

THE CONTENT OF RELIGIOUS WORLDVIEW

Axmatov Botir Jasurjon o'g'li.

Student of TDTr.U.

Salimov Bakhriddin Lutfullaevich.

Scientific leader.

Annotation: Religious worldview means that the development of reality is attributed to divine power, i.e. God. Religious worldview differs in its vitality. In the religious worldview, the activities of God and man are more prominent. But all existence, movement and events in existence are covered by the religious worldview.

Key words: Religious worldview, divinity, God, religious relations, religious books.

A more specific worldview than a mythological worldview is a religious worldview. Religious worldview differs in its vitality. In the religious worldview, the activities of God and man are more important. But all existence, movement and events in existence are covered by the religious worldview. So, the religious worldview means that the development of reality is attributed to divine power, i.e. God. After all, in this worldview, the essence of all natural and social phenomena is sought not from internal conflict and mutual relations, but from the power of God. A desire for miraculous power appears. Religious relations are more reflected in religious books (the Holy Quran, Hadiths, Torah, Psalms, and the Bible). Religious worldview did not appear suddenly. Before monotheism, people practiced fetishism (belief in things), magic, totemism, animism, etc. There are different approaches to the origin of religious worldviews, just as there are different opinions and views about the origin of religious worldviews. Some believe that it was eternal. For example, with the emergence of the slave society, polytheism, national religions appeared, and during the period of feudalism, Buddhism

(until the VI-V era)), Christianity (in the 1st century AD) and Islam (in the 7th century AD) originated.

Religious worldview is based on religious belief. This means acknowledging and believing in the existence of divine beings. For example, religious teachings are praised and propagated by people with strong religious beliefs. All religious thoughts are connected with the name of Allah. For example, in the eleventh century (in some literature it is indicated that he was born in 1119, in some literature in 1136, in others it is indicated that he was born in 1145), sheikh poet and thinker scholar Muhammad Fariduddin ibn Ibrahim Sheikh Attori Nishopuri's work "Ilohinama" was written. If we pay attention, we will notice what religious faith is like. Because at the beginning of each story, the scientist praised Allah and continued his thoughts.

The religious worldview was considered very sacred for the most religious people, and it took place in the works as mentioned above.

The history of religious faith goes back a long way. Religious belief includes not only monotheism, but also polytheism and other forms of worship. Among them are fetishism, sorcery, totemism, animism in ancient times.

Fetishism - (Portuguese fetishism- volshebstvo) appeared in primitive society. It developed as a result of the low level of cultural development and arose from the demand of that time. People have looked for social status in things. Those who assumed that natural forces develop in things and worshiped these natural things. Although in ancient times, people understood fetishism in this way, its essence is understood differently in Marxist theory. That is, it is a commodity (it was explained as the approach of capitalists to property. Therefore, it is a source of wealth for capitalists to worship commodities), and because it is sacred, it was absolutized. So, with the change of time, fetishism also changed its essence.

Witchcraft - cults are more widespread among the tribes living in Australia, South and North America, and Africa. For example, they split animals in half. Clean and

unclean. In their interpretation, some animals were protected by a powerful god and provided them with food.

Totemism - (derived from the word totem - the name of one of the current North American Indus tribes). One of the ancient religions of the primitive system. This word was first used by Dj. Used by Longo in the 18th century. In totemism, it is understood that groups of people have a connection with certain types of animals or plants. They worshiped the symbols of extinct animals and their ancestors. It is said that those extinct species saved people from various disasters.

Animism - (lat - dux, dusha) also appeared during the primitive community. Spirits and emotions that affect events and things, human activities are called animism. The reasons for the origin of animism are the inability to cope with natural difficulties and the lack of scientific knowledge. People who do not know the secrets of nature believe in feelings and spirits.

The formation of the religious worldview was mainly influenced by holy religions. Buddhism, which appeared before our era (VI-V centuries), Christianity, which appeared in the 1st century AD, and Islam, which appeared in the 7th century, played a particularly important role. These religions prioritize belief in God over the glorification of man.

Human emotions are more important in the religious outlook. Taking into account the influence of religion on people in the present era, its relationship with science there are no demonstrative philosophers. Proponents of such a view promote that religious belief and science are the spheres that lead a person to the truth. According to them, these areas are not contradictory to each other.

Most philosophers are monistic/Greek in their explanation of the universe. They have a monistic-one, single/ view, that is, they interpret that not two beginnings are at the basis of all beings, but one of them - materiality or spirituality.

Philosophical theories and scientific systems that existed and exist from ancient times to our time belong to materialist or idealist trends. This philosophical theory and

views worked in the interest of this or that class during the period when the philosophy of Marxism and Leninism developed. Every philosopher worked within the framework of the social group to which he belonged. That is why the struggle between the theory of the philosophical current and the systems of schools has been and is going on.

Along with philosophical ideas, there are also national ideas. Philosophical ideas in their essence cover more universal human activity. National ideas refer to the activities of a particular nation. The national idea is a set of ideas that express the basic interests and tasks of a certain nation, unite and mobilize them towards the goals they have set for themselves. Each nation determines its future through the national idea. He looks for ways to achieve national goals. That is why it originates from national spheres.

The ideology of independence that is being formed in Uzbekistan is having such characteristics. Because the ideology of independence encompasses the ancient traditions, culture, economy, political processes, and activities of the ancestors of the Uzbek people. In a word, the ideology of independence, because it is based on national values, soon began to gain a place among our people.

REFERENCES

1. Salimov, B.L. (2023). Negative consequences of science and technology development. International Conference Law, Economics and Tourism sciences in the modern world. 5(1), p. 5-10.
2. Salimov B.L. (2022). Ijtimoiy munosabatlarning kommunikatsiya va transport tizimi bilan deterministik bog'liqligining gnoseologik tahlili. Falsafa fanlari doktori dissertatsiyasi. O'zbekiston Milliy universiteti. Toshkent. 224 b.
3. Salimov, B., Madalimov, T. (2023). Transport falsafasi. Globe Edit.
4. Salimov. B.L., Abdimurodov, N.Sh., Savriddinov, S.S. (2023). The Development of Automotive and Road Engineering Industries in a Deterministic Relationship. (2023). WEB OF SYNERGY: International Interdisciplinary Research Journal. 2(2), Page 338-341.

5. Salimov, B.L., Abdullaev, U.K., Makhkamov, M.R. (2023). The Development of the Automotive Industry and Road Construction are Interdependent. International Journal of Trend in Scientific Research and Development (IJTSRD). 1(2), Page 330-332.
6. Salimov, B.L., Allamurodov, K.B., Toshkhojaev, K.K. (2023). Prospects of Development of Communication and Transport System in Uzbekistan. WEB OF SYNERGY: International Interdisciplinary Research Journal. 2(2), Page 342-346.
7. Salimov, B.L., Narzullaev, J.A., Sodikov, T.I. (2023). The Social Significance of Roads and Ongoing Road Construction Work. International Journal of Trend in Scientific Research and Development (IJTSRD). 1(2), Page 311-313.
8. Salimov, B.L. (2024). The social and philosophical importance of engineering thinking in engineering personnel training. Международная научно-практическая конференция «Устойчивое развитие транспорта: экономика, трансформация, логистика, ESG повестка». p. 100-112.
9. Salimov, B.L. (2023). The Importance of Sea Transport in the Communication System. Web of synergy: International Interdisciplinary Research Journal. 2(1), p. 272-275.
10. Salimov, B.L. (2023). The Influence of the Transport and Communication System on Social Relations. Web of Semantic: Universal Journal on Ie Education. 2(2), p. 209-212.
11. Telebaev, G.T., Salimov, B.L. (2024). FORMATION AND DEVELOPMENT OF THE PHILOSOPHY OF POSITIVISM. INTERNATIONAL JOURNAL OF SCIENCE & TECHNOLOGY (4), p. 111-114.
12. Telebaev, G.T., Salimov, B.L. (2024). REPRESENTATION OF DIALECTIC CATEGORIES IN THE PHILOSOPHY OF AL-FARABI. European science international conference: STUDYING THE PROGRESS OF SCIENCE AND ITS SHORTCOMINGS. p. 64-66.
13. Salimov, B.L. (2023). Reforms in the Fields of Communication and Transport and their Social Impact. Web of Semantic: Universal Journal on Ie Education. 2(2), p. 227-230.



14. Salimov, B.L., Odilov, N.O., Odilov Sh.K. (2023). [The Social Importance of Roads and the Great Creative Works Being Carried Out in the Field of Road Construction in Uzbekistan](#). Web of Semantic: Universal Journal on Ie Education. 2(2), p. 205-208.
15. Salimov, B.L. (2021). The philosophical role of dialectical categories in human life. Oriental Renaissance: Innovative, educational, natural and social sciences. 1(6), p. 406-410.
16. Salimov, B.L., Tursunov, Sh.R., Haydarov M.N. (2023). Synergetic approach in the analysis of social relations. Oriental renaissance: Innovative, educational, natural and social sciences. 3(3), p. 1001-1007.
17. Salimov, B.L., Tursunboeva, D.N. (2023). Development of communication and transport in Uzbekistan. International scientific and practical conference “The time of scientific progress”. 2(9), p. 5-11.
18. Salimov, B.L., Sharipov, Q.E. (2023). The role of social and moral values in the countrys development. Innovative Technologies in Construction Scientific Journal. 1(1), p. 229-235.