



## SECULAR FIGHT TECHNOLOGY BASED ON THE BALANCE OF SECULARISM AND RELIGIOUSLY

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### **Annotation:**

This article covers the content and essence of religiosity and secularism and its impact on the spread of society and the secular struggles between secularism and religiosity. As such, in the fight against Information and ideological threats in an informed society, it is necessary not to squeeze religion out of the life of society, but to try to explain religion as a factor that serves social progress, accepting it as an integral part of the life of society.

**Keywords:** religiosity, secularism, genius, religious subversion, threat, information inequality, value, confession, secularism, technology, information-ideological threats.

### **Introduction**

Today, the analysis of the concepts of "secularism" and "religiosity" and their socio-philosophical content is one of the most pressing socio-humanitarian problems. It should be noted that the concepts of secularism and religiosity have long been studied by many scholars, thinkers and religious scribes as mutually negating and opposing concepts and aspects, understood as two conflicting principles.

According to research scientist T.Karim, "the relations of people to the world are manifested in four ways in content: 1) religious fanaticism; 2) religious tolerance; 3) secularism; 4) genius"[1]. At this point, one thing is worth noting that considering that secularism also encompasses the concept of tolerance, in our eyes, one can divide the relations of people to the world into three. These are secularism, religious mutuality and genius. Which of them occupies a leading position in society plays an important role in deciding the relationship between religiosity and secularism. For example, when religious fanaticism dominates society, any secular principles are denied. At the same time, we were led to believe that genius also considers religion an opium for society. In societies based on secular democratic values and principles, any form of tolerance, including religious tolerance, is also ensured as an important value.





It is worth noting that the concepts of secularism and religiosity have long been studied by many scientists, thinkers and religious scribes both as mutually negating and opposite concepts and aspects, while from a philosophical point of view these concepts manifest as complementary social reality in a communicative way. However, the processes in the world today have a negative impact on the mutual balance between religiosity and secularism, which also affects countries whose population is multi-confessional, multinational.

As the Islamic radical ideologue-based ISIL (Islamic State of Iraq and the Levant) movement, which emerged in the early 21st century, revealed its abominable plans, it attempted to expand its ranks to include countries whose population is made up of muslims, trying to base religious statesmanship with empty faith-minded, radical religious-leaning citizens. This situation proves that the importance of analyzing the concepts of secularism and religiosity, their subtle boundaries and complementary principles in socio-philosophical terms is extreme.

Currently, the concept of "Islamic democracy" is also emerging into the field of ideology as a certain idea. But, this idea cannot literally acquire a completely secular character. This model has a religious content and cannot cover the common interests of all mankind. The views of extremist and fundamentalist views in the mask of religion, which are currently spreading in muslim countries, are diverse and consist in views that essentially constitute uniformity. That is, he reaffirms the philosophical rule that "one essence is manifested in many contents, but content cannot be manifested in two or more essences". In this essence the manifestations of any religious extremist and fundamentalist views are different and are composed of views that essentially constitute the same"[2].

In the fight against information and ideological threats, it is necessary not to squeeze religion out of the life of society, but to try to explain religion as a factor that serves social progress, accepting it as an integral part of the life of society. But secularism, this is not genius. "In a secular state, it is a special feature that the state is independent of religion and religious organizations, that some religion or ideology is not established as an obligation, that a dominant system is not allowed to arise under the influence of a particular religion or ideology. To give a clear answer to this question, one has to analyze the characteristic signs of a secular state"[3]. "As a result of today's study of scientific literature, the following can be cited as the main paradigms of a secular democratic state:

1) the fact that the state is independent of religious and ideological sources is strengthened on the basis of the law;





- 2) the inadmissibility of any religious ideology against the absolute sovereignty of public administration;
- 3) separation of religious associations aimed at promoting ideology from the state;
- 4) lack of compulsory religion or ideology;
- 5) the creation of legal conditions for the free operation of religious organizations;
- 6) equality of religious associations before the law;
- 7) the fact that the state educational system has a secular character;
- 8) the impossibility of the forced establishment of religion or ideology”[4].

Many countries take a different approach to the issue of creating mechanisms for the implementation of the attitude of the state towards religion and religious organizations, with the goal of building a secular democratic state. In this regard, we will try to analyze the models of several modern secular states.

**American model.** This model of a secular state is quite liberal in its nature and tries to maximize freedom of religion. This is explained, first of all, on the basis of historical factors, that is, the fact that the American people are immigrants, do not have a deep history in terms of one or another confession. Therefore, the issue of “value” here is practically irrelevant. At the same time we cannot determine whether religion is completely separated from the state. In addition, the Christian religion is recognized as the main factor that has made a huge contribution to the existing adaptation of social forces and, in general, to the development of the country's culture. In the United States, so far, the assembly of the chambers of Congress is opened by the Christian community, the president swears in the Holy Gospel book before the priests before his inauguration, in court, when swearing in the army, the formulas of the Christian religion are also preserved.

**French model.** This model of secular state has gone through several stages to this day, beginning with the Declaration of 1789, formally declaring the separation of church and state. The Catholic Church remained the state religion until 1905. “The constitution declared France a secular state in 1958 and affirmed the following basic principles: freedom of conscience and freedom of religion; that some church shall be prohibited from holding an official ruling position, and that equality of all churches shall be ensured before the law; legal freedom is given to express religious faith openly. The above principles are complemented by the right to public institutions, in particular, schools and education”[5]. A characteristic of France is that “integral” secularism becomes an integral part of the formation and functioning of state bodies, both formally and legally and in content. Provides for the passivity of the state as a regulatory organization in the relationship of the state and denominations. To respect the rights and freedoms of citizens, the state recognizes the freedom and





independence of churches and helps citizens to provide religious services in public institutions and buildings. The right of citizens to tabulate their children on the basis of their parents' beliefs is also ensured, and religious classes are allowed to be held in public schools.

In our view, this model, which ensures the maximum passivity of the state role in regulating the activities of religious organizations in the fight against Information and ideological threats, can be effective only in countries where the freedom and rights of citizens are highly ensured, that is, able to build a strong civil society. Because, in this situation, civil society takes on the responsibility of monitoring and regulating the activities of religious organizations.

German model. "In Germany, the Constitution of 1949 is the legal basis for the relationship of state and denominations. The basic law includes the following principled cases "...there will be no state church. Freedom of associations is guaranteed in a religious society. No restriction is placed on the activities of religious society associations"[6].

All democratic states have laws that protect and do that a person lives without aggression to his religion, faith, customs, thoughts, freedom of speech, no matter what religion he is in.

The Holy book of Islam, the Qur'an, also states, "There is no compulsion in religion "(Surah Bacara, verse 256), "Your religion for you, my religion for me" (Kofirun Surah, verse 6), "Allah is our Lord, and your Lord. Our deeds are for ourselves, your deeds are for yourself" (Shuro Surah, verse 15), "Remember. Surely you are the reminder, you are not the abuser over them" (Goshiya Surah, verses 21-22), with the verses "their deeds are mutual advice"(Surah 38), which laid out the foundations of democracy 1400 years ago" [7]. Most reactionary hizbs and currents blindly challenge the foundations of democracy to the Qur'an and Sharia, to the foundations of Islam or not, to fall into a talwasa from the word democracy itself, nothing more than kaltabinism and fanaticism. In their case, they address the permits for certain inhuman perversions contrary to Islamic law in Western democracy. Of course, it is necessary to resist the fact that such inhumane violations are allowed, and such cases are not allowed in all Western countries, but are prohibited by law. Consequently, it is completely unreasonable for enemies of democracy to confront some of the negative circumstances and shortcomings in the West and claim that democracy is contrary to Islam.

Extreme doctrines and terrorism in the mask of religion are cited as one of the vivid examples of the influence of religious ideas on world politics. It is also mentioned that the teaching of Christianity, Islam and Judaism in a radical spirit is causing





antisemitism and Zionism. Today there are other faith-based ideas that have arisen around this or that religious tradition. As a result of this, religions are often able to produce ideas that threaten peace and human life in their interactions with politics. At the same time, the positive role of religion in the management of society and the ideas of innate goodness in its essence can be effectively used, only in this it is the most optimal way to build on the principle of secularism.

Today, more and more freedom is spoken of than ever before. But, interestingly, today there are more and more processes that threaten a person's personal freedom. Some states and international communities that consider freedom a high value are adopting socio-politicized norms that contradict the moral norms of traditional believers. On the one hand, no one encroaches on a person's personal life in this society, but on the other hand, a person is forced to accept norms that contradict his beliefs. The emergence of such norms affects many countries around the world. It can be observed that such steps are also visible at the level of international relations. If today some kind of norm is adopted in Western countries, then tomorrow its adoption and implementation is also required from other countries.

The most important factor in the formation of relations of state, society and religion is the foundation of the principle of secularism. The benefits of a secular state can be seen in multinational and multi-confessional countries in the absence of preference for representatives of a separate group or group based on national, religious and other affiliation. The rights and freedoms of all citizens, regardless of nationality and religion, are equally ensured, otherwise the balance of interests is disturbed and the ground is laid for the origin of social instability. In addition secularism gives the state the opportunity to objectively assess the interests of different groups of the population and make decisions, since its neutral position protects public administration from pressure from interest groups.

Researcher Y.M.Miroshnikov, who well understood that the separation of religious associations from the state is directly complemented by the "neutral" nature of the state believes that the "neutrality", which keeps the attitude of the state towards religious organizations and secular associations in balance, has also listed three specific attributions:

- 1) neutrality in the quality of non-interference. It is forbidden to interfere in the activities of religious authorities, taking advantage of the fact that the state has supreme power. In turn, this requires self-government and self-reform of religious authorities.
- 2) non-identity neutrality. Non-identification did not come in the same sense as the concept of non-interference. That is, a state can "intervene", only to intervene in an





“unidentifiable” state. The state may also issue laws related to religious authorities, but does not interfere with their internal life. It can generate interest and help in the activities of the church, but it cannot be considered direct public activities.

3) neutrality based on equality of opportunity. Authority must ensure the principle of equality of every person, regardless of whether he or she professes a religion or not.

Equality of opportunity, researcher Y.M.Miroshnikov believes that each religious organization will be able to carry out specific actions on its decision. At the same time, if one tries to join a religious association, the other does not recognize neutrality as a waiver of privilege, even if they have such a right. Privileges are understood as a special right of specific regulation within the framework of general rules[8]. Hence, the fact that “religious associations are separated from the state” is one of the main attributes of a secular state.

Even today, nodding about the Prevention of the negative impact of globalization on interethnic and interreligious relations and finding effective mechanisms is the most pressing task facing all nations who are able to appreciate their independence, freedom, originality. At the initiative of the president of the Republic of Uzbekistan Shavkat Mirziyoev, who deeply understood this problem, a strategy of action was developed on five priority areas of development of the Republic of Uzbekistan for 2017-2021. The action strategy took the process of formation of a legal democratic state in Uzbekistan to a new level. The strategy defined as a fifth direction “to ensure security, interethnic harmony and religious tolerance, and to conduct a foreign policy in a deeply thought out, mutually beneficial and practical spirit”[9]. The president of the Republic of Uzbekistan, later in all his speeches and lectures, issues of ensuring peace, supporting the atmosphere of harmony between nations and religions, extremism in the mask of religion and the unparalleled struggle against terrorism are being pushed forward as the main principle. The fight against extremism and terrorism under the guise of religion should be carried out on a strictly defined approach. The promotion of democratic values, political color, freedom of speech, equality and religious tolerance as the main goals in this.

Secularism and religiosity, when expressed in one word, secularism is a multifaceted problem. It has political, legal, psychological, sociological, religious, moral and historical aspects as well as features. In today's conditions, any private, special interpretation and analysis cannot claim a true scientific conclusion. Only a philosophical approach to the matter gives real knowledge of its roots, causes, history, evolution, state and prospects today. Without it, the analysis of the conflict of religiosity and secularism remains shallow and monotonous. It has been proven





in experience that it is effective to deal with the cause of the problem. Taking into account the fact that the violation of the balance of religiosity and secularism, extremism in the mask of religion and terrorism are one of the main reasons for their origin is lack of enlightenment, the reforms carried out by our government on the principle of “Enlightenment against ignorance” are extremely effective.

In conclusion, such a distinctive differential approach to issues related to the further strengthening of the foundations of religious enlightenment in the fight against Information and ideological threats, the sustainable continuation of the traditions of religious tolerance, undoubtedly, has become an important step towards the development of a tolerant environment with centuries-old traditions in our country. The traditions of tolerance and high education, which have been formed in the minds of our people for millennia, today serve as a strong ground for stabilizing healthy interconfessional dialogue, ensuring a balance of religiosity and secularism.

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