

**ENSURING THE HARMONY OF RELIGIOUS AND SECULAR COHESION
IN THE INFORMATION SOCIETY MAIN FEATURES****Turabayeva Muqaddas Yoqubjanovna**

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Abstract: This article highlights the main factors of inter-civil harmony in religious and secular relations in open, information-based societies. The factors and history of the formation of secularism and its impact on the East are studied. The relationship between religion and the state in the West and the East and legal solutions are analyzed. In the conditions of Uzbekistan, the principle of secularism is studied as an important phenomenon, its specific causes, factors and conditions are studied in an inextricably linked way. Secularism is revealed not as a dichotomy of religion and state relations, but as religion - society - state relations, namely, the social environment, social needs, the formation of a special attitude towards two factors - religion or state.

Keywords: society, religion, secularism, secularism, pluralism, consensus, state and religion relations.

**INTRODUCTION:**

Ensuring the sustainable development of society is impossible without certain legal foundations, legal mechanisms, and their harmonization and improvement with the needs of life. In this sense, "secularism" does not literally mean the absolute separation of state and religion from each other, leaving them as they are, and not interfering in each other's affairs. Because there is such a thing as "society," both state and religion rely on the same society, and cannot exist without the support of society. Therefore, the postulate of freedom of conscience enshrined in the Constitution is not a dogma, but a change and movement required by the dynamics of life, the needs of life [1].

Secularism, in fact, as a Western value, was formed in Europe in a natural-historical way, as a tolerant and equal relationship between church and state, and later only a symbolic participation of the church in state affairs. The Uzbek orientalist Z. Munavvarov and the German Islamic scholar V. Schneider-Deters argue that the need to separate religion from the state in Europe is not even discussed today, this issue has been almost completely removed from the agenda. However, today the situation is changing - as a result of social instability and civil wars in the Middle East and Africa, where the population is Muslim, a large part of the civilian population is flowing to Europe as "refugees", as noted above. The problem is that the influence of Muslims is gradually increasing in Western Europe, which requires Western countries to change their position on religion, which is forced to take into account the influence of believers on secular life. In particular, the publication of a caricature of the Holy Prophet Muhammad in a well-known magazine in France, and the publication of fabricated information accusing him of polygamy and moral corruption, caused a stir in the Muslim world, and protests were held near French embassies in Eastern countries, and even the French flag was burned. This situation also arose in the late 1980s in connection with the work "The Devil's Story" [2] written by the English writer Salman Rushdie. Iran issued a fatwa in absentia against Rushdie. These incidents indicate that if religion and state policy are not coordinated, they can also have a negative impact on international relations. "Today, various fanatical forces are increasingly distorting the relationship between religiosity and secularism, and making biased claims that separating religion from secular affairs of the state will lead to the creation of a secular state and an immoral society." [3]

**LITERATURE REVIEW AND METHODOLOGY:**

This study is based on the Resolutions of the President of the Republic of Uzbekistan No. PF-5416 dated April 16, 2018 "On measures to radically improve religious and educational activities", No. PF-5465 dated April 8, 2019 "On measures to develop a concept for the development of the national idea at a new stage of Uzbekistan's development", No. PF-6181 dated March 4, 2021 "On approval of the concept for the development of civil society in 2021-2025", 20 22 28 Decrees No. PF- 60 of January 2022 "On the Development Strategy of New Uzbekistan for 2022-2026", Resolution No. PQ-5040 of March 26, 2021 "On Measures to Fundamentally Improve the System of Spiritual and Educational Work", the Special Resolution of the UN General Assembly of December 12, 2018 "On Educational and Religious Tolerance", and other regulatory legal acts on the subject will to a certain extent serve to implement the tasks set forth .

The article uses methods of scientific knowledge such as objectivity, systematicity, succession, comparative analysis, analysis and synthesis, generalization, historicism, and logic. This article examines the approaches of Flores A., Sulaymon Rudshi, Kokarseva M., and Kolosova I. to the issues of "state and religion relations", "politics and religion".

In Uzbekistan, the factor of tolerance in world religions was scientifically and analytically studied by U. Kushayev [5]. Saifnazarov I. Doniyorov Kh. lar Special attention is paid to the methods and means of ensuring the balance of secularism and religiosity in Uzbekistan [6]. F. Mardonova's socio-philosophical analysis of interethnic tolerance in the contemporary socio-spiritual life of the Uzbek people is especially noteworthy [7].

RESULTS AND THEIR ANALYSIS

Secularization is manifested in three aspects. These are: the first, the aspect related to membership in religious organizations, how many people are in church service; the second aspect is the social influence of churches and other religious organizations, and to what extent wealth and status are preserved; the third is secularism and religiosity. Today, "modern, free, democratic, pluralistic societies have many aspects, and today they are increasingly faced with one thing. This is an important "problem of pluralism." This is a problem in a modern democratic state, especially at the institutional level.

Globalization is observed not only in the financial and economic sphere, but also in the spiritual sphere. If missionary work and proselytism are viewed as attempts to achieve a monopoly of one or another religious faith on a global scale, the problem of secularism becomes even more urgent - in countries with a Muslim majority, in particular in Uzbekistan, the

influence of supporters of the establishment of a theocratic order or citizens inclined to it increases. Therefore, the solution of freedom of conscience and the right to religion, enshrined in the Basic Law - the Constitution, requires further strengthening, consistency and social vigilance in the implementation of this policy.



In recent years, as a result of the granting of broad rights to religion, religious beliefs, and religious organizations, religiosity has been expanding among the youth of the population. Cases of demonstrative "condescension" and even disgust towards peers who do not attend prayers in their morals are increasing. "However, it should be noted that in the conditions of a digital society, it is very difficult for traditional religions to establish relationships with young people, because religious systems themselves are quite conservative and it takes a long time to adapt to changes"[8].

During the study of the activities of the Mahalla Institute, when implementing the traditional matchmaking system, matchmakers pay attention not to the profession or education of the bride or groom, but to whether they pray or not. In this case, the attempt of the Chalasavod, Jaydari "Otinojilar", and women's "talk" to instill in the minds of young women and girls the ideas of some foreign trends that are incompatible with the Hanafi school of thought is having an impact.

The issue of achieving and strengthening mutual consensus between religion and state in the West and the East is becoming increasingly urgent on a global scale. In this regard, the principle of constitutionalism acquires unprecedented vital, constructive significance. In our opinion, only by strengthening constitutionalism can the sustainability of the secular path of development chosen by society be ensured, and this principle can serve as a guarantee for strengthening social stability.

"Young people aged 16-20, who are characterized by the synthetic-traditional stage of development of religious identity, are characterized by syncretic and eclectic religious ideas. Such identity is formed under the influence of the ruling systems"[8]. In the early years of independence, the transition from atheism and atheistic politics to freedom and free thought in society for more than 70 years, along with positive events, the granting of freedom to religion and religious beliefs led to negative social phenomena, in particular, the rise of religious forces claiming power, even daring to issue ultimatums to the existing authorities. This was observed in anti-constitutional actions in the early years of independence. These events contradicted the principle of secularism.



In the conditions of Uzbekistan, where the majority of the population is Muslim, the violation of the principle of secularism is a phenomenon equivalent to the violation and restriction of the constitution. From the point of view of the methodology of this study, it becomes clear that any social phenomenon is inextricably linked to certain causes, factors and conditions. In this sense, we said above that secularism is based not on the dichotomy of religion and state relations, but on the relations of religion - society - state, it is the social environment, social needs that form a special attitude towards two factors - religion or state.

The uniqueness of every civilization that has existed to this day certainly lies in religious beliefs, and this determines the level of development. At the same time, the uniqueness of beliefs shows the differences between civilizations and determines the ideas accepted in society. The balance between "secularism" and "religion" in society can be measured by the equality of "secular" and religious teachings within the framework of the triad "state - civil society - individual". They play an important role in shaping the balance of values and opportunities in society and in development. We see this manifested in some countries of Central Asia through the issues of "secularism" and "Islamism". Today, in Central Asia, Islam occupies an important place in the socialization of the individual. It also affects the social changes taking place in society. In a hadith narrated by Abu Isa at-Tirmidhi, it is said: "Do not harm one another, do not seek fault with one another, do not hate one another, and do not envy one another," people are encouraged to be kind and compassionate to one another [9].

"Regulating the relations between the state and religion in the Republic of Uzbekistan on the basis of democratic principles, further improving the religious educational sphere, and ensuring the stability of the socio-spiritual environment have become the main priorities of state policy in recent years" [10].

The holistic development and progress of society necessarily depends on the social changes taking place in social life. Social changes are the transition of a social object from one state to another, changes in the socio-economic formation, significant changes in the social organization of society, its institutions and social structure, changes in established forms of social behavior, and renewal of the diversity of institutional forms.

Social changes in society primarily promote tolerance. Tolerance, according to sociologist T. Parsons, means the difference between "mode variables" (modus variables), that is, views that are considered permissible (tolerable) and impermissible (unacceptable). As a social phenomenon, tolerance, first of all, is a position, expressing the attitude of individuals to a certain social reality. (any "other" - other people and other groups), based on the idea of their



"other" religious tolerance, in Uzbekistan, where representatives of different nationalities with diverse religious beliefs live and work together on the same land, the issue of correctly understanding the principle of "secularism", maintaining a balance in the relationship between society, state and religion is becoming increasingly important. [11] Indeed, tolerance is not just acceptance, but also tolerance. Tolerance and intolerance are forms of interaction between individuals and groups regulated by society, types of conflicting communication, in which the attitude of people who adhere to the usual lines of behavior towards those who think and act differently is determined.

A manifestation of religious tolerance There can be several types, depending on the situation.

1. The first is tolerance towards non-believers (Christian-Muslim, Muslim-Buddhist, Christian-Buddhist, etc.);
2. Second, there is no tolerance towards representatives of other religions (Catholic-Protestant, Protestant-Orthodox Church scholars (in Christianity), Sunni-Shia (in Islam), etc.);
3. Third, the manifestation of tolerance towards new religious associations;
4. Tolerance between believers and non-believers (atheists and believers).

Mechanisms for ensuring religious tolerance in society include the following:

The first is negative mechanisms, which include indifference to religious and confessional ideas and the value system of non-religious people;

The second is positive mechanisms that involve knowing, accepting, and respecting the religious and confessional ideas and value systems of non-religious people.

Also, tolerance and tolerance are regulated by a legal framework. The factors of secularism in society cannot be realized without legal foundations. The legal mechanism serves to maintain the relationship between the state and religion. Such a methodological paradigm ensures the socially stable development of a secular democratic state. "The modern legal content of the concept of secularism is the independence of life from religious institutions" [12].

As is known, life does not stand still, it is a continuous social process. Secularism develops in accordance with the dynamics of life, in our conditions - in harmony with the policy of improving a secular democratic state and civil society, while dogmatic secularism is forced to take into account the strengthening of the religious factor on a global scale. Because Uzbekistan, as noted above, is an integral part of the world community, in particular, the Islamic world. Our country has produced scholars, virtuous people who have made an incomparable contribution to the Islamic religion, its development and popularization. This is recognized by



the entire Muslim world. The recognition of Tashkent by the ICSESCO organization in 2007 as one of the centers of Islamic culture, the huge creative work being carried out to turn our country into one of the centers of Islamic culture and civilization, the initiatives of the first President I. Karimov and the current President Sh. Mirziyoyev are great achievements of Uzbeks in the field of secular politics.

Understanding identity means understanding the national sovereignty and independence of Uzbekistan, the Uzbek state.

Another factor that ensures the balance and harmony between secularism and religiosity in society is the awareness of national identity, uniqueness. The eufunctional (explicit) and dysfunctional (hidden) factors that identify national identity in society are indicators that determine a person's place in historical time and space.

Independence has returned to the Uzbeks their national identity, invaluable values, and most importantly, their national mindset. "Of course, we are doing great work to educate young people who think independently, have modern knowledge and professions, and have a strong life position. However, if we are honest, we must admit that today, taking into account the fierce struggle for the minds and hearts of the population, primarily young people, all over the world, and the growing threats such as religious extremism, terrorism, drug addiction, and "mass culture," we must not for a moment slow down the work in the spiritual sphere of our children, but, on the contrary, raise them to a new level[13]."

We fully agree with the conceptual idea of the prominent Uzbek scholar Vahobjon Kochkarov, a major expert on the issue of national identity, that "it is precisely the understanding of political identity that ensures the transformation of national identity into a real reality" [14]. After all, if national identity as a general conceptual idea gives social activity a metaphysical, theoretical, philosophical orientation, then social consciousness and social activity give national identity a legal, organizational character, protect it from destructive elements, external and internal threats. At the same time, "national and religious values are important parts of the spiritual image of peoples" [3]. Before discussing these issues that make every intelligent person think deeply, worry, and be concerned, I think it would be appropriate to briefly touch upon the large-scale work, programs, and projects currently being implemented in Uzbekistan in this direction.

Religious identity is an important component of national identity. It is difficult to achieve social stability without constitutionally ensuring this aspect. This idea is of great importance for conducting secular politics in the conditions of Uzbekistan. In this regard, we



believe that the opinion of the Uzbek political scientist Shavkatbek Mamadaliyev, who objected to the opinion of the Western scientist K. Popper that “a legal state can be created only through the adoption of laws”[15], is correct, and that “it is one-sided to think that it is possible to democratize society and transform the interests of the person and the people into the interests of the social and legal system only through laws”[16].

Indeed, any democratic, “most democratic” law, if there is no need or demand for it in society, in the spirituality of the person, will remain just talk, rules on paper will not be implemented in life. The same is true in secular politics - even if religion is completely separated from the state in Uzbekistan, religious values (prayer and blessing, obedience to Allah, Islamic customs, fasting, etc.) continue to be practiced in society and in the lives of members of society. The Soviet atheist policy that ruled for 70 years could not, no matter how hard it tried, drive out religious belief from the hearts of Uzbeks. Even if it was forbidden, people still practiced customs such as “sunnah”, “nikoh”, “janoza” even if secretly, and even if it was crushed, Islam continued to grow around it like a green plant. Because religion is an indispensable companion of a person’s spiritual life. A person without religion approaches an animal, becomes wild. After all, national values, based on the ancient traditions, customs, native language, and spirit of our people, inspire confidence in tomorrow.

“In today's globalization environment, we must not forget the original and fundamental values that form the basis of any state and society. It is in the family that the growing generation receives spiritual and moral education, learns to be responsible and not to be indifferent,” he emphasized. [17] It instills feelings of kindness, honesty, piety, justice, enlightenment, and patriotism among people. As Sh. Mirziyoyev noted, “we must admit that in all spheres and sectors of our society, as well as in our spiritual and educational work, there are still many issues that are awaiting resolution and that have not yet been touched by the wind of change. In the process of reforms aimed at building a new life and a new society, the development of the national idea, which is the theoretical basis of these works, is of particular importance. "If we look at world history, we can be sure that every nation, first of all, has united and developed on the basis of its national idea, passing through difficult trials."

emphasized that “whatever we have been doing during the years of independence to understand ourselves and restore historical and national values, we are doing it all with a single goal - to unite the multinational Uzbeks” [19].

The state also promotes mutual understanding and respect between citizens of different religions and non-religious people, religious organizations of different religions, and does not



allow religious fanaticism and extremism, actions aimed at opposing and exacerbating relations, and inciting enmity between different confessions. Article 8 of the Constitution of the Republic of Uzbekistan is devoted to the education system and religion. This article is composed of a number of contradictory, blind rules. For example, it states that the inclusion of religious subjects in the curricula of educational systems (with the exception of religious educational institutions) is not allowed.

CONCLUSIONS

In secular education, it is necessary to provide knowledge about religion and its true essence. Only then will young people not be allowed to enter various religious movements due to educational illiteracy and proselytism. If religion is not mentioned in the education system, the student will receive “knowledge” from the outside on his own, and will not even know which sect he belongs to. It was absurd to remove the subject of “religious studies” from the curriculum. Fortunately, today this subject is being returned to the education system. An Uzbek citizen must be aware of the nature of his religious beliefs, the religion of his ancestors.

Honoring, respecting and being proud of our past religious ancestors, compatriots recognized by the entire Islamic world, is at the level of state policy, and great creative and educational work is planned in this direction. The territory of Uzbekistan is no less than Saudi Arabia in terms of shrines of saints. Not only is the popularity of the shrines of Imam Bukhari and Bahovuddin Naqshband increasing every year, even the Arab world dreams of visiting these shrines. The complex of the Center for Islamic Civilization, the shrines of Hazrati Imam and Zangiota, which are being built in Tashkent, will lead to an increase in the flow of tourists in the future, the country and state treasury will be replenished, and the well-being of Uzbeks will increase from international tourism, in particular from the influence of religious tourism.

Therefore, it is both a duty and an obligation for every citizen to be aware of the true Islamic values. In our opinion, Islam should be taught to children from a young age, English kindergarten, foreign education distances the child's soul from the spirit of his ancestors and alienates them from them.

There is a place for religious education in secular education. When educating young people in the spirit of patriotism, during military oath-taking ceremonies, the priest blesses young warriors. We must not forget that the warriors of the great Amir Temur also entered the battle in the name of Allah, surrendering their lives to God in the balance of life and death. The religious and spiritual support of a warrior gave him strength and confidence. Today, we are witnessing athletes entering the field with prayers in world sports arenas. Religious and secular



values have always been common in human life. Combining secular education with standard religious education forms a dialectical, vital view of secular politics, not a dogmatic, eclectic one, and protects against becoming victims of various religious extremist, fundamentalist movements and ideas due to illiteracy and ignorance.

Today, it is not religious or non-religious that is important, but citizenship. The sounding of the great name "Uzbek", "citizen of Uzbekistan" in the ranks of various militant organizations is equally responsible for both a believer and a person who has no connection with religion. In this study, attention is paid to such urgent and controversial issues in the following chapters, based on world experience and local scientific materials.

In countries with a Muslim majority, the ability to conduct a consistent secular policy in the context of today's democratization and the popularization of the Western liberal democratic model of state governance is a prerequisite for ensuring social stability. The "Arab Spring" in the Middle East, various "color revolutions" in the post-Soviet social space confirm this idea. For example, the split in the Russian Orthodox Church in Ukraine was a result of an attempt to become independent from the Moscow and All-Russian Orthodox Churches, the interference of religious scholars in politics, and the decline in secular politics. Technologically, citizens of society are not neutral to one degree or another in religious beliefs. In the Islamic world, disagreements arise not only between Sunnis and Shiites, but also between one sect and another. For example, the conflict between the Hanafi and Hanbali sects proves this.

In these circumstances, citizens who do not have a deep and sufficient knowledge of religion under the influence of the former atheistic ideology are becoming victims of various radical forces, Islamism, and the mirage of building a theocratic state. Strengthening religious enlightenment, informing the younger generation about the sacred sect of our ancestors will form a scientific attitude towards religion in the younger generation and serve the continuation of our secular development.

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