

## Some Discussions on the Concept of Secular Policy and its Political Content

**Orziev Iqboljon**

Researcher at Namangan State University

### **Abstract:**

In this article, some comments on the concept of secular politics and its political content focus on the political content of this concept based on the research of theoretical and concepts of political analysis by western scholars. The study and scientific analysis of the available sources on this issue shows that there are semantic, historical and political-legal analyzes of the term "secular", "secularism". It turned out that there was a big difference between the original, original meaning and meaning of the term "secular" and today's interpretation and concept.

**Key words:** constitution, society, secularism, religion, values, globalization, philosophy, sociology, ethnoculture, anthropology, paternalism, individualism, democracy, faith, secularism, spiritualit.

In the context of today's globalization, the convergence of different cultures, values and traditions, the preservation of national statehood, the traditional values of the population, on the other hand, their harmonization with universal values, enriching the content is of political importance.

The condition for sustainable development is to maintain or achieve mutual harmony, tolerance between the state, religion and society. The main purpose of the research we want to conduct is to achieve sustainable development in our country on the basis of national independence, to bring it to the ranks of advanced, developed countries of the world community. This is the purpose of the great work carried out by the First President of the Republic of Uzbekistan Islam Karimov and his incumbent President Sh. Mirziyoyev and his government in domestic and foreign policy, which seeks to ensure the sustainability of the policy of reforms and radical change.

The importance and vitality of the issue is that the achievement of national independence has opened two paths for Uzbekistan, where the majority of the population is Muslim - secular, democratic and religious, Islamic. The path chosen by our people has been a path of secular, democratic development. However, since pre-colonial Marxist ideology is based on the values of Islam, the people's ability to regain their sacred religion is independent of the temptations of today's global socio-political processes, especially the creation of a medieval religious state. It is clear that The first turbulent years of independence, the unfavorable conditions associated with the emergence of such movements as Wahhabism, Enlightenment, Akromism, Hizb ut-Tahrir, attempts to put on the agenda the demand for an open religious state clearly confirm this idea. From a scientific-theoretical point of view, primarily politically and legally, such an event and situation is related to the problem of secularism.

It should be noted that "secularism" is not atheism or atheism. Secularism is a product of the internal logic of social development that took place during the Western Renaissance, the Reformation. In our view, the high level of development of the West today, the main factor in its advancement from the East, is the fact that secularism gained the status of a social principle in Western societies in the Middle Ages. There are countless scientific sources in this regard [1].

According to one prominent Western scholar on secularism, "secularism" is related to the Latin concept of saeculum, which at one time meant "a large interval of time" or "spirit of the period" [2.27]. Later, the term evolved - initially it took on the status of a dilemma of secularism and religiosity, based on the content of transient, material and eternal, spiritual concepts. Dictionaries of philosophy, history, political science, and other fields later used religion to mean the separation of religion from the state, the reform of church lands, the nationalization of the church, the social restriction of the church, and its non-interference in politics and public affairs. In Webster's famous dictionary of Western science, "secularism" is used in the sense of neutrality in religious affairs [3].

The participation of heads of state in religious ceremonies on religious holidays and ceremonies is an expression of boundless respect and reverence for their people and their religious beliefs. The political leaders of independent Uzbekistan are also following this path, paying constant attention to the problems of religion. However, there is an aspect of the issue that negatively affects the development of a secular, democratic state, which cannot accept political populism as a principle of secularism in relation to religion, religious belief. The seriousness of the problem is that in multinational and multi-confessional societies (multiconfessionalism) special attention to any religion and denomination or excessive support of the "policy" of a religious denomination overshadows secular development, the future of religious factors in society leads to the possibility of getting.

In our view, for example, the legitimacy of religious dress in society can be seen as one of the victories of the religious factor. This is due to the fact that the constitutional basis is a bit abstract, not of a principled, strict nature, and some weaknesses in civil law. Since our research is not in the legal direction, we are limited to a simple chrestomatic thesis: in a democratic society, freedom of religion and conscience is an integral part of human rights and freedoms. However, under the guise of human rights and freedoms, it is not advisable to make political decisions that undermine the balance of secularism and religiosity in society.

Setting the right balance between religiosity and secularism in social life runs counter to dogmatic secularism. For example, the status of religion in today's Chechen Republic is observed at the federal level. However, there is a growing religious factor among Russian Muslim citizens. In this regard, it is expedient to distinguish between the categories of "marriage Islam" and "political Islam", to classify the basics.

In our opinion, it is wrong to pit "marriage Islam" and "political Islam" against each other. The point is that "Islam of life" serves as a prelude to "political Islam" in the field of dogmatic secularism when secularism is one-sided. This indicates that the concept of "secularism" is diverse and multifaceted in content. On the other hand, "secularism" in Uzbekistan does not have a long history. It is associated with the Soviet era, the ideology of atheism. Well-known French socio-anthropologist Habiba Fathi (IFEAC) states that secularism is understood in today's Uzbekistan as the separation of religion from the state [4.78]. As this author points out, religious beliefs and obedience to religious teachings often exist only on the basis of a sense of fear of social debate. For example, the majority of citizens who identify themselves as Muslims do not follow Islamic obligations (prayer, etc.), only the fear of social stigma leads them to involuntarily follow Islamic customs. It is possible to agree or disagree with the opinion of this scholar, there are certain aspects in his opinion that are difficult to deny. That is why many of our citizens have a surrogate religious worldview, which has not yet been able to escape the influence of the religious policy of the former regime.

The problem with religion is that it is difficult to be religious and neutral at the same time. This is the subtlety and danger of secularism in Uzbekistan - a citizen is neither a full-fledged believer nor a non-religious believer. However, in everyday life, in society, they are forced to live according to

Islamic customs and values. This can be seen in the views expressed in the pamphlet "Islam, Dialogue and Civil Society" by the well-known statesman, President of the Islamic Republic of Iran, the great religious scholar Muhammad Khatami [5.540]. What is secularism for today's citizens of Uzbekistan, formed in the post-Soviet social space, where the ideology of atheism has dominated for almost a century, and its significance for the spiritual world, can be understood through the considerations presented in this booklet. These views are of a political nature, they help to visualize the future of secularism, shed light on its essence.

The basis of M. Hotami's concept of secularism is the dialectic of reason and belief. According to this man and scientist, it is in human nature that reason and faith cannot be contrasted or taken apart. "Mind" means that man knows, masters and uses the laws of nature for his own purposes. Belief, on the other hand, is related to the Creator, God, who is superior to man and nature, who is infinite and eternal. Man exists in a certain finite space and time. Space and time are related to nature, they are objective. God, the Creator, is higher than space and time - He is eternal and infinite. The intellect is given to man by Allah, and man seeks to know Allah through his mind. These views of Hotami seem to be in harmony and harmony with the philosophy of mysticism, the Sufi worldview. According to Hotami, the West owes its development to the East, to the Arab civilization - its high scientific and technological progress, the basis of its current power lies in Greek science and philosophy. Europeans benefited from Greek philosophy and natural science through Arab thinkers (here referring to Al Kindi, Ibn Rushd). Hotami also refers to our compatriots Beruni, Ibn Sino, Ulugbek and other Eastern thinkers. An important aspect of the concept of Hotami secularism is the idea that the mind cannot be opposed to belief. For example, on page 11 of this work, he states that "religion is a strong factor of the human mind and freedom" [6.11], -. Without religious freedom, man becomes a free, worthless creature, the scholar said.

Hotami also argues that putting religion and freedom against each other is dangerous. He cites as an example the spiritual crisis that is being observed in Western society as a result of the contrast of human freedom with religion in today's Western Europe. According to him, God has endowed man with reason and man should live in mutual tolerance and peace with beings like himself. This is the will of Allah. Hotami argues that restricting religion in public life can have dire consequences.

It is fair to say that there is life in the opinions of this scholar. For example, the religious policy of the Soviets based on dogmatic secularism led the Soviet people to deviate from the core of traditional development of spirituality, under the influence of atheistic education of citizens weakened immunity and conscience to obey both religious and secular laws. Conscience is the inner judge of man, the feeling and understanding that human behavior and conduct can be socially evaluated through some evaluative force (Allah) or secular law. "Freedom of conscience" must therefore become a solid, objective criterion, a measure, a balance. In Western civilization, freedom of conscience is based on the ideology of liberal democracy. The result is clear - in Western society today, same-sex marriage, transsexualism, and so on. disgusting, unacceptable, immoral phenomena, both from the point of view of nature and from the point of view of religion, are gaining popularity. In the West, the church also protests against such immorality, arguing that such acts are sinful, contrary to the will of the Creator. Surprisingly, in some Western countries (16 countries of the European Union) same-sex marriage, transgenderism is legitimized, and under the guise of "democracy" "minority" prevails over "majority". Such a disgusting phenomenon is spreading to all walks of life. For example, transgender athletes have also claimed to participate in the 2020 Summer Tokyo Olympics. This led to mass protests.

Well, a pertinent question arises as to how these events relate to the concept of "secularism". The point is that secularism serves to determine the path of human choice. Therefore, the aforementioned figure and scientist's concept of secularism is, in our view, relevant to humanity. In the concept of

Hotami, the relationship between religion and the state is considered in terms of reason and belief.

According to the materials of the International Scientific-Theoretical Conference "Islam and the Secular State" held on June 5-6, 2002 in cooperation with the Imam al-Bukhari International Foundation and the Friedrich Ebert Foundation of Germany, the issue is almost removed from the agenda "[7.9]. However, there is no doubt that the current situation in Europe, under the influence of external migration, will put this issue back on the agenda. Because foreign cultures and customs cannot be immediately harmonized with local Christian traditions. This is evidenced by the marital disputes between migrants and locals that are circulating in the media. EU member states, such as Hungary, are reluctantly accepting refugees, strengthening their borders with barbed wire. This is a source of frustration for the EU member states, which are in conflict with the EU's humanitarian policy and Hungary, a member of the bloc. Because since the early 2000s, there have been big differences between today's situation and the situation. Such phenomena are associated with secularism, because every migrant, refugee has his own religious beliefs and strives to adhere to it without deviation. In this context, the improvement of secular policy, the creation of an environment of tolerance will become a key vector of state policy on religion [8].

In this context, it is time to think deeply about the situation in religion and state relations in different regions of the world, the demographic conflict caused by regional unrest, the politicization of religion, especially the dynamics of growing interest in religious worship among young people and other factors. If the tendency to dissecularization was formed in the Soviet era, today, in the conditions of national independence, the tendency to secularization is formed in the conditions of freedom of religion, wide access to religious practices. In the next chapter of our study, we will discuss this in more detail. The reason for this is that the relationship between religion and the state from a scientific and methodological point of view, that is, secular politics is not a rigid, dogmatic phenomenon, it changes with the demands of the times, the balance between religion and secularism in the world.

The above interpretation, analysis and statement leads to the conclusion that the concepts of "secularism" and "secularism" do not simply mean the separation of religion from the state and secularism from religiosity. Otherwise, it would be dogmatic secularism. This is due to the atheistic ideology and policy that has dominated for more than 70 years, the "Arab Spring" in the Middle East (Egypt, Tunisia, Algeria, etc.), the growing migration from Europe to the Middle East, unstable regions, between local and Islamic civilization. the difficulties are evident, and the U.S. sociologist and futurologist Samuel Huntington's "Clash of Civilizations" utopian concept is somewhat realized.

Ensuring social stability in society requires the study of the internal relations between religion and the state and the complex processes taking place between religion and the state on a global scale, the experience of countries around the world. The social situation in Central Asia, particularly in Uzbekistan, is such that in a national ethnic and national confessional social space, internal social potential threats are hidden in a mine-like society. An example of this is the tragedy of the multi-religious and multi-ethnic Balkan Peninsula, particularly Yugoslavia. Today, the conflicts between Bosnia, Serbia, Croatia and Montenegro, which are based on various national and religious differences, are not over, terrorism and extremism have not stopped under the influence of some internal and external geopolitical forces, and social stability has not been guaranteed.

The Central Asian region has a much stronger social "charge" than the Balkans, and according to Mackinder, a political scientist of the early twentieth century, it is a "heartland" of geography. If in the West the "Rimland" is a geopolitical bullet, so is Central Asia. Uzbekistan is central in the region. The ongoing processes in neighboring Afghanistan, the fact that various extremist, radical militants who did not plan to establish an Islamic caliphate in the Middle East have found refuge in

Afghanistan will strengthen the ranks of the Taliban and increase regional threats. In this context, the pursuit of a policy of secularism on a scientific basis, the creation and implementation of its modern political technologies is one of the important conditions for the sustainable development of independent Uzbekistan.

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