

## SECULAR POLICY - A FACTOR OF SUSTAINABLE DEVELOPMENT

**Iqbol Orziev\***

\*Basic Doctoral Student,  
Namangan State University,  
Namangan, Uzbekistan  
Email id: i.orziev@gmail.com

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### ABSTRACT

*Secular politics, its various problems, in particular, the politicization of religion, interreligious relations, Islamism, religious extremism, the temptation to build a theocratic state, as well as interfaith dialogue, solidarity, tolerance and joint solution of global problems are widely and deeply analyzed in the world scientific and theological literature. This article provides information on the concept of secularism, its historical stages and theories. Some comments have been made on the importance of secularism in public policy.*

**KEYWORDS:** Religion, Politics, Secularism, Secularism, Secularism, Secularism, Democracy, Pluralism, Tolerance.

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### INTRODUCTION

Religion and politics, religiosity and secularism, in scientific pronunciation, "sacralism" and "secularism" have a socio-historical nature, that is, anthropological character associated with the early stages of the formation of religious worldview and secular worldview. Although the general development of mankind by the end of the Middle Ages gave rise to the phenomenon of autonomy, the separation of secularism, that is, religion and secularism, their proportions and interactions reached a rational balance, especially by the twentieth century. has reached the level of politics, has become a universal value. In the 21st century, the growing politicization of religion has led to the phenomenon of "decentralization" and "resectionalization", which is observed even in countries with Islamic political order (Islamic Republic of Iran, Saudi Arabia, etc.). In the context of decentralization and secularization, the rise of the Islamist Taliban to power in neighboring Afghanistan has further exacerbated the problem of secularism and secular politics. [1]

Geopolitically, Central Asia, the history, culture, religious beliefs, colonial past and destiny of its peoples are common. No country in Central Asia can be separated from the rest of the region, because, as the first President Islam Karimov rightly said, "Peace be with your neighbor - you are peace!" [2]

Since national independence, it has been recognized that good neighborliness, mutual cooperation, and restoration of ancient ties are the requirements of sustainable development, and a consistent foreign policy has been pursued in this direction. Under the second President Sh. Mirziyoyev, this policy became even stronger and reached a high, practical stage. This is a huge positive event in the life of the peoples of the region. However, for Uzbekistan, which has

chosen the path of secular development, ensuring sustainable development, pursuing a secular policy on a scientific basis to achieve the goal of strategic development, relying on modern political technologies, political realism and political rationalism are in our national interests [3]. Based on this algorithm, we will try to shed light on the fact that secularism is a universal political value.

Historically, secularism as a political principle and rule was first established in Western civilization, not in the East. We discussed this in detail in the previous chapter. In Western political science and sociology, two political approaches have taken precedence today. If we classify them, they are mainly positivism (O. Conte, G. Spencer), liberalism (B. Russell, F. Nietzsche, E. Fromm), existentialism (J.P. Sartre, T. Lukman), Marxism (K. Marx, F. Engels, V. Lenin) and other doctrines. The main idea of such approaches is that religion is historically "aged" and the end of the development of the human spirit - it "dies". This approach also includes extreme atheism and desacralization. [4]

An alternative to this approach, even in some respects, is that secularism does not lead to the "death" of religion, but to its gradual change in its functions over time, from the social sphere to the individual world, to the "personalization." According to the philosophy of individualism, such an approach leads to the freedom of the individual, the creation of the individual. Such a motive is more pronounced in Western science, especially in the theory of the well-known German sociologist and political scientist Max Weber. Weber sees Protestant labor ethics as the "spirit" of capitalism. In comparison, such a motif is in harmony with the algorithm of Bahovuddin Naqshbandi (Balogardon) "Dil bayor-u, dast ba-kor." Through this motive, Western scholars seek to emphasize that the creative, creative feature of Western civilization is an innate quality. There is a certain amount of soul in these thoughts, of course. Western civilization, through the principle of secularism, ushered in the Western Renaissance (Christian Renaissance), the separation of the state from the church led to great discoveries in society in the fields of science, technology, secularism. This is the reason why the principle of secularism is developing today towards the level of universal value - secularism is not in fact atheism, but a principle and paradigm for the development of secular thinking. [5]

On this basis, the Western political scientist T. Parsons argues that the "golden age" of religion will occur not in the past, but today - through the adaptation and modernization of religion to social reality. Of course, it is impossible to deny or deny that the potential of traditional religious institutions is exhausted and collapsed today. It is clear that secularism has cost Western civilization dearly. The spiritual crisis of society, the rise of "mass culture", immorality, various forms of crime can be observed in the disappearance of religious values in the inner world of the Westerner. This is acknowledged even by reputable Western religious scholars. [6]

For example, the sudden resignation of Cardinal Benedict XVI (Joseph Reitzinger), the bishop of the Roman Catholic Church, who was elected for life at the beginning of the XXI century. In a dialogue with Jürgen Habermas, a prominent German religious philosopher, he said that the reason for his resignation was that today's Westerners are facing a growing spiritual crisis, trying to "create" (cloning) man in a test tube against the will of the Creator. he regrets that such morality is gaining legitimacy in Western society, and admits his weakness in the face of such phenomena.

However, one of the most talented Uzbek scholars, M. Abdurazzakova, noted that "religion does not intend to go into the shadows" [7]. It is also observed that religion today claims vanguard and leadership in public and private life. It is no secret that young people, who make up more than half of the population in our country, strive for freedom of religion in accordance with religious rules and values. The rejuvenation of religion is a phenomenon that cannot be ignored. When we talk about the political technologies of secularism, we will focus on them, analyze the main real and potential threats and dangers to our secular development. There are also views in Western scientific literature that attempt to pit secularism against democracy. Such views also claim sufficient grounds. However, it should be noted that secularism cannot be contrasted with democracy. From the point of view of constitutional law, secularism is a positive legal phenomenon - it guarantees freedom, law. As noted above, secularism is not atheism either, it guarantees the equality and legitimacy of religiosity and secularism. This rule is enshrined in world constitutional law, and most states on the path of democratic development recognize this rule, which has the status of a universal legal value. [8]

Article 31 of the Constitution of the Republic of Uzbekistan also enshrines this rule in law - guarantees freedom of religion. We have discussed this in detail in the previous chapter. It should be noted here that the principle of democracy is not at all contrary to religion. In particular, Islam is based on the principle of democracy - the supremacy of the opinion and will of the "ummah" (community). Therefore, it is absurd for some Western scholars to consider Islam to be anti-democratic. The holy book of Islam, the Qur'an, contains a number of verses and suras that are in harmony with democracy. A number of Arab Islamic states are on the path of democratic development. However, they do not accept the values of Western democracy, especially the surrogate democratic values of today, they take religious morality as the basis of democracy, and consider faith as the main value. [9]

The relationship between religiosity and secularism has always been on the agenda in human history. The weakening of religious values in the history of mankind can be observed in the example of the Roman Empire, which can lead to negative consequences. The proliferation of immorality, prostitution, and adultery hastened the decline of the mighty Roman Empire at the beginning of our era. Governance encouraged the government to develop jurisprudence - Roman civil law was established, an attempt was made to maintain the stability of society through legal norms and norms. [10]

From the point of view of political philosophy, the conflict between the subject of law - the external activity of man and his inner world - is obvious. It is known that religious belief is related to a person's inner world, beliefs, faith. A religious person shapes his external activities on the basis of his inner spiritual values. According to psychoanalyst Z. Freud, "intravert" and "extravert" phenomena are observed in the interaction of man with the external world. When approached from this position (political philosophy) and perspective, it becomes clear that religious beliefs, convictions and will are superior and influential over any legal norm. Religiosity was also a source of creativity and hope for man in his time. This is evidenced by the various temples built in ancient Egypt, Babylon, Greece, religious complexes dedicated to the gods, the pyramids, and so on. confirms the material cultural monuments. In the ancient world, sarcasm was a priority, not secularism. The pantheon of gods, the various mythical artistic heritage (Ramayana, Mahabharata, Odyssey, Ilida, etc.) confirms that religion was a priority in

secular politics at that time. The first buds of secularism date back to the time of the ancient Roman Empire. [11]

The science of secular law is therefore historically associated with Roman law. Positive law is the civil, political, family-marriage, criminal, etc. of the judiciary of that period. led to the legitimization of their relations on a secular basis. By the fifteenth and nineteenth centuries, Western philosophers and jurists had begun to regard the recognition of secularism as a matter of course, declaring positive law to be completely independent of religious legal norms. As a result, a codified, "stateed" legal system has emerged around state power today, and secularism has been completely separated from religion, that is, completely secular. In fact, the picture of real social reality is completely different, although religion is separated from the state by all constitutional legal norms, in practice there is a legal dichotomy in society - the citizen is obliged to obey both secular and religious laws. Social morality, especially Islamic morality, does not satisfy the requirements of the Shari'ah that a person is limited only by secular law. For example, in Islamic Sharia law on marriage, although a citizen is officially an atheist, he is obliged to abide by the terms of Sharia - social morality is not limited to secular law, he is obliged to reckon with religious values. For example, although a marriage is officially registered in accordance with the requirements of the Institute for the Registration of Civil Unions (CSOs), it is definitely a spiritual endeavor to enter into a sharia marriage and to marry in the presence of Allah. Even in the Soviet era, when atheism and atheistic policies were rampant, sharia marriage, funerals, etc. religious activities did not cease, citizens were persecuted and intimidated, but in secret, even in secret forms, they complied with the requirements of Sharia, no one was married without marriage and was not buried without a funeral. Such facts show that it is impossible to apply the concept and principle of secularism to the social space, where it is encountered as the concept and principle of democracy, it is necessary to take into account national cultural values, historical traditions of the people. [12]

In Uzbekistan, according to the Constitution, religion is separated from the state, they cannot interfere in each other's affairs in accordance with the law, and freedom of religion is guaranteed. However, in real life, the principle of secularism cannot be fully implemented. There are reasons for this. We cannot dwell on these reasons. [13]

However, it should be noted that the principle of secularism is capable of creating an environment of potential stability and instability in society. Especially in a society that has moved from an atheistic political system to a new, democratic system, away from ancient religious values, and religiously illiterate, there are potential social risks that can lead to various ills of secularism if not properly analyzed in time. In this regard, the shortcomings of the state's religious policy are numerous - mainly shallow knowledge of religion, illiterate imams, the great creative and tolerant potential of Islam is not fully used. They are also unable to correct the behavior inherent in a democratic society, interpret Islamic teachings on their own, and create fatwas. This is dangerous for secular development, for democratic development. Luxurious mosques, money spent on various shrines to increase the religious literacy of citizens, young people are exposed to religious bigotry, extremism, fanaticism, and so on. protects against exposure to foreign elements. Religious enlightenment is the opposite of religious superstition. Ancient history, the history of religions has proved this many times. [14]

Secularism is a universal value and a political principle. It underwent a unique evolution - the transfer of church lands and property to the state in the Middle Ages, the abolition of the "fatwa" of state institutions from religious institutions, the emancipation of cultural life, the separation of education and upbringing from the influence of the church, and so on. [15]

If secularism had been in the Middle Ages in the East as it was in the West in the West, the great naturalists Abu Ali ibn Sina, Mirza Ulugbek and others would have lived longer and left a greater scientific legacy to humanity.

Of course, secularism in the West also came at a cost - in 1600, according to a papal fatwa, the great astronomer, author of the heliocentric concept Jordan Bruno, who allegedly acted against the will of God, was burned alive in a fire in Rome. cast a shadow over their lives. [16]

Secularism has influenced religious fanaticism like black cloud, darkness, scientific thought, light, as a result of which great geographical discoveries, scientific revolutions, inventions and discoveries in Europe have multiplied from century to century. was Muhammad Khatami, a brilliant scholar and religious figure, realized this. Today, it should be noted with pride that the Islamic Republic of Iran is competing with Western Christian civilization in the use of nuclear energy and even in the conquest of space, which worries Western countries such as the Islamic Republic of Pakistan. [17]

Secularism does not contradict the content of Islam. According to Rosenthal, a Western orientalist and Islamic scholar, the term "science" has been used more than 600 times in the Qur'an. Islam does not contradict science, secular knowledge, it calls for knowing and mastering the nature created by Allah. This means that the principle of secularism is not only a universal principle and value, but also does not contradict true religious science. This is confirmed by the great Eastern naturalists Beruni, Ibn Sino, al-Fargani, Muhammad Khorezmi, Mirzo Ulugbek and others who did not deny Allah, but recognized the mutual balance of religion and secularism, that is, the principle of secularism. Therefore, although secularism was not recognized by society during the Islamic Renaissance, there is reason to say that the beliefs of the great naturalists of the time acknowledged this principle. [18]

Secularism is related to public policy. Although the Constitution does not use the term "secularism" in the Law on Freedom of Conscience and Religious Organizations, these programmatic, legal, and political documents are in the spirit of secularism in content and substance. [19]

Today, the principle of secularism is being applied in the world, and it is gaining ground in the vector of secularization, ie deification, secularism, pluralism, and therefore tolerance. However, in order for this situation to become a definite concept, it must be reconciled with universal values - democracy. Because only democracy can socially encourage secularism, ensure sustainable development. Uzbekistan, secularism is a guarantee of social stability for its future. Because today's Uzbekistan, like many countries in the world, is a multinational and multi-religious state. Only democracy, pluralism and mutual tolerance can be a factor of social stability. The development of a number of Eastern countries confirms that this idea is correct and fair. [20]



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