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## ISLAM AS A CIVILIZATIONAL FACTOR OF EUROPE'S FUTURE

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Islam is the fastest-growing religion in Europe, primarily due to immigration and higher fertility rates among Muslims. For most European countries, in terms of socio-economic and demographic calculations, the need for an influx of immigrants was due to the trends of aging nations and the needs of the European labor market. Migration processes are becoming an important factor in socio-religious transformation in Europe and require finding ways to integrate Muslim communities into European societies, one of the goals of which is to preserve the national identity of European countries.

The purpose of the scientific work is to identify and substantiate the impact of Islamic factor in the European cultural-civilization space.

The civilization is a system whose constituent elements are peoples, nations, states, integrated into a certain integrity, the system-forming factor of which is the value-world unity, accumulated primarily in religious experience and spiritual practice. Of course, different civilizations have common features of an objective nature, such as language, history, religion, customs, institutions. [1]

Samuel Huntington contended that a clash between the West and the 'Muslim world' would be the key foreign policy issue for the US (and the West more generally) after the 1991 breakup of the Soviet Union. Huntington

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POLIT.Challenges of science today, 5-9 April 2021

argued that one of the two 'sides' was ideationally destined to prevail over the other. Because of their differing values, it would not be possible for them to unite to defeat humanity's myriad common problems (such as climate change, poverty, and gender inequality) [3].

Arnold Toynbee, formulated a complex theory of the growth and demise of civilizations. Toynbee argues that the history of a nation can only be understood in the context of the broader civilization of the nation is a part. It is to be emphasized that a civilization is pattern of culture and a system of institutions rather than a racial or ethnic group[2].

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A society, according to Toynbee, develops into a civilization when it is confronted with a challenge which it successfully meets in such a way as to lead it on to further challenges. The challenge must not be so difficult as to be insurmountable or even so difficult that the society does not have sufficient human resources and energy to take on new challenges [2].

The reason for the differences between European and Muslim models of socio-religious relations lies in the different paths of socio-economic and political development of the two regions[1].

Among the main factors in the formation and strengthening of the influence of Islam in Europe, in addition to the mass migration of Muslims to European territories, are the high growth rates of the Muslim population in Europe as a guarantee of future dominance; a wave of spread and popularization of the politicization of Islam and Islamic extremism and terrorism [5].

In response to growing demographic diversity, European countries have selectively implemented political multiculturalism, a set of policies that seek to redefine prevailing conceptions of national identity. Multiculturalism was intended to preserve the cultural freedom of all individuals and provide recognition of the cultural contributions of diverse ethnic groups. [1]

One of the theorists of the paradigm of multiculturalism, Charles Taylor, believes that the West, which dominates the world today, must recognize «cultural diversity» both within its civilization and beyond it [4].

However, we are currently witnessing the failures of multiculturalism, expressed in the radicalization of Islam. The processes of politicization and radicalization of Islamic communities are a real danger to European society.

In summary, Islam has a strong influence on the civilized choice of Europe. European society «fell into the trap» of its own tolerance, was not ready for such active activities of Muslim emigrant societies. The central focus of debate in many countries shifted from controlling immigration to integration.

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