

## THE DIALECTICS OF RELIGIOUS AND WORLDLY TOLERANCE PRINCIPLES

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**ABSTRACT:** The article provides a dialectical analysis of the main conditions and factors of ensuring the balance of secularism and religiosity in the ideological unification of society.

**KEYWORDS:** secularism, religiosity, atheism, "Islamic democracy", secular ideology, ideology

### INTRODUCTION

Religion recognizes the supernatural as the eternal and real world, and teaches that man's life in the real world is a means to the transition to the eternal world. Secularism, on the other hand, seeks to study and change the material world as an object. According to researcher T. Karim, people's attitudes to the world are manifested in four different ways: 1) religious bigotry; 2) religious tolerance; 3) secularism; 4) atheism [1]. For example, when religious bigotry prevails in a society, any secular principles are denied. At the same time, we have experienced that atheism also sees religion as an opium for society. In societies based on secular democratic values and principles, any form of tolerance, including religious tolerance, is ensured as an important value. Therefore, it is very important to ensure the priority of the principles of religious and secular

tolerance in the ideological unification of society, the formation of a tolerant attitude to the positions of religious and secular in the ideological unification.

### THE MAIN FINDINGS AND RESULTS

It is also becoming a necessary task to link the democratic principles of Islam with secularism in the ideological unification of society. At present, the concept of "Islamic democracy" is also emerging as an ideology. But this idea cannot take on a truly secular character. This model has a religious content and cannot cover the common interests of all mankind. The manifestations of extremist and fundamentalist views in the guise of religion that are prevalent in Muslim countries today are diverse and consist of views that are essentially the same. That is, it reaffirms the philosophical rule that "one essence is manifested in many meanings, but content cannot be manifested in two or more essences." At the same time, the essence of any religious extremist and fundamentalist views is different, and consists of views that are essentially the same [2]. However, today, extremist and fundamentalist views, which are the main forces in causing social instability, also hinder the ideological unification of societies.

- The peculiarity of the path of democratic development aimed at unification on the basis of secular ideology is that they try to explain religion as a factor that serves social development, not to squeeze religion out of society, but to accept religion as an integral part of society. A special feature of a secular state is that the state is independent of religion and religious organizations, that no religion or ideology is established as an obligation, and that a dominant system is not allowed to emerge under the influence of a particular religion or ideology. To give a clear answer to this question, it is necessary to analyze the specific features of the secular state [3]. As a result of the study of the

scientific literature today, the following can be cited as the main paradigms of a secular democratic state:

- The independence of the state from religious and ideological sources is enshrined in law;
- No religious ideology should be allowed to oppose the absolute sovereignty of the state;
- Separation of religious associations from the state aimed at propaganda;
- Absence of compulsory religion or ideology;
- creation of legal conditions for free activity of religious organizations;
- equality of religious associations before the law;
- secular nature of the state education system;

- The inadmissibility of the establishment of religion or ideology [4]. Secularism and religiosity, based on freedom of will, conscious choice, and not on such coercion, form solidarity in society.

In order to create ideological unity in our society, ensure solidarity, protect against ideological aggression, prevent terrorism from creating social instability, President of Uzbekistan Shavkat Mirziyoyev signed a decree on September 19, 2018 "Improving the procedure for exempting citizens of the Republic of Uzbekistan from criminal liability." Decree No. 5542 "On According to him, citizens who got lost in the ranks of terrorist, extremist or other banned organizations and groups, including outside the Republic of Uzbekistan, realized the illegality of their actions and went on the path to recovery were given the opportunity to return to their homeland, family and peaceful life. This is one of the practical works aimed at forming solidarity in society.

## CONCLUSION

Understanding and studying religious ideas is one of the important factors in the ideological unification of society in the process of comprehensive reforms, raising our national consciousness, educating the younger generation to be religiously and secularly enlightened, respecting our national values. In the implementation of this process, the implementation of the main directions identified in the Action Strategy, which is a logical continuation of our national idea, will serve as a spiritual and educational tool to ensure the balance of secularism and religion in Uzbekistan.

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