics in general are determined by socio-economic factors, and on the other hand, their active nature often acts as the main determinant factor of

spiritual, and, consequently, moral -humanistic religious beliefs, or, on the contrary, fanatically destructive and extremist-minded outings. To determine the dialectics of this mutual determination, the limits of the functioning of each of the parties is an important task of modern philosophy, which involves a detailed study of the forms of action of the principle of determinism in religious knowledge. There are corresponding philosophical and methodological, legal, psychological, linguistic and other studies on certain aspects of the determination of religious knowledge. On the problems of the relationship between faith and reason, religious consciousness as a cognitive phenomenon, the methodology of science, neothomism and scientific knowledge, research is given in the works of V.I. Garaj, B.A. Alieva, Abdusamedov, N.A. Shermukhamedova, A.I., Radugin A.A., Zots V.A., Shakhnovich M.M., Yablokov I.N., Achildiev A.A., Burunkov Yu.F. and other scientists.

The problem of the determination of religious knowledge in the aspects of setting philosophical tasks set out in a logical sequence of a chain of interdependent concepts - knowledge - consciousness - cognition - truth and faith, shows that it is in the centre of attention of philosophical science, however, in the author's interpretation of the topic of this article, it has not yet been the subject of special research. Currently, there is an urgent need for additional research into those spheres of human activity that are formed in the process of modern factors of its social life, such as the presence of cyberspace, the multi-confessional world of globalization, with capital migration and labour migration, the planetary scale of the conditions of the Coronavirus Pandemic COVID-19, the consequences of the tragedy of the Sardoba disaster and other severe tests of mankind.

## DISCUSSION AND RESULTS

Religious studies as a philosophical science in its methodological content is based on the fundamental principle of determinism in the study of the tasks of philosophy of religion, psychology of religion, sociology and hermeneutics of religion. The causal relationship of all forms of manifestation of religion in the life of a person and society, both in history and in the context of globalization and the presence of cyberspace, allows us to reveal the modern essence of the religious worldview from the position of a harmonious combination of religious faith and human cognitive activity as such. Religious studies analyses the reasons for the emergence, formation and development of religions in the context of their interaction with various cultural and



socio-political processes. Having arisen in antiquity at the intersection of the early philosophy of religion and history, forming and developing together with other social sciences, today religious studies is an independent complex interdisciplinary philosophical science that studies religion based on methodological principles and theoretical paradigms of various humanities [Shakhnovich, M. 2018: Religious Studies : p.13]. It is known that the study of religious studies as an academic discipline in the system of higher educational institutions according to standard and working programs of thematic formulation of problems is focused on linear classification, where the determining factor is history, factual material of studying the change of primitive beliefs by national-state and world religions and varieties of new religious movements ... The philosophical principle of determinism determines the consideration of a wide range of criteria for the classification of religious studies and doctrines. These criteria reflect the integrity, interconnection, stability and unity of the way of life, traditions, world perception and worldview of representatives of one confessional connection, for example, Judaism, Christianity, Islam. Studying the subject of religious studies, the student should have an idea of the foundations of the teachings, the sources of scriptures and legends, about the development of religion, directions of development of doctrines, beliefs and convictions, the peculiarities of their coexistence in the conditions of a modern information society, about sects and trends, about the specifics of the map comparison of confessional forces represented by the number of followers of religious beliefs. All of this above listed set of religious competence is formed into a clear system using the methodological function of the philosophical principle of determinism, in which the causal relationship is the core of its content. In the educational literature on philosophy, the following designation of the concept of determinism is given: Determinism believes that all events in the world are interconnected and therefore determined (determinare (lat.) - to determine). An ordered connection makes a given thing at a given time exactly what it is. Due to the prevailing order, nothing can be different from what it is. The main form of connection is a causal connection (from the word causa - cause). [Vasiliev, S., Demin, I. 2014: p.27]. Causality, causal connection (from the Latin Causa - cause) is one of the most important forms of interconnection and interdependence of phenomena and processes of being, expressing such a genetic connection between them, in which one phenomenon (process) called a cause, in the presence of certain conditions inevitably generates, brings to life another phenomenon

(process), called a consequence (or action). Here it is necessary to take into account that social determinism does not at all deny the free will of a person, on the contrary, it presupposes a conscious choice of motives and goals of activity. However, social determinism is incompatible with subjectivism and voluntarism, which often merge with adventurism, leading, for example, in the practice of political life, either to despotism or to anarchism. Any violation of the laws of history does not go unpunished: history takes cruel revenge for it. [Spirkin, A. 2006: p. 509].

The definition of the philosophical concepts of "foresight" and "forecasting" in our studied context of the statement of religious knowledge indicates that a person foresees the results of his activities, anticipates the future. People cannot live without presenting to one degree or another perspective as a projection for the future, be it scientific forecasting, or the religious concept of eschatology, (for example, in Islam, "takdir" and "kiyamat", in Hinduism "sansara" and "karma" ) the future, which gives meaning to the present in its close unity with the past, that is, the value spiritual attitudes of human life and the needs of modern technogenic society. The principle of determinism indicates that the central concept in the integral system of interconnection of the structural elements of religious knowledge is the religious worldview. It is also formed at the origins of the scriptures and traditions. For example, according to scientific research, the first records of the Avesta did not satisfy the priests themselves, because the latter believed that the letters of the alphabet existing then could not accurately convey the divine revelations of their religion. They were looking for new letters. And in the sixth century, during the reign of the Sassanids, this problem was resolved. A special "Avestan" alphabet was created, which was distinguished by amazing accuracy. It was based on the Pahlavi script, but instead of twenty it had forty-six letters. This alphabet made it possible to represent every vowel and consonant sound and was equal in its accuracy to modern international transcription [Gaibov, N.2009: p. 23]. Scriptures as sources of religious worldview are determined by the ideological basis of a person's civil and life positions and the reflection in his mind of a harmonious combination of the unity of secular knowledge and religious belief. Revealing their interdependence as a factor of the philosophical principle of determinism allows us to reveal the characteristics of such concepts as "religion", "faith", "piety", "tolerance" through the laws of the development of spirituality in modern conditions of globalization, informational and post-industrial



society, where knowledge and intellectual potential are the main production resources. It is this relationship, which is expressed in a harmonious combination of ethno-confessional diversity and a secular, democratic civil society that shows the full extent of the significance of the determination of forms of manifestation of religion as a social phenomenon. According to the Koranic tradition, Muhammad had great respect for the quests of the Hanifs, in whose teachings ancient Arab legends and cults were fancifully and arbitrarily intertwined with the ideas of one God and personal immortality of man, close to Judaism and Christianity. Reason suggested countless different solutions, all kinds of combinations of religious ideas and concepts that seemed equally fair and equally probable. Obviously, it was impossible to find the truth through logical reasoning alone.

Since ancient times, there has been another way for religious searches - the path of self-absorption, immersion in the inner world, control of one's emotions and thoughts. [Panova, V., Bakhtin, Yu. 1997: p. 27]. Thus, on the basis of faith, a person becomes convinced of the truth of his ideas. From here comes the definition that is legitimate to give knowledge: knowledge is a person's conviction that his ideas about reality correspond to this reality. ... Being and nature, which originate in God, are the eternal space that surrounds man. In this respect, the significance and value of a person's love for the Almighty are incomparable, therefore, a person draws and acquires his knowledge from nature, as a source of scientific search, and as a result finds a cure in the knowledge descending from the stream of truth ... [Shermukhamedova, N. 2012: p. 425]. Truth also acquires its content only if it is confirmed by faith. So, for example, in Islam, as a world religion and a system of ideological attitudes of faith, 6 elements of the essence of human life (iman) are determined: faith in Allah (faith in the One God), faith in the scriptures (Turt Mukaddas Kitob (Four Holy Books) - Taurat, Zabur, Injil, Qur'an), belief in the Prophets (the Prophets of Nabis and the Prophets of Rasul), belief in the angels (Malaika, Mukarrabun), belief in the Day of Judgment (Kiyamat), and belief in Predestination (Kadar, Takdir). Each devout Muslim, according to his position on the faith, defines himself according to 4 main factors, the first factor concerns the directions in Islam - Sunnis - Shiites - Kharijites (Ibadis), the second factor refers to ideological trends according to the philosophy of Kalam - Mu'tazilites - Ash'arites - Maturidites, the third factor - according to belonging to the madhhab as a religious and legal school - these are the Hanafites - Hanbalis - Shafiites - Malikites, and the fourth factor in terms of

belonging to the Tariqah - Yassaviya - Naqshbandiya - Kubraviya, etc. Or, for example, comprehending the sacred significance of the Temple Mount in Jerusalem as an embodiment shrines of the three Abrahamic religions - Judaism, Christianity and Islam, makes it possible for students to understand that the biblical Abraham and the Koranic Ibrahim (according to the foundations of the Jewish, biblical and Koranic traditions) are one and the same person, from which also follows the historical factual material that unites Judaism, Christianity and Islam based on the four scriptures of the Abrahamic religions Taurata (Torah) - sent down to the prophet Musa (Moses), Zabur (Psalter) sent down to the prophet Dovud (David), Injil (the Bible) - sent down to the prophet Isa (Jesus) and the Koran - sent down to the prophet Muhammad, into a single system of Abrahamic monotheistic religions.

At the theoretical level of relationship to the world, a person is interested in the mystery of the existence of God. Since it is not material wealth that is recognized as valuable, but knowledge, the theoretical attitude contributes to the creation of more complex concepts of God. One of the ways to think about God at this stage is the apophatic movement of thought from the objects of this world to the beyond reality. God is deprived of those familiar qualities with which a person deals: name, image, etc. God, therefore, is defined as an endless spirit [Tymoshchuk, A. 2014: p. 25]. Elements of primitive religious beliefs are also not strange to modern man, such as fetishism, animism, magic, mantic and shamanism. Belief in spirits, evil spirits, immortal soul - all these are modified animistic representations of the primitive era [Pavlovsky, V. 2010: p. 48]. Analysing the texts of the scriptures, it should be noted, for example, that the entire Vedic literature in the aggregate is called Shruti (Skt. S'ruti - "hearing"). By analogy with the Christian concept of Divine revelation, Shruti is usually associated with the ancient Indian "Holy Scriptures". Therefore, sometimes the works that make up Shruti are called "scriptures". However, in the case of Shruti, the scriptures do not have the revelation of God in its classical Judeo-Christian understanding. The content of Shruti is some God-revealed information not heard and recorded in writing by a person, as one might think at first, looking at the translation of the Sanskrit word. The Shruti texts are composed by man to address the deity. The subject of the verb "to hear" in this case is not a man, but God. The texts of hymns (mantras) are sung for him, it is the deity who hears the words of prayers and sacrificial calls addressed to him [Sementsov, V. 1981: p. 11].





The principle of determinism reveals that the basis of any religious and non-religious ethics is the principle of the inextricable connection of personal freedom of choice and personal responsibility for this choice, when discussing religious and moral problems a person should be as correct as possible and show respect for the feelings of representatives of a different faith and religious beliefs, and even argue, without offending or humiliating anyone. These norms are enshrined at the legislative level regarding the right of religious expression, where it is clearly defined that Freedom of Conscience is the guaranteed constitutional right of citizens to profess any religion or not to profess any. Any coercion is not allowed when a citizen determines his attitude to religion, to profess or not to profess a religion, to participate or not to participate in divine services, religious rituals and ceremonies, in obtaining religious education. Religion in the Republic of Uzbekistan is separated from the state. Establishment of any advantages or restrictions of one religion or denomination in relation to others is not allowed [Law "On Freedom of Conscience and Religious Organizations of the Republic of Uzbekistan". 2021]. The influence of Islam in the world is largely due to the presence in it of two trends: - the tendency to preserve religious and cultural traditions; - the trend of modernization of Islam [Javakova, K. 2014: p. 189]. If we consider religion as a way of life and a factor of perception of the world, then this explains the requirement of the Yassaviya tariqat in the mandatory presence of conditions for moral and spiritual perfection and comprehension of God along the path, the main stages of which were: Sharia, tariqat, haqiqat, ma'rifat [Baytenova, N. 2014: p.5]. According to the Kalam philosophy, the Yassaviya tariqat - Shariah, tarikat, ma'rifat and haqiqat - are four interconnected worldview attitudes that determine the content of the life path and destiny of an orthodox Muslim, where, if we compare it with the peculiarities of modern life, Sharia acts as a system of legislative and legal foundations, ma'rifat is an obligatory aspiration of a person to knowledge, tariqat reflects the freedom of expression of will according to the choice according to a person's conscience, his interests and intellectual abilities, and haqiqat (truth) is a person's awareness of his creative social significance. This is the main feature of the modern essence of the religious worldview. This factor is most clearly reflected in the philosophy of the Mu'tazilites. As the achievements of the Mu'tazilite tradition, the recognition of the decisive role of reason in the process of cognition, the assessment of reason as the highest authority in solving worldview, including religious issues, the

assertion of freedom of human will, a call for active creative activity are noted [Yablokov, N. 1994: p. 232]. If we consider "truth - haqiqat" as a determinant, then Ibn Sina opposed the idea of creationism, proclaiming the idea of the co-eternity of the world to God. Matter, according to Ibn Sina, is not created, "the form is absolutely not given to be the cause or means of the existence of matter" [Ibn Sina. 1980: p. 299].

The principle of determinism in religious knowledge reveals the logical relationship of religious, political, legal and moral consciousness in the upbringing and educational processes of the formation of a person as a person, and the formation of his firm civic and life position.

A harmonious combination of secular knowledge and religious beliefs forms the basis of the principle of "Enlightenment and religious tolerance." In the modern conditions of today's world of globalization, when techno-determinism occupies a dominant position in the factors influencing the educational and educational processes in general, when science, technical achievements, the media or technology in general, are the key driving forces in the economy, history and social sphere, religion as a social phenomenon and a spiritual and moral criterion of a person's worldview and worldview, not only does it not lose its significance, but, on the contrary, declares itself and its significance from the high positions of state policy.

Religion really fulfills this function of identification, and not only at the level of national self-awareness. In today's rapidly changing society, with great social and "geographic" mobility, a sense of a certain and special belonging, rootedness is essential. There is one more factor where religion plays this role - individual development and change in the role of the individual throughout his life from childhood to old age [Garadzha, V. 1995: p. 107]. The modern essence of the religious worldview is able to direct a person into the channel of enduring, true values such as kindness, mercy, compassion, mutual assistance, which is clearly demonstrated in the harsh conditions of quarantine measures for the coronavirus pandemic to combat COVID-19. Objectivity in the study of the modern essence of the religious worldview requires the recognition of cyberspace as an initial source of information and intellectual potential of the activities of religious organizations of 16 religious denominations operating in Uzbekistan. On the basis of these provisions, the social significance of an open dialogue between religious organizations and society is revealed, as an example is the adoption of a fatwa by the Spiritual Directorate of Muslims of



Uzbekistan during the conditions of self-isolation under the quarantine of the COVID-19 pandemic during the Holy Month of Ramadan. Therefore, from the standpoint of the modern essence of the religious worldview, a characteristic is given to the harmonious combination of secular and religious knowledge - religious competence, secular education, the foundations of religious cultures and secular ethics, religious studies and theology and philosophy of Kalam, the study of religion and the teaching of religion, confessional neutrality.

Application of the principle of determinism in religious knowledge will make it possible to develop a thematic sequence of presentation of various kinds of beliefs through the specifics of the modern essence of the religious worldview. For example, to make it expedient to study religion based on the conceptual community of doctrines, for example, Abrahamic religions - Judaism, Christianity and Islam, Taoic religions - Taoism, Confucianism and Shintoism, dharmic religions - Vedic religion, Brahmanism, Hinduism, Jainism, Sikhism. In addition, the consideration of determinism as a methodological basis requires the expedient use of a modular format in the study of the course Religious Studies, only if this system does not imply the choice of sections by students on the topics of the academic discipline, which may entail the isolation of religious teachings, the absence of their integral logical conceptual interconnection, thereby the ability to form ethno-confessional tolerance, which is necessary for our modern poly-confessional society, in which the provision of freedom of conscience and religious expression of will are raised to the level of state policy.

The study of the methodological orientation of the principle of determinism in religious knowledge reveals the humanistic function of the modern essence of the religious worldview, where it is necessary to rely on the concept of the personality-activity approach in the logical relationship of such philosophical terms as "knowledge - cognition - consciousness - truth - faith", in which the task of personal development takes central location. This, in turn, reveals the essence of the harmonious unity of the national and universal, in the context of globalization (techno-optimism and techno-pessimism), where tolerance and interethnic harmony, a combination of the secular and religious, are the initial principles of the progressive development of all spheres of our society's life.

## CONCLUSION

Discussing and exploring the phenomenon of religion, religious consciousness and worldview,

one cannot go beyond the legislative norms of the rule of law, therefore, the main source for studying the normative side of interfaith interaction in our country is the portal of the legislative framework LEX.UZ, in the understanding of the meanings of "secular education" and "freedom of conscience" and "freedom of belief", which are reflected in the Constitution of the Republic of Uzbekistan, in the Law on Freedom of Conscience and Religious Organizations, in the Law on Education, in the Action Strategy and other regulatory documents. The theoretical basis for the interpretation of the modern essence of the religious worldview is the life-affirming and majestic idea of "Enlightenment, religious tolerance", which reflects such ancient qualities and traditions inherent in our people as enlightenment, tolerance, mercy and kindness, creativity, which underlie the development of normative and legal documents in the field of education, in the implementation of state youth policy, as well as in solving tasks to ensure freedom of conscience and religious belief in our country.

The training of modern, absorbed wealth of national and universal, secular and religious values, capable of independent, free from stereotypes, competitive professional personnel is the initial task of secular education and a modern rule of law. Therefore, the importance of educational, informational and educational, spiritual activities and the activities of the media regarding the formation and manifestation of the determination of the modern essence of the religious worldview, contributes to the education of the young generation with a sense of responsibility for the future of the country and the fate of the nation, awareness of the destructiveness of alien ideas, fundamentalist sentiments, the ability development of will and convictions, is the main task of the upbringing and educational processes in general and raised to the level of public policy. On the basis of the philosophical provisions on the methodological role of the principle of determinism in religious knowledge, presented in the article, the modern essence of the religious worldview is determined, which makes it possible to consider the concepts of "worldview", "religion", "secular education" from different points of view. Regulatory function of the principle of determinism in religious knowledge identifies the criteria of the modern essence of the religious worldview in the context of globalization, the multi-confessional world and the modern realities of cyberspace. He also points to the compulsory study of religion in the system of secular education. Here, the main factor is the logical relationship of religious, political, legal and moral consciousness in the upbringing and educational



processes of the formation of a person as a person, and the formation of his firm civic and life position. The modern essence of the religious worldview is able to direct a person into the channel of enduring, true values such as kindness, mercy, compassion, mutual assistance, which is clearly demonstrated in the harsh conditions of quarantine measures for the coronavirus pandemic to combat COVID-19. Adoption of a fatwa by the Spiritual Directorate of Muslims of Uzbekistan during the conditions of self-isolation due to the quarantine of the COVID-19 pandemic during the Holy Month of Ramadan! - The Board of Muslims of Uzbekistan, together with the Spiritual Directorates of Muslims of Kazakhstan and Kyrgyzstan, decided to abolish collective iftar and not conduct taraweeh namaz in mosques. Muslims of Uzbekistan were called upon to perform taraweeh namaz and khatm of the Koran at home. Khatm of the Koran with the participation of the Qari operating in the system of the Muslims Office of Uzbekistan will be broadcast live for believers.

The Uzbeks were asked not to hold collective iftar, but to transfer the funds intended for these ceremonies to families in need of material support through the "Center for Coordination of Sponsorship Activities", it is recommended to transfer means of zakat, fidiya and fitr-sadaka to account of public charity centre of "Vakf" and its divisions or the "Center for Coordination of Sponsorship." Mufti Usmonkhon Alimov also announced regular programs dedicated to the month of Ramadan on television and social networks. In cyberspace, virtually all offline religions, confessions, movements and denominations find their applicability. Thus, a significant part of the events taking place in the sphere of religious relations is reflected in the Global Web. Thus, the Internet is becoming a significant factor in religious life in such manifestations as interreligious dialogue, virtual activity of offline and, in particular, online cult institutions, cult modification. The principle of determinism in the study of the modern essence of the religious worldview requires the recognition of cyberspace as the initial source of information and intellectual potential of the activities of religious organizations of 16 religious denominations operating in Uzbekistan. It also methodologically determines the factors of social significance of an open dialogue between religious organizations and society, as an example is the adoption of a fatwa by the Spiritual Directorate of Muslims of Uzbekistan during the conditions of self-isolation under the quarantine of the COVID-19 pandemic during the Holy Month of Ramadan. The causal relationship from the standpoint of the modern essence of the

religious worldview characterizes the harmonious combination of secular and religious knowledge, highlighting the initial determinants of the religious field of knowledge: such as worldview and confessional neutrality, consistency, representativeness, objectivity, religious competence, secular education, the foundations of religious cultures and secular ethics, religious studies and theology, theology and philosophy of Kalam, the study of religion and the teaching of religion, confessional neutrality. Therefore, as recommendations for studying the course of Religious Studies in higher educational institutions, it is necessary to develop a thematic sequence of presentation of various kinds of faiths through the specifics of the modern essence of religious worldview. To make it expedient to study religion based on a conceptual commonality of doctrines, for example, Abrahamic religions - Judaism, Christianity and Islam, Taoic religions - Taoism, Confucianism and Shintoism, dharmic religions - Vedic religion, Brahmanism, Hinduism, Jainism, Sikhism. It should also be recognized that it is advisable to use a modular format in the study of the course Religious Studies, if this system does not imply the choice of sections by students on the topics of the academic discipline, which may entail the isolation of religious teachings, the absence of their integral logical conceptual relationship, as important aspects of the general philosophical principle. Determinism - as a doctrine of the relationship and interdependence of phenomena and processes of reality, directing the scientific method of research to the analysis and disclosure of conditions, causes and patterns, any changes in the systemic order, including various forms of manifestation of the modern essence of the religious worldview.

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