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MAIN CONDITIONS AND FACTORS FOR ENSURING A BALANCE OF SECULARITY AND RELIGIOUSNESS IN THE IDEAL UNITY OF SOCIETY

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Abstract

This article reveals scientific and spiritual information about the issues of ideological unification of society at a new stage of Uzbekistan's development and the reforms being implemented in our country on this issue.

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At the new stage of Uzbekistan's development, the issues of ideological unification of society are becoming more urgent, and the need to propose deep reforms and innovative solutions in this regard is increasing. Although the ideological unification of society is a very complex process, it is evident that the formation of a balance between secularism and religiosity is an important stage in it. Because, as the religious background in the Islamic region is growing, the tasks of instilling that secularism is not atheism, but is in harmony with religiosity, common to it, are increasing.

“Uzbekistan's initiatives to maintain peace and tranquility on a global scale, to ensure freedom of conscience and interfaith tolerance, and to convey the humanistic essence of Islam to our people and the people of the world, based on the principle of “Enlightenment against ignorance”, are widely supported by the international community [1].” Today, the religious factor is increasingly showing its power in world development. Not only in this or that state, but also in entire regions, citizens are being drawn into a vortex of contradictions, mutual conflicts and disagreements, and social stability and an atmosphere of peace are being disrupted. Based on this socio-political environment, it is appropriate to say that in today's definition of democracy, along with popular power, the relationship between religiosity and secularism is characterized by a socio-political environment in which the relationship is properly established. And today, the way in which the relationship between religiosity and secularism is formed in the ideological unification of society is of decisive importance.

The process of modernization and democratization of society has also radically changed Uzbekistan. Religion is becoming one of the important factors in the life of society and the state. In the new socio-political situation, a significant increase in the number of confessions, religious trends and their followers is observed. A change in the attitude towards religion is taking place in the consciousness of society. A change in the assessment of the historical and current role of religion and religious organizations in the life of society leads to an increase in the level of trust in them, their authority in public opinion. In such an environment of mutual trust and free activity, a sense of unity in society,

[1] Mirziyoyev Sh. M. Niyati of the great nation His work is great , his life is great bright and future prosperous will be . – Tashkent: Uzbekistan , 2019. – P. 376.

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confidence in the idea of a certain development, and a sense of contributing to social stability are growing.

In the ideological unity of society, the separation of the state and religious associations in their activities does not lead to sectarianism. Secularism is non-interference in each other's affairs in activities based on a culture of tolerant dialogue. According to the famous scientist J. Habermas, "the state is separated from religious associations in various aspects of the life of society and at the same time establishes effective dialogue and cooperation with them. Here we understand state and non-state organizations in the social sphere, which can discuss issues of common importance for all members of society, related to state power and ensuring the personal rights and freedoms of citizens [2]. "

Public discussion is a critical debate that concerns general issues and takes place in the socio-political arena. In many recent scientific research works, experts on democracy have been focusing not only on the general problems of democracy, but also on the role of religion in a democratic society, and these issues are coming to the fore in scientific discussions as an important addition to the "unifying" or "centralizing" models of the principles of democracy. However, this approach may serve to find a "mechanism for determining winners and losers", but it does not help in any way to develop a mechanism for reaching a consensus, forming public opinion, or reaching an adequate level of compromise [3]. Therefore, in order to achieve ideological unity in society and form national unity in Uzbekistan at a new stage of development, it is necessary to achieve unity of goals between religiosity and secularism, to ensure unity, and to form commonality.

By the end of the 20th century, in various parts of the spiritually and culturally diverse Muslim world, the forces that firmly support the age-old slogan of radical Islamists about the authority of Islam and the integrity of religion became very active. "Today, the whole world, especially the Islamic community, is facing the dangerous threats of the times. Attempts to politicize Islam and radicalize Muslim youth require a very serious analysis, assessment and adequate response to such threats [4]." Such processes are increasing chaos, religious division and disunity in some Muslim countries, which threatens the socio-economic stability of societies. The politicization of Islam also complicates ideological unity in society and creates a divergence of goals. Also, as a result of the radicalization of Muslim youth, it leads to the denial of secularism, on the one hand, and Islamophobia on the other. In such circumstances, it is impossible to achieve ideological unity in society. Therefore, there is a growing need in Islamic regions to achieve unity and ideological unity based on its noble ideals and unifying functions, without politicizing Islam.

All democratic countries have laws that protect the right of a person, regardless of their religion, to live their religion, beliefs, customs, thoughts, and freedom of speech without interference. The Holy Quran, the holy book of Islam, also states the principles of democracy 1400 years ago with the verses: "There is no compulsion in religion" (Surah Al-Baqarah, verse 256), "For you is your religion, and for me is my religion" (Surah Al-Kafirun, verse 6), "Allah is our Lord and your Lord. Our deeds are for us, and your deeds are for you" (Surah Al -Shura, verse 15), "Remind. Indeed, You are the Reminder, and You are not a oppressor over them" (Surah Al-Ghashiya, verses 21-22), and "Their affairs are mutual consultation" (Surah Al-Shura, verse 8). Sheikh Muhammad Sadiq Muhammad Yusuf. Translation of the Holy Quran and its meanings in Uzbek. -Tashkent: HILAL PUBLICATION, 2017. - P. 628 [5].

The fact that most reactionary parties and movements blindly oppose the foundations of democracy without being able to analyze whether they are in accordance with the Quran, Sharia and Islamic

[2] Habermas , J. The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society . – Cambridge: Polity, 1989.
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principles, and that they are terrified by the very word "democracy", is nothing more than shortsightedness and fanaticism. In their claims, they justify the permission of some inhumane corruptions in Western democracy that are contrary to Islamic laws. Of course, the permission of such inhuman corruptions must be opposed, and such situations are not permitted in all those Western countries, but are prohibited by law. Consequently, it is completely unfounded for the enemies of democracy to justify some negative situations and shortcomings in the West and claim that democracy is contrary to Islam. This undermines ideological unity in society, and causes confusion and chaos. Therefore, harmonizing religious and secular ideas on the basis of democratic principles, creating equal opportunities for society to meet its secular and religious needs, and creating commonality in activities are becoming one of the urgent tasks.

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