



Humanistic Function Of Religion In Modern Society

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ABSTRACT

The article provides a description of the relationship between the concepts of “the idea of humanism” and “religious consciousness” from the standpoint of the foundations and initial principles of a secular state. Based on the normative and legal aspects of freedom of conscience, the tasks of ensuring a harmonious combination of secular knowledge and forms of manifestation of religious faith in the context of interethnic harmony and interfaith peace are considered, where the main factor in the system of implementing the principles of tolerance and humanism is the life-affirming idea of building a truly people’s state

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The idea of humanism in religion is represented by such concepts as mercy, compassion, goodness, creation. the meaning of life, man as the highest value. In modern scientific religious studies literature, religion is defined as a confession of faith through external signs and symbols, organized worship of higher powers, it is not only a belief in the existence of higher powers, but establishes a special relationship with these powers, expressed as an activity of the will directed towards these powers. It is also defined as a spiritual formation, a special type of human attitude to the world and to himself, conditioned by ideas about a different being of the spiritual essence of man as dominant in relation to the ordinary existence of the reality surrounding him. Religion means the perception of the world, moral qualities and behavior of people, which is based on faith in the existence of supernatural powers and gods [1; p.-17]. Religion is addressed to man and calls on him to change internally on the basis of the guiding position of the principle of humanism.

The foundations of religious consciousness are based on sacred texts, which, according to the beliefs of believers, are either dictated or inspired directly by the Almighty, or written by people who have achieved, from the point of view of each specific religion, the highest spiritual state, great teachers, especially enlightened or dedicated priests or saints.

Humanism is a system for building a society where the highest value is human life, and all material and non-material resources are aimed at making this life as comfortable and safe as possible.

The term religious humanism, or liberal-religious humanism is defined as the integration of humanistic ethical philosophy with religious forms of manifestation of traditions and lifestyle of adherents of a particular religious confession and social activities, which are based on human needs, interests and abilities in the conditions of modern social and cultural realities [2; p.-160]. The nature of the dialogue between the secular and the religious, the degree of their harmonious combination depends on the general attitude of citizens of a given country to ethno-confessional diversity, the cultural level of development of society, its enlightenment.

Where the degree of freethinking, democracy, freedom and tolerance is higher, there is a freer, more liberal attitude to public criticism of any worldview, both religious and non-religious.

The legislative foundations that ensure the humanistic idea of interfaith harmony are reflected in the original features of a secular state.

The nationwide referendum on the updated Constitution held on April 30 demonstrated our country's commitment to the ideals of democracy, freedom and equality, social justice and solidarity. These generally accepted democratic values are disclosed in Article 1 of the updated Constitution.

The text of the Constitution notes that Uzbekistan is a sovereign, democratic, legal, social and secular state with a republican form of government [3; p.-2].

One of the important components of such a state is its secular nature. In this sense, the preamble to the Basic Law already defines that the united people of Uzbekistan aim to ensure a decent life for citizens, interethnic and interfaith harmony, well-being and prosperity of the multinational native Uzbekistan.

The President of the Republic of Uzbekistan Shavkat Mirziyoyev in May 2023, in his speech to parliament, representatives of political parties and the public following the referendum, noting that Uzbekistan is a secular state, unequivocally stated that it will continue to be so [4; p.-4].

The signs of a secular state are reflected in the Constitution of the Republic of Uzbekistan. In accordance with Article 35, freedom of conscience is guaranteed for everyone. Everyone has the right to profess any religion or not to profess any. It also defines the inadmissibility of forced implantation of religious views [5; p.-7].

According to Article 75 of the Basic Law, religious organizations are separate from the state and equal before the law. It also defines that the state does not interfere in the activities of religious organizations and guarantees the freedom of their activities in accordance with the procedure established by law. This approach is fully consistent with Article 1 of the Universal Declaration of Human Rights, which states that everyone has the right to freedom of thought, conscience and religion, this right includes freedom to change his religion or belief and freedom to manifest his religion or belief, either individually or in community with others and in public or private, in teaching, worship and the performance of religious and ritual rites.

In a more detailed form, the article is reflected in the International Covenant on Civil and Political Rights ratified by the Republic of Uzbekistan.

Article 18 stipulates that no one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice. [6] An important point of this article is that freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, morals or the fundamental rights and freedoms of others. Thus, both of these universal documents, while proclaiming the right of everyone to freedom of thought, conscience, religion or belief, call for promoting the goals of universal peace, social justice and friendship among peoples, the elimination of the ideology and practice of colonialism and racial discrimination. The principle of tolerance and the basis of the conceptual idea of humanism are reflected in Article 7 of the new edition of the Law of the Republic of Uzbekistan "On Freedom of Conscience and Religious Organizations", which determines that the state promotes the establishment of mutual tolerance and respect between citizens professing different religions and those who do not profess them, between religious organizations of different faiths, does not allow religious fundamentalism and extremism, actions aimed at opposing and exacerbating relations, inciting hostility between faiths. The Republic of Uzbekistan, creating conditions in the sphere of freedom of conscience and religious belief, over the years of independence has laid a solid foundation for human rights and freedoms, interethnic harmony and religious tolerance in society. About three thousand religious organizations and 16 religious denominations are registered and successfully operate in Uzbekistan. The social norm of civil society is aimed at ensuring equal rights and freedoms of citizens, their equality before the law without distinction of gender, race, nationality, language, religion, social origin, beliefs, personal and social status. Mutual respect for cultural, linguistic and religious values, traditions and customs of nations and nationalities is one of the significant principles of humanism.

Interethnic tolerance is defined as a social norm of civil society, manifested in tolerance for universal values and views, beliefs, customs, traditions and culture of representatives of other nations and nationalities.

A secular state carries out spiritual and educational activities. The preamble of the updated Constitution speaks of more than three thousand years of historical experience in the development of statehood, as well as the

scientific, cultural and spiritual heritage of great ancestors who made an invaluable contribution to world civilization. Our spirituality has a deep history, and the world community recognizes and respects the cultural and spiritual heritage of our country.

Given the possibility and modern digital conditions of the existence of cyberspace, religious consciousness feels the impact of media resource factors, the activity of Internet communities and social networks. This allows us to consider religiosity from the position of its frequent presentation on forums, pages of thematic sites and other forms of the information field dedicated to religion.

The growing role of virtual life quickly actualizes this area of communication and culture, providing an opportunity to express opinions (sometimes anonymously) on various controversial issues related to ethnicity and religion more openly than offline. This affects the formation of the image of conviction on religious faith, among other things. The Internet is becoming one of the few public spaces where religious organizations can convey their point of view to a secular audience [7, p.-120].

The methods of disseminating knowledge about the ideological sources of religious doctrine are changing. For example, the Koran, Sunnah, Sharia, Tafsir, Kalam philosophy, Fiqh, and Sufi tariqas are the ideological sources of Islamic doctrine. Their interpretation and exposition lead to the creation of new networks in cyberspace and the creation of Internet communities on their basis.

The possibility of dividing into “different zones” in cyberspace occurs depending on cultural, political, or religious factors rather than on geographic location and language [4, p.139].

One example of the discussion of the realities of Islam is the discussion of the hijab, which is going on among Muslims due to the fact that the Koran gives little guidance on this. Such discussions show that the Internet is becoming a place for discussing controversial issues in Islam.

Based on the humanistic content of religion, it is also worth considering its use for destructive purposes.

The anonymity and boundlessness of the Internet, as its main characteristic, contributes to the involvement of different groups in discussions on religious topics and the creation of various communities by them, and sometimes new movements, and the interpretations of the primary sources of doctrine that come from them. As a result, there is a change in the traditional perception of the essence of religious consciousness [8, p. - 2]. This kind of transformation and distortion of the foundations of doctrine give rise to religious fanaticism, fundamentalism, extremism. Their increasing tendencies to spread in the world destroy the spiritual foundations of any society. The destructive influence of religious fanaticism creates in the believer the illusion of spiritual self-sufficiency and guaranteed salvation, lulling his conscience and instilling in him a "Pharisaic consciousness", which in reality is a negative moral quality and an expression of formalism in morality, that is, a type of hypocrisy. This is manifested in the strict, but purely external, formal, or ostentatious, fulfillment of moral rules, since they have received official sanction or are entrenched in tradition. As a result, personal freedom is destroyed, with this freedom being replaced by coercion, persecution, threats, punishment, violence.

The destructive factors of the impact of fanaticism on the religious feelings of the believer deprive him of a precious quality - love for one's neighbor, compassion, mercy, and, in general, humanism.

Various religious organizations have their own Internet resources where you can get information about the organization. At the same time, it is necessary to take into account various forms of manifestation of cyber-aggression against religion in cyberspace, where such concepts as trolling, astroturfing, cyberbullying - are becoming frequent methods of provocative destructive attacks in the environment of virtual reality and the sphere of action of social networks, aimed at destroying the life position and beliefs of religious faith.

Extremism is defined as an expression of extreme forms of action aimed at destabilizing the socio-political situation, violently changing the constitutional order, seizing power and appropriating its powers, inciting national, racial, ethnic or religious hatred.

An important document from the point of view of deepening the policy of countering modern challenges and threats that undermine the foundations of the secular state was the Decree of the President “On the development strategy of the New Uzbekistan for 2022-2026” [9, p.-3].

The document provides for the implementation of the Concept “New Uzbekistan - an enlightened society”. Protecting young people from actions that undermine moral foundations, ideas of terrorism and religious extremism, separatism, fundamentalism, violence and cruelty, creating additional favorable conditions for

young people of different nationalities, forming their awareness of a sense of civic duty, strengthening patriotism, improving the culture of interethnic communication based on tolerance are designated as some of the main goals.

Uzbekistan, implementing the policy of priority of human rights and freedoms, consistently implements the life-affirming idea of building a truly people's state. This means that the ongoing political, legal and socio-economic reforms are carried out taking into account the interests of all nations and nationalities.

The creation of decent living conditions for citizens is not limited to the material component. The spiritual and moral growth of the population, especially the youth, is very important. In this regard, the formation of conditions for citizens' access to the world cultural heritage, which reflects a harmonious combination of secular knowledge and beliefs of the forms of manifestation of religious faith, is of great practical importance. "... our country has been an integral part of world civilization and one of the centers of Islamic culture for centuries" [10, p.-1].

An example is the creation and activities of the Imam Bukhari International Research Center and the Center for Islamic Civilization - as cultural and scientific-educational centers representing the culture and history of Islam in Central Asia. Their activities are an effective platform for maintaining interreligious harmony, mutual enrichment of cultures and education based on the study of the lives and scientific heritage of great scientists and educators who have made an incomparable contribution to the development of Islamic science, familiarizing the world with this great teaching, which carries humanistic and creative ideas.

The relevance of studying the scientific heritage is also due to the implementation of the Concept for the Development of Spiritual and Moral Consciousness of Student Youth, aimed at developing intellectual potential, thinking and worldview, strengthening the ideological immunity of young people as a harmoniously developed generation living with a sense of patriotism, serving the interests of the people [11; p.-3], reflected in the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030. The traditional model of education aimed at transmitting the necessary knowledge, skills and abilities to a future specialist is losing its prospects in our time. In the country, as a priority area of state policy, special attention is paid to the development of forms of higher education activities in the "University 3.0" format, which provides for a close connection between education, science, innovation and activities to commercialize the results of scientific research in higher educational institutions, where the ability and skill of developing logical reasoning occupies a central place. It is this factor that contributes to the practical applicability of the acquired knowledge of students in the competitive environment of the modern labor market, their demand as a specialist. Consequently, there is a need to change the strategic, global goals of education, requiring a shift in emphasis from assessing the knowledge of a specialist to his human, spiritual, moral and personal qualities, which arise simultaneously as a goal and as a means of preparing him for future professional activity and commercialization of acquired knowledge in the format of "University 3.0".

The concept of love of freedom or the concept of faith characterize the idea of humanism as one of the most important social values, a factor of civic self-awareness, social freedom of expression of civic and life position, moral, legal and religious consciousness in general.

The idea of humanism in religion means recognition of the presence of freedom of belief, freedom of conscience, convictions and thought in social relations as the highest value. Only in this case secularism and the idea of humanism can act as a value-based ethical category, an ideal of ensuring interethnic harmony and interfaith peace as a harmonious combination of the unity and interdependence of secular knowledge and convictions of religious faith.

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