

PHILOSOPHICAL CONTENT OF THE WORLD STATE: FORMATION, DEVELOPMENT, MODERN CHARACTERISTICS

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Abstract

In this article, when interpreted as a political concept and legal principle that regulates the relationship between religion and the state, the general and specific signs of secularism are given. Although secularism has political and philosophical underpinnings, it is essentially moral because it aims to provide people with a certain way of life and a way of life.

Keywords: Secularism, state, religion, Islam, constitution, philosophy, secularism.

Introduction

Although secularism is most commonly expressed as the separation of religion and state affairs, it is a political principle that states that sacred texts should not be used as a legal principle in legislative activity except in philosophical terms. The term laicism appears to have first been used in 16th-century England to describe a movement of thought that advocated the role of non-clergy in governing churches. The concept of secularism, which was used in France since the 1870s, is derived from the Greek word laikos, which means "people from the people", that is, not belonging to the clergy. In English, there are the concepts of secularism, which comes from the Latin word sayeculum, and secularism, which means worldly. This concept became the word "laique" in Western languages, and from there it was transferred to Turkish as "secular", which means not belonging to the clergy, church organization and religious sphere. Since the concept of secularism entered the Uzbek language from the French language, French political thought has influenced the concept and practice of secularism in Uzbekistan. The English equivalent of the same term is secularism, which means keeping religion and state affairs separate. It comes from the Latin word sayeculum, which means young. Secularism can be translated into Turkish by three different terms: laicism, modernization or secularization. In France, the term Laïcité (Laïcisme) is used for secularism. In both forms, the concepts express that the physical and scientific should not be confused with the abstract and religious.[1]

METHODS

In political parlance, secularism is used to denote absolute neutrality of the state towards religions. In this sense, secularism is "the absence of religious beliefs about the political existence of the state; "It is understood as an impartial attitude towards all religions and sects, respect for freedom of conscience and belief".[2,205]

When interpreted as a political concept and legal principle that regulates the relationship between religion and the state, the following can be listed as general and special signs of secularism:

State administration is not based on religious principles,

Laws should not be based on religious sources,

The state does not discriminate between religions and religious groups.

The state should be at an equal distance with all religious groups.[3,370]

It includes the principles of protection of freedom of religious belief and conscience of people by the state. In this context, secularism refers to the political perspective and the legal principles and rules that govern the affairs of the state and religion. This short and general definition offers a certain conceptual framework that allows us some clarification. But it also contains a very common misconception. This situation gives us an opportunity to correct this misconception. In the first part of the definition, secularism is defined as "the separation of state and religious affairs" because it is also common in everyday consciousness. This shows that secularism is a principle that has a lot of influence on the relationship between politics and religion. In this context, secularism implies that religious belief is not accepted as a basis and/or starting point for the establishment, organization and management of the state, organization and management of society. So, it can be said that secularism developed primarily as a product of man's search for belief (belief and non-belief) and freedom of conscience.

In the second part of the definition, secularism represents a demand against the state against different beliefs and ways of life. Accordingly, the state must be "neutral from the point of view of the implementation of freedom of religion and conscience." However, this is an inaccurate, incomplete and misleading definition. The principle of secularism requires the separation of state and religious affairs, and also requires the state to take an active position in the implementation of freedom of belief and conscience. The neutrality of the state in this matter causes it to be indifferent to the realization of freedom of belief and conscience, in this case, the state manifests positions and actions that are contrary to the influence of the principle of secularism; Because with the separation of religion and state affairs, the state is not expected to be "neutral from the point of view of the realization of freedom of religion and conscience", on the contrary, it is expected to be in favor of "the realization of freedom". religion and conscience". [4,376]

From this point of view, secularism can be described as a form of general search for free belief and non-belief, free thinking and way of living, which has become a clear requirement in the context of religion and politics. Thus, secularism is both a value and a principle, and a way of life and a project that, contrary to popular belief, is an orientation aimed at ensuring freedom of belief and thought. Article 10 of the Declaration of the Rights of Man and Citizen is directly related to religious beliefs: "No one may be held criminally responsible for his opinions, even those of a religious nature, unless their expression violates public order. This shall be determined

by law." However, secularism should be understood as part of a much broader worldview and way of life. In our opinion, a special state of secularization in the political sphere, in the sense of separating religion and world affairs, is called secularism. In this context, secularism means the separation of politics and religion, the state and church or religious affairs, and the non-interference of political power with the beliefs of the people it governs. Apparently, secularism is defined here as "a particular state of secularization in the political or political sphere." Therefore, secularism is nothing more than adapting a more comprehensive concept of secularization to the regulation of relations between religion and politics, which is a separate area of human life. In this case, we need to look closely at the concept of secularization.

Although secularism has political and philosophical underpinnings, it is essentially ethical because it aims to provide people with a certain way of life and a concept of action, but it does not have any religious meaning in the concept of life and action that it offers. Refer to the idea of God, the idea of eternity, or the concept of the hereafter. It represents a movement that should be independent of religion because it does not interfere with religion in any way. This moral movement has political and philosophical foundations and includes a certain way of life and the concept of movement. Revealing them helps to see the philosophical foundations of the concept of secularism, to understand the political project it contains, and to explain what is the right action and lifestyle.

Countries that declared secularism in their constitutions

France (Article 1 of the 1958 Constitution)

Japan (Article 20 of the 1946 Constitution)

Mexico (Article 3 of the 1917 Constitution)

Portugal (Article 41 of the 1976 Constitution)

Turkey (Article 2 of the 1982 Constitution)

Countries that do not have secularism in their constitutions, but are governed by secular laws

United States of America

India

Cuba

Ireland

Australia

Indonesia

Senegal

Tunisia

Secular state - its main content is the attitude of the state to religion. From this point of view, public life develops on the basis of various political and ideological trends. No ideology, including religious ideology, is recognized as the ideology of the state. Religious organizations are separate from the state and cannot interfere in state affairs. This feature of the state is related to its democratic nature and means acting in the interests of all people. However, declaring the separation of religious organizations from the state does not mean denying their cooperation. Religious people are not excluded from political life. All citizens, regardless of their religious beliefs, have equal rights, and our Constitution guarantees them equal rights and freedoms.

Experts in the field of law, including constitutional law in relation to religion, usually note three main or basic forms of the state: 1) theocratic state; 2) clerical state (religious); 3) secular state. According to existing definitions, in the first type - a theocratic state, state power belongs entirely to religion, a mosque or a church. As an example of such a state, experts usually cite the Vatican. A clerical or religious state, from the point of view of political science and law, is a form of government in which religion rests on law and governs all spheres of state activity, and such a state has no religion or sect. Most experts cite a number of Middle Eastern countries as examples of such a state.

Unlike the theocratic and clerical states, the secular state is a state in which state power and religion are separated from each other, governed by civil norms rather than religious norms, and the decisions of state institutions do not have a religious basis. Most of the modern countries of the world, including the Republic of Uzbekistan, can be an example of such a state. According to most experts, a secular state is the best way to ensure the freedom of conscience of citizens. So, a secular state is by no means an atheist state, it does not control whether its citizens have religious beliefs or not. At the same time, in a secular state, religion does not interfere with state administration, state-authority relations, state bodies and legal-political institutions.[5,274]

A very important, but controversial issue is to determine the main characteristics of a secular state. In existing studies, we observed that 2 to 12 main characteristics of the secular state were noted. Comparing and combining some of these ideas, the following characters can be considered as the most important among them:

- 1) absence of any official or state religion;
- 2) any type of religion or sect is not considered mandatory or preferred;
- 3) religious rules and norms do not serve as a legal source;
- 4) the state education and personnel training system has a secular character and does not aim to form one or another attitude towards religion;
- 5) issues of freedom of conscience, choosing and spreading religious beliefs belong to the sphere of spiritual freedom and personal life of a person, and the state or individuals do not interfere in them;
- 6) ensuring legal equality of any religious associations, etc.

In general, a secular state is not a religious (theocratic or clerical) state on the one hand, and an atheistic (non-religious) state on the other. A secular state is a state that guarantees the pluralism and freedom of conscience of every person at the highest level, it is up to the person to believe or not to believe in religion, it does not give priority to any religion or sect, and in such states, such a state is not allowed to interfere with the state administration of religion.

DISCUSSIONS

A secular state also treats people of different religions as equals and does not discriminate against people of certain religions. In theory, secular states protect religious freedom and the separation of the state. They also apply to countries that prevent religious interference and control government power. They also have laws protecting any religion, including minority

religions, from discrimination. Some secular countries have a relatively large number of people who follow one religion (for example, Turkey), while others have great religious diversity (for example, India). Some countries presented themselves as secular countries at the time of their establishment (for example, the Philippines), others became secular countries after secularization (for example, France) [6.406]. There are also many countries that separate politics and religion. In modern history, the process of secularization began by giving people religious freedom, then abolished state religion, stopped the use of state funds to fund religious groups, removed the law from the control of religion, opened the education system (without imposing any religion), and accepted the freedom of citizens to change their beliefs and allow people of different religions to serve as political leaders. In addition, the activities of state institutions are not controlled by religious groups.

The main political forces in the world have become secular states, including many republics. However, there are still many self-proclaimed secular regimes that are not entirely secular. For example, in France, public institutions are closed during the Christmas holidays, but Roman Catholic school teachers are still paid by the government. Although some Islamic countries, such as Turkey, are secular countries, their education still has a religious component.

In the process of complex political and economic reforms and changes carried out in our country during the years of independence, on the one hand, the spiritual life and religious views of our people, which are the source of state power, became richer. on the other hand, they developed in different directions and today a secular society of Uzbekistan with many ethnic groups and different religions has been formed. As we said above, there is no power without the people, and there is no people without religion. We emphasize that there is a direct connection between the integrity of the people, the integrity of religion and the integrity of the state. During the transition period in our society, which is made up of many ethnic groups and religious beliefs, the role of religion in ensuring the internal stability and security of the state, the power of organizing the people as a productive force, its important relations at the international level and its direct impact on the future and narrative of our country were very clearly demonstrated.

According to the Constitution of our country, it is forbidden to discriminate against citizens based on their origin, social status and property status, gender, race, nationality, language, religion, belief, place of residence, as well as other circumstances. From this point of view, the concept of modern secularism can be called humanist values, including freedom of conscience and freedom of belief. Therefore, secularism means recognizing the religious freedom and diversity of thought of each person, and providing the legal basis of relations in this field in the case of a secular state. This is probably what the French philosopher Yemil Littre meant when he defined the concept of secularism as "a sign of a state neutral to all cults, independent of religious leadership and free from any theological concepts."

Separation of religion and state is based on the refusal of the state to interfere in religious affairs. All religions have equal rights in the state and the same requirements are imposed on all of them. State bodies, if the law is not violated, do not interfere in the internal affairs of

religious associations, in turn, religious associations do not perform state duties. Religious differences are not grounds for state aid or support.

Since the secular state, as an integral element of civil society, regulates the activities of religious associations within the framework of the law, it requires religious structures to strictly comply with laws and legal norms, and to carry out their activities within the framework of the law. The more dangerous the rise of religious discord and intolerance is for the state and society, the more dangerous it is to trample on laws, human rights and freedoms. The first case leads to religious fanaticism, while the second case leads to legal nihilism. When the concept of secularism is based on mutual cooperation and solidarity, and the concept of a secular state is based on legitimacy and law, a solid foundation of statehood and national security is laid [7,226].

The concept of "secularism" based on the constitution means that the state conducts an open and clear policy in the field of religion, ensures the freedom of conscience of citizens, and does not mix religion and state policy. That is, secularism should be understood not as atheism, irreligion, or denial of religion, but as the rule of the state by legal, not religious, principles. Consequently, a secular state is valued for its legal protection of religious freedom.

Citizens of the Republic of Uzbekistan, regardless of their views on religion, are equal in all spheres of economic, political, social and cultural life. Limiting the views of citizens on religion or giving them any privileges based on their religion, suppressing the religious feelings of citizens, as well as insulting things, buildings and places that are respected by religious people, is a cause of responsibility established by the laws of the republic. In addition, citizens of the Republic of Uzbekistan, regardless of their religion, are equally responsible before the law. No one has the right to refuse to perform civic duties based on his religious beliefs, except for the cases provided for by law. The substitution of one duty for another according to religious belief is allowed only in accordance with the laws of the Republic of Uzbekistan. In turn, control over the observance of freedom of religious belief is carried out by the executive authorities of the Republic of Uzbekistan, the prosecutor's office and other law enforcement agencies within the framework of their powers established by the laws of the country.

The nature and degree of stability of society and its political system is based on the acceptance and learning of the authority of values. If the society rejects them, the political system of the society will be unstable. Therefore, one of political stability is religious tolerance. Pluralism, civil society, freedom of conscience, freedom of religious belief, tolerance are the main attributes of mature democracy. The principles of the relationship between the state and religion in a democratic society require that everyone's right to freedom of belief be respected. Not only a democracy, but also a civilized citizen of society cannot live without tolerance and voluntary religion. The issue of relations between the state and religion is complex and extensive. The entire political history of mankind is considered, firstly, as a struggle for power between religion and the state, and secondly, as a mutually beneficial cooperation between the state and religion. In the history of human civilization, there are alliances that require different state powers.

In general, the relationship between religion and the state can be said to be the mutual cooperation of the state and religion within the framework of respect and protection of human rights, including freedom of conscience and freedom of religious belief. Therefore, it is the main task of our society to have a positive influence on the strengthening of relations between religion and the state, which is responsible for protecting and preserving the religious beliefs and rights of people.

Although religion is considered neutral to the state, it remains a spiritual priority. Today, the activities of various religious organizations and many foreign missionaries registered in our country, which are intensively carrying out religious propaganda work, cause concern for the future of our people, our nation, and the consistent development of our mother religion. It is known that in today's religious situation in our country, it is impossible to work with the previous measure. It is known that the valuable experience of our republic in the field of interreligious harmony and communication has attracted the attention of the people of the world. In the social and political life of today's Uzbekistan, the useful role of religion is increasing, its religious, spiritual and social functions are increasing, the number of believers, believers, and religious associations is constantly increasing. We are all happy that they serve to ensure internal political stability in society, strengthen inter-national and inter-confessional harmony, and the development of society and the state. We are one of the few countries in the world that is distinguished by its religious diversity.

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Today, raising the young generation to become a creative person who has thoroughly mastered the history, genealogy, traditions, language of his people, his people, culture, and human qualities is a necessity of life and a need of society.

The 21st century is the era of knowledge and skills. Everyone can improve their competitiveness only by constantly improving themselves, acquiring new professions, and constantly adapting to current trends.

An educated generation is the guarantee of a bright future. Therefore, educating our future to be educated, competent, and competitive is one of the main positions of our state. It is the main task of every teacher to give comprehensive education and training to today's young generation.

Since the foundation of education is laid in the school, the development of the student's individual strength and creative potential is of primary importance. Therefore, the main goal of the team of modern pedagogues is to form a person who is active in all aspects of life, capable of creative activity, free and mature in all aspects, knowledgeable, competent, working in a creative direction, discovering new discoveries, and capable of creative activity. and is distinguished by the ability to think independently.

Young people are the most mobile, flexible and enthusiastic part of society, and it is these young people who should become the driving force of the country's economy. Modern education, hard work and youth initiative are necessary. Only in conditions of dedication, hard work and enthusiasm of young people, the opportunities of Uzbekistan's economy can become a real benefit for it.

Our state is improving work on providing guarantees to young people in the field of labor and employment. Special attention was paid to the participation of young people in the implementation of the program of the leader of our state for advanced innovative industrialization of the economy, modernization of agriculture, improvement of the level of service to the population, and development of small and medium-sized businesses.

It is a very important task to preserve all the achievements made during the years of independence, and if we bring up an honest and intelligent generation who will serve the future of the Kazakh country faithfully, this will be our real contribution to the development of our country.

RESULTS

In Uzbekistan, religion is separate and the state is separate. However, it has increased recently. Religious currents mislead our citizens and threaten social integrity. Especially since public education has not been put into a scientific system so far, we often face the spiritual decline of our people. For example, crime, conflict between parents and children, and respect for relatives seem to be increasing among modern people. It is time to think about not looking for the cause of the extraordinary increase in such dire situations only in the current decline in prosperity, decline in production and mass unemployment or changes in the political formation of society. For this, first of all, it is necessary to develop "Folk pedagogy" as a science, not to pay attention only to its ethnographic side, but to pay attention to the spiritual source that elevates the human spirit.

Faith is the purity of the human heart, morality, and repentance. It is a pity that the current currents are leading the youth astray. Among them, there are not a few fraudsters who promote Islam negatively. Under the guise of God, they are implementing their dark thoughts through the youth. In the 251st hadith of Prophet Muhammad: "Imams who lead people astray are more dangerous than death." In fact, it is not human nature to call to religion, make false promises, and tempt people. Now we have yesterday's atheists who don't pray, don't add three boiled soups to religious activities, call themselves "religious" and bring their stupid thoughts and opinions on religious topics to the mass media. Recently, several sites have joined this, which spread the truth as if it were a lie. It is sad that they are trying to create a negative opinion about

Islam and the religious establishment. We believe that it is pouring water into the mouths of various streams and sub-streams.

Any party, political organization, religious organizations and associations, denominations have certain interests. Propaganda of religious organizations, seducing and ensnaring young people, poisons their minds and breaks families. What is this, if not to incite and divide the people? Secondly, some religious movements undermine the integrity and stability of the state. For example, the Ahmadiyya community, which emerged at the end of the 20th century, considers Muslims not all Muslims, but infidels. Some newspapers - magazines or mass media directly connect their activities with the religion of Islam. And in fact, the behavior of the Ahmadiyya community does not interfere with Islam. Here, their actions are causing genuine national enmity and harming the well-being of the people. Or "Hizb-ut-Tahrir" (freedom party), which appeared in Palestine in the middle of the 20th century, called itself a religious and political party, put forward the idea of establishing an Islamic caliphate, and opposed it, calling it an enemy. Because Islamic dogmatics believes that there is no violence in religion. Suicide is considered a great sin (crime). One can see the signs that these appeals increase the welfare of peoples, arouse religious enmity in society, and humiliate the honor of nations. We must never forget our language, religion, and customs, we must always remember them. To be tempted by sects of other religions is to sell one's religion and country. Because religion is our spiritual existence, today, tomorrow and future. We should be Uzbeks not by our appearance, but by our language and traditions.

Islam is a traditional religion that is inextricably linked with the spiritual treasure, traditions, customs, traditions, education, culture and language of the Uzbek people. Various movements such as Scientology, Grace, Jehovah's Witnesses, Evangelists, and Krishna were formed as sects. Their dream, goal and interest is to poison the mind of the Kazakh people, break up the unity of the country, occupy land, thereby destroying their independence. Since we are a secular country, we cannot sacrifice the Uzbek people, their customs and traditions.

It seems that the missionaries are resorting to some tricks to deceive the youths who run away in the name of the sect. For example, if you're looking for a job through a newspaper ad, it's not unusual to come across sectarian advice. Law enforcement agencies warn that this approach is often used, especially during the financial crisis.

We all know that Islam is the main cause of many bad events happening in the world today. However, everyone has their own opinion on how right and wrong this is. The direction of the west seems to be known here. There is an opinion that such a false slander will not fail to affect the national consciousness and national ideology of Islamic countries.

The distinctive feature of the state is its democratic nature, which explains its actions in the interests of all people. But announcing the separation of religious organizations from the state does not mean denying their cooperation. The secular form of the state is one of the recognized forms of cooperation between the state and religion, in which both the interests of the state and the interests of religion are ensured in the life of society. The state and religion should be partners in solving the problems of the modern world, protecting the national, spiritual and cultural interests of the world.

Also, the secular form of the state allows maintaining harmony not only between the state and religion, but also between different people living in a friendly state, even between different sects of the same religion. Having created equal opportunities for them to live and work, the state as a political organization chooses the object of equal treatment of all individuals and streams without giving priority to one of them. This is the essence of a secular state. One of the main features of every secular state is the state's equal treatment of all religions, including the dominant religions in society. So, a secular state means a state where no religion or sect is mandatory or preferred. Citizens of Uzbekistan have full equal rights, regardless of their religion, and no state document states whether a person is religious or not. The state strengthens tolerance and respect between religious and non-religious citizens, religious organizations of different denominations, as well as their followers, and does not allow bigotry and extremism.

CONCLUSION

In order to establish and strengthen its secularism, the state must first of all guarantee and protect the territories and freedoms of people and citizens, especially the freedom of conscience and belief. Only in the conditions of a secular legal state, every citizen can freely express his spiritual and religious worldview. Freedom of conscience and religion means the freedom to accept or not to accept religion, the right of every person to believe or not to believe in any religion individually or together with others.

Secularism has the same meaning and essence in our country. In Uzbekistan, we emphasize once again that religion is not separate from the state, but religious associations are separate from the state, and this is a new step in the development of the meaning of secularism depending on national conditions and times. This is a pledge not to violate justice, not to allow oppression. Therefore, the secular state separates religious organizations from the state and prevents the official state religion, which inevitably violates social justice, and protects religion itself from political abuses and from becoming a servant of politics. However, with the declaration of secularism, the state did not exclude religion from the social environment, but included it in the broad cultural and social environment of the country.

In conclusion, we should be able to understand the concepts of secularism correctly. Unfortunately, there are some very religious people who call secularism an irreligious society. Secularism is not an atheist society without religion. The principles of secularism are the democratic pillars of our country, and we can achieve advanced results of inter-ethnic and inter-confessional harmony. The secular character of the state is the basis of modern, progressive development of any state.

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