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**THE IMPORTANCE OF REGULATING
THE RELATIONSHIP BETWEEN THE
STATE AND RELIGION IN ENSURING THE
STABILITY OF SOCIETY**

**ЖАМИЯТ БАРҚАРОРЛИГИНИ
ТАЪМИНЛАШДА ДАВЛАТ ВА ДИН
МУНОСАБАТЛАРИНИ ТАРТИБГА
СОЛИШНИНГ АҲАМИЯТИ**

**ЗНАЧЕНИЕ РЕГУЛИРОВАНИЯ
ОТНОШЕНИЙ МЕЖДУ ГОСУДАРСТВОМ
И РЕЛИГИЕЙ В ОБЕСПЕЧЕНИИ
СТАБИЛЬНОСТИ ОБЩЕСТВА**

Key words: *The Arab East, revolution, radical youth, corruption, authoritarianism, confession, clans, national-ethnic, religious-ethnic, The Arab Spring, The Hague Court.*

Таянч сўзлар: *давлат, жамият, минтақавий хавфсизлик, дин омили, конфессиялар, барқарорлик, сиёсий-ижтимоий жараён, қадриятлар.*

Ключевые слова: *государство, общество, региональная безопасность, религия, религии, стабильность, политический и социальный процесс, ценности.*

Introduction.

The events taking place under the banner of the revival of Islamic values in the life of the world community are different, multifaceted, sometimes contradictory, and even with the opposite pole. The international community is not only interested in these processes. It seems that the world community is disturbed, and sometimes even frightened, in the face of such extreme events as religious extremism and fundamentalism. Unfortunately, in modern history, it is scary that such extreme events can cause serious contradictions and conflicts, threaten stability and security. From the standpoint of the need to strengthen Uzbekistan's independence and its security, these incidents also raise serious concerns among us. Therefore, the study of Islamic religion, culture and history, and the study of secular and religious issues are of theoretical and practical importance. Because in a multi-polar world, in the context of globalization and universalization, countries strive to occupy their rightful place in the system of international relations.

The purpose of this article is to demonstrate that the wave of socio-political transformations that began in December 2010 in Tunisia and Algeria, called the “Arab Spring”, was a phenomenon caused by a difficult internal situation, as well as internal and external factors that triggered these events.

The article examines the degree of influence of political Islam on the processes of modernization, geopolitics, as well as socio-political development, including the need to create a scientific basis for regulating religious relations in Arab African countries, which have become a source of instability. In this context, political processes in North Africa and the Middle East are studied. The processes of social and political transformations have influenced the political systems of Tunisia, Egypt, Libya and other Gulf countries.

XXI асрнинг дастлабки йилларидан бошлаб, дунёнинг турли ҳудудларида ислом дини қадриятларининг уйғониши, диннинг жамиятдаги ўрни кучайиши билан бирга динга боғлиқ мутлақо янги хавф-хатарлар шаклланимочда. Бу эса турли минтақаларда сиёсий, диний ва бошқа ижтимоий жараёнларнинг кескинлашувига ҳамда диний конфессиялараро зиддиятларнинг авж олиши минтақавий ва халқаро хавфсизликка таҳдид туғдирмочда. Бундай хавф-хатарларнинг таҳдиди уларнинг ижтимоий-сиёсий оқибатларини аниқлаш ва таҳлил қилиш, истиқболда, олдини олиш чораларини ишлаб чиқиш заруратини янада оширмочда. Кишилиқ жамияти ривожининг кейинги босқичларида диннинг сиёсатга бўлган таъсири янада кўпроқ акс эта бошлады. Буларнинг бари диний урушлари каби диний-сиёсий воқеликларда яққол акс этди.

Ушбу мақолада XX асрнинг охириги чорагида ислом нафақат глобал тарих ҳамда сиёсат, балки жаҳон микёсида майдонга чиқиши ва бугунги мусулмон олами билан боғлиқ ижтимоий-маданий, ғоявий, цивилизация ва ижтимоий-сиёсий унсурлар билан боғлиқ кўплаб саволларнинг келиб чиқиш сабаблари таҳлил қилинган. Айнан шу даврда мусулмон оламидаги сиёсий жараёнлар ислом динининг сиёсий ва ижтимоий имкониятига ниҳоят даражада эътиборни тортди. Ислом дини сиёсий ривожланишнинг умумэътироф этилган нормаларига, унинг дунёвий устунларига хилоф бўлса-да, мусулмон давлатларидаги ўзининг мавқеини йўқотмади. Аксинча, у Эрон, Покистон, Афғонистон, Саудия Арабистони ҳамда Шимолий Африкадаги давлатлар сиёсатида “қайтадан вужудга келмочда”.

Мақолада диннинг ҳамиша жамият ҳаётининг барча соҳаларига таъсир этувчи муҳим омиллардан ҳисобланиб келгани ҳамда дунёда диндорлик даражаси пасаймаётгани, аксинча, замонавий босқичда кўтарилиб бораётгани тадиққ этилган.

С первых лет XXI века, с пробуждением исламских ценностей в разных частях света, с усилением роли религии в обществе, возникают совершенно новые религиозные угрозы. Это угрожает эскалацией политических, религиозных и других социальных процессов в различных регионах, а также эскалацией межрелигиозных конфликтов и региональной и международной безопасности. Возникновение таких угроз еще больше увеличивает необходимость выявления и анализа их социально-политических последствий, перспектив и разработки профилактических мер. На более поздних этапах развития человеческого общества влияние религии на политику становилось все более и более отраженным. Все это было четко отражено в религиозно-политических реалиях, таких как религиозные войны.

В этой статье обсуждается появление ислама в последней четверти XX века не только в мировой истории и политике, но и в мире, и ставит много вопросов о социокультурных, идеологических, цивилизационных и социально-политических элементах человечества в современном мусульманском мире. Именно в этот период политические процессы в мусульманском мире наконец привлекли значительное внимание к политическому и социальному потенциалу ислама. Хотя ислам противоречит общепринятым нормам политического развития, его светским принципам, он не утратил своего положения в мусульманских странах. Напротив, он «возрождается» в политике Ирана, Пакистана, Афганистана, Саудовской Аравии и Северной Африки.

В статье подчеркивается, что религия всегда была важным фактором, влияющим на все сферы жизни общества, и что уровень религиозности в мире не снижается, а растет на современном этапе.

These aspirations are manifested in the open and covert efforts of various political forces, especially the developed countries, to keep the newly independent states in their sphere of influence and to achieve their geopolitical goals using a religious factor with a long history.

Main part.

In the 21st century, it has become clear that for a long time in various parts of the world, the influence of religion on the domestic and foreign policies of the states has been increasing. This effect was caused by the end of the Cold War, the collapse of the two-pole system, the beginning of global polar development, the imbalance between the interests of different countries,

the emergence of new independent states and their establishment as active subjects in world politics and economics inextricably linked with global geopolitical changes. It was observed that these processes were paralleled by the revival of Islam in the former Soviet republics with a large Muslim population. This can be seen as an integral part of the large-scale processes occurring in today's world.

After all, unfavorable phenomena in various parts of the world, including the Middle East and North Africa, are accompanied by a growing global confrontation with negative processes such as international terrorism and the rise of religious radicalism. As a result of these processes, there is also a significant decline in

international security supplying subjects' ability to secure international security while at the same time weakening international security mechanisms.

The terrorist acts in many countries of the world in recent years, the intensification of the radicalization of religious extremism, that is, the expansion of the brutal activities of organized transnational terrorist groups. This escalation of events is, of course, due to the fact that the international community has not paid timely and adequate attention to these threat factors or lack coherence in approaches[1].

The increasing globalization of Islam's role in society and politics has affected not only Muslim countries and territories, but also Western countries, with a small minority of Muslims. Moreover, in the 21st century, the Muslim world has been troubled by internal conflicts. This was first of all manifested in the Middle East region of the Islamic State of Iraq and the Levant and its negative ideological views as a worldwide youth seeking to inflict the minds of Central Asian youths on the spread of religious fundamentalism in Central Asia and the South Caucasus, North and Central Africa.

For this reason, the leadership of Uzbekistan has developed from the early years of independence a comprehensive approach, developing and implementing a set of political, economic and cultural programs, a selective approach to renewable values, and the development of national traditions that have enriched our universal values. Thanks to the independence of the Republic of Uzbekistan there is a great opportunity to restore the spiritual and religious foundations of the society.

All monotheistic religions, in particular Islam, have a special place in the spiritual life of society with their ideals of humanism, tolerance and enlightenment. From this point of view, the task of keeping our holy Islam pure, protecting it from all sorts of attacks, slander, properly explaining its essence to our growing generation, and promoting the noble ideas of Islamic culture, remains relevant.

With the awakening of Islamic values in different parts of the world, the strengthening of the role of religion in society, new threats to Islam are emerging. These threats, such as extremism under the mask of religion, terrorism, drug addiction, the proliferation of weapons of mass destruction, are first and foremost evident in destabilized areas of the military, political and economic relations of the Islamic world. Unfortunately, it is often interpreted by some as very simple. For instance, some researchers and political scientists view Muslim countries and even Islam itself as a threat to "world civilization." Another simplistic

view is that the impact of Islam on society and its use as a source of political goals is a positive one[2]. Although the second view is always closer to the truth, such politicized approaches are detrimental to both the religion itself and the stability of the religion spreading countries.

One of the main reasons for the acceleration of the process of politicization of Islam today is the increasing impact of global modernization and globalization on the socio-political processes. The pace of politicization coincides with the pace of globalization and modernization, which means that modernization has not disrupted religion, but provoked and actively promoted Islam.

Analysis of the socio-political and religious situation in the Arab and Muslim countries shows that Islam has a greater role and influence in the activities of the Arab states and public organizations than in other Muslim countries[3]. The activation of the Islamic factor in these countries depends on the progress and results of the modernization process.

In the Arab community, there is a vicious struggle between secular and religious elements at the state level, on the one hand, and between fundamentalist-extremists and moderate believers on the other. Due to the high degree of religiosity in the public consciousness, the Islamist-fundamentalist movement that promotes traditionalism, religious fanaticism and egalitarianism poses the greatest danger. At this stage, first and foremost, the ruling elite itself will act as an effective force to counter this. After all, the activities of political Islam are primarily directed against existing regimes.

In a word, the politicization of Islam and the rise of Islamist political parties are the specific resistance of the Muslim community to the fast-paced Westernization. Also, a number of internal problems have influenced to the radicalization of Islam. Economic crises, urbanization, migration, social stratification, unemployment, corruption in the ruling circles, human rights violations, repression against Islamists, and constitutional restrictions on political activity all contribute to the politicization of Islam and the rise of radical Islamic movements.

Corruption in the political power, the tension between the people and the political elites, and the lack of ideological immunity, and the growing distrust of public administration in the local population have given these countries an opportunity for external forces and revolution. At the same time, it also allows the government to recruit personnel that serves the interests of external forces.

The increasing role of "politicized Islam" in international politics, and the tendency of some

organizations to become politicized and tense today, represent a serious threat to the stability and development of Uzbekistan and other Central Asian states. It is well known that these factors, which pose a threat to the security of states, include the foreign policy influence of various special centers in the Islamic world (in Iran, Turkey, Saudi Arabia, Yemen, Nigeria, Mali, Somalia, North African countries, Syria, Pakistan, Afghanistan). Extensive use of Islamic and cultural civilization, interpreting Islamic doctrines, and based on various forms of state and religion, certain forces in these centers have been viewed as an object of ideological and political influence on Central Asia. Political scientists believe that the reason for the radicalization of some of the Muslims is that the intensification of the activities of politicized radical organizations spread throughout the Muslim world. Since the 1980s, the independent states of Central Asia have become the main polygon of religious and ideological activity of such organizations. They have led many efforts to create organizations that are not appropriate for society, including the establishment of religious political parties[4]. In world politics, “politicized Islam” continues to pose a serious threat not only to the countries of North Africa, the Middle East and Central Asia, but also to other countries of the world. For this reason, a comprehensive study of the impact of political Islam on foreign policy and geopolitical processes in the Muslim world remains a requirement of the time.

At the same time, the importance of in-depth research on this topic is further emphasized by:

Firstly, in the period of contemporary geopolitical changes in the Arab and Muslim worlds, in researches based on negative attitudes towards our sacred religion artificially distort the historical facts associated with Islam. In this sense, an objective study of history and the role of Islam in geopolitical processes is a requirement of time;

Secondly, the problem of fighting against the ideas of “religious extremism”, “terrorism” and religious and political parties, which represent a threat to Uzbekistan and the world community, is intensifying the need for comprehensive researches. It is also important to instill in people’s minds that the penetration and spread of political, religious extremism, bigotry and other evil movements that are totally alien to the nature of our people can pose a threat to peace and tranquility and the future of our children[5]. After all, “we can fight against these threats using ideas against ideas, ideology against ideology, and enlightenment against vandalism”[6].

Thirdly, the essence of the concept of politicization of religions, the impact of politicized Islam on

geopolitical processes, and the purposes of destructive ideas, as well as the theoretical tasks of research in the study of all religions, especially Islam, from the earliest times have been promoted by the idea of peace and religious tolerance are very important. Because “religion never leads people to evil. Religion reminds us that the world is temporary and that the Hereafter is for man to be vigilant, to stay away from bad things, to be good and to leave a good name after the life”[7]. As President Mirziyoev described, “We believe that the most important task for us is to convey the true humanitarian nature of Islam to the world community. We cherish our sacred religion as an expression of our ancient traditions. We strongly condemn those who place our sacred religion on a line of violence and bloodshed, and we will never compromise with those people. Islam encourages us for good and peace, to preserve our true human qualities”[8];

Fourth, today, the war in the Qur’an and hadiths, the warlike interpretation of jihadist instructions, the distortion of Islamic worldviews and traditions, and the unjustified linking of Islam with terrorism and extremism are among the factors that contribute to the development of Islamophobia. The scientific analysis of the scriptures allows for a more profound study of the issues of peace and tolerance and helps us to better understand the role of Islam in this regard. In essence, “Anyone who knows the Qur’an well knows that this book promotes humanism, peace, tranquility and consensus to other religions”[9]. President Sh.M. Mirziyoev said, “Listening and being able to listen to the Qur’an is a high spirituality and enlightenment. The Qur’an never leads to evil. If we can listen to the Qur’an and make other people to listen it, it will be a success. Light comes to our people”[10].

In the current era of globalization, interstate relations are becoming more and more intense. But such processes as turning the balance of relations to their own advantage, elevating their national interests above the interests of other nations (in the sense of “trampling”) on their foreign policy principles not only undermine the national sovereignty of individual states but also the global problems facing humanity are undermining the solution system of these problems. In particular, the threat of interference in the internal affairs and sovereignty of other states through the “export” of democracy (the mask of democracy), which is a universal value, should be scientifically investigated as well.

It should be noted that these revolutions, which began at the end of 2010 in the countries of North Africa and later renaming these revolutions as the “Arab Spring”, continue to exist today. This way of

“exporting” democracy is a means of achieving the geopolitical goals of the world-dominated nations, and we can see that various NGOs, religious-extremist groups, and opposition are using comprehensive support.

The impact of the “Arab Spring” on the socio-political processes in the Arab countries varies. Conditionally political and economic shocks of the Arab Spring we can show Tunisia, Egypt, Yemen, Bahrain, Libya and Syria as deeply affected by political processes, and countries such as Morocco, Jordan, Lebanon, Algeria, Kuwait, Saudi Arabia and Oman as superficial affected countries[11]. The “wave of democratization” in the first group of countries has led to the overthrow of political regimes and the collapse of Z. Ben Ali in Tunisia, H. Mubarak in Egypt and M. Qaddafi’s regime in Libya, after the uprising on April 11, 2019 Sudanese President Omar al-Bashir, who came to power with the military coup in 1989, after 30 years in power stepped down.

In the Arab Spring, states with higher socio-economic demands have seen cases of self-immolation: Tunisia (Muhammad Buazizi), Egypt (Abdul Mun’im Kamal), Yemen (F. Sultan). In the countries where the rebels were politically motivated, there were no such cases.

However, the process of socio-political transformation has had an impact on other countries in the region. Algerian opposition forces, for example, have been inspired by the Egyptian uprising and have begun to make political demands. However, the preservation of the current political regime in Algeria is justified by the fact that President Abdelaziz Bouteflika has not been in power for as long as the presidents of neighboring countries. Secondly, the Algerian society experienced the war in the 1990s and is characterized by stability rather than radical change for society. Third, and more importantly, the role of Islamic parties in Algerian political life.

The Sudanese Revolution in the country has been continuing since December 19, 2018, with thousands of protesters covering about 30 cities. The mass action was initially aimed at lowering prices for bread and other foods, and later protesters even demanded the president’s resignation. This escalated clashes with law enforcement formations, which began to use tear gas, sticks and firearms against the population, at the result about 50 people were killed. In these clashes, the army stood up for the population and defended the protesters. The Ministry of Internal Affairs later announced that it would not participate in the demonstration and dispersed[12].

By February 2019, al-Bashir had to set up a state of emergency for the first time in 20 years. A number of high-ranking officials, including the heads of all provinces, have been replaced to deal with the crisis. The president has appealed to the people, blaming the armed opposition in Darfur province in the west of the country. But these measures did not save him.

According to reports, after the revolution, all political prisoners were released immediately. At the same time, the chairman of the military committee’s political committee Umar Zain said that former President Umar al-Bashir would not be extradited to the International Criminal Court, but he will be tried in Sudan.

In 2009, the International Criminal Court in The Hague issued an arrest warrant for al-Bashir. Omar al-Bashir is accused of brutally suppressing a military conflict in Darfur and directing the shootings of civilians. Five of the 7 articles of the indictment show that it is related to crimes against humanity and 2 to military crimes.

It should be noted that the Darfur-based military conflict in Darfur, the westernmost province of Sudan that is rich in natural resources, started in 2003 and led to one of the worst genocides in human history. According to the UN, as many as 300,000 people have died as a result of ethnic and political conflict. According to other estimates, the death toll is from 178 258 to 461 520. As a continuation of the conflict, the second civil war began in Chad, with the establishment of an independent South Sudanese state in 2011.

In the decade since the Hague court order in 2009, al-Bashir has only traveled to countries that have pledged not to sue him to the tribunal[13].

The transformation that North Africa has been experiencing has brought about a change in the specifics of each country, in terms of the stages of national and state construction of these countries:

- The democratization process - the emergence of new elements in the political systems of countries such as Tunisia and Egypt, the overthrow of the current regime and the implementation of constitutional changes;

- Accelerated liberal democratic reforms - implementation of strong, but not devastating, results for countries and other republican systems such as Morocco and Jordan;

- a slow liberalization process - the introduction of elements of liberalization while maintaining the existing power for the Persian Gulf monarchies;

- The process of political disintegration or semi-disintegration - a hard period for states such as Libya, Yemen, Syria, and uncertainty in determining

the country's political prospects. In this period, the balance of forces formed by regional hegemons (SAP, Turkey, Iran) and the leading world powers (Russia, China, USA, and France) play an important role in determining the political prospects of these countries.

At the same time, the changes in the socio-political situation in each of the countries in the region directly affect the neighboring states. Recent developments in the Arab world have created a more difficult and interconnected situation, which will lead to changes in the security and stability ratios not only in the neighboring regions but in the world.

Conclusion.

All in all, based on the above analysis, firstly, the basics of the social and political situation in the region have been developing over the past decade in the form of internal conflicts, interstate political, economic war and armed struggle, interfaith, different clans and national-ethnic, religious and ethnic confrontation. This tendency remains. The latest trend is the "Arab Spring" events, localism in various parts of Libya, the confrontation between large cities' populations, and the intensification of terrorist and extremist forces in North and East Africa.

Secondly, the hidden causes that have led to the transformation of Arab states, particularly Tunisia and Egypt, are related to the ideas of democratization of the region. The issue of democratization in the region was considered by foreign players such as NATO, EU, and the US as one of the areas of their foreign policy. However, the democratization of the region has been complicated by resistance from strong authoritarian regimes in the region.

Third, as in the past, in Egypt, Tunisia and Libya, re-establishing a strong border for illegal immigrants is a challenge. Illegal immigrants from Africa and the Middle East are becoming a major problem for Europe and the Persian Gulf monarchies with a high standard of living.

Fifth, the nature of the color revolutions that took place in 2011 in the Arab countries is not explained by the short-term domestic problems. On the contrary, the worsening social, economic and political situation in these countries over the years has led to social upheavals in society and in public administration. This served as an opportunity for external forces to influence the social and political processes in the region, to exploit the internal instability, and to instigate political instability in the region by organizing revolutions.

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