

**THE IMPORTANCE OF HARMONY OF SECULAR AND RELIGIOUS
KNOWLEDGE IN THE SPIRITUAL DEVELOPMENT OF HUMAN**

Mirakbarova Dildora Miralisher qizi
PhD, Associate Professor,
Department of History, Oriental University
dmirakbarova@yandex.com
+99897 7039307

Umaraliyev Sherdor To'liqin o'g'li
Student of "Jurisprudence Agricultural Law" Course
Tashkent State Agrarian University, Uzbekistan

ABSTRACT	KEYWORDS
Everyone has material as well as spiritual needs. Both of them play an incomparable role in the development of humanity. One of our spiritual needs is religion. From the results of scientific works on religion it is clear that religiosity is a common quality of all humanity, both ancients and moderns are equal in it. These processes manifested and developed in their own way in each era. Research and reforms carried out in the new Uzbekistan are aimed at ensuring a commonality of both religious and secular knowledge and values. The main goal is to give young people religious knowledge using scientifically proven sources, to form religious values in them, and to prevent them from falling into various alien ideas and wandering trends. Also, the practical method used in preparing the article, that is, the results of an open structured anonymous survey, will help teachers of "Religious studies" determine what other aspects of the subject they should pay attention to during the lesson, knowing what problems and questions interest young people helps them to prepare thoroughly. After all, the question of religion is not only interesting, but also a very delicate issue.	Youth, religious tolerance, international tolerance, the science of "Religious studies", education, upbringing, religiosity, secularism, knowledge, value.

Introduction

New Uzbekistan, relying on the principles of international and religious tolerance, ensures equality and freedom of conscience for all in its territory. These principles are not a foreign concept for our nation, but represent its age-old national and religious values. As the President of the Republic of Uzbekistan Shavkat Mirziyoyev noted, "... Our country is a multi-ethnic and multi-confessional country. Today in our country, representatives of more than 130 nationalities and peoples live together as children of the same family. In this regard, there is no doubt that the traditions of tolerance, characteristic of our people from time immemorial, play an important role" (Mirziyoyev Sh., 2017:464)

The Republic of Uzbekistan is a secular state, and Article 35 of the Constitution states that “Freedom of conscience shall be guaranteed to all. Everyone shall have the right to profess or not to profess any religion. Any compulsory imposition of religion shall be impermissible” (Constitution of the Republic of Uzbekistan, 2023). Priority aspects of the principle of freedom of conscience and issues related to this principle are further regulated by Law No. 699 of the Republic of Uzbekistan “On liberty of conscience and religious organizations”, which came into force on July 6, 2021. According to him, “Religion in the Republic of Uzbekistan is separated from the state. The activities of religious organizations and state bodies in the Republic of Uzbekistan are carried out on the basis of mutual non-interference. The state promotes the establishment of mutual tolerance and respect between citizens who profess 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 different confessions” (Law No. 699 of the Republic of Uzbekistan, 2021). Also, in verse 256 of Surah Al-Baqara of the Holy Qur’an, which is our religious value, “There shall be no compulsion in religion; the right way has become distinct from the wrong way” (Quran, 2012:15).

94% of the population of the Republic of Uzbekistan belong to the Islamic religion, and about 3.5% belong to other religious denominations. There are 16 religious denominations in our republic, and 2276 religious organizations operate on the basis of religious denominations. Of these, 2,093 are Islamic, 166 are Christian, 8 are Jewish, 6 are Bahai organizations, 1 is a Krishna Consciousness Society, and 1 is a Buddhist temple. In addition, an interdenominational Bible society is also operating in our Republic.

In ancient times, by searching for answers to questions such as human natural phenomena, the processes occurring in them, understanding of the place and identity of a person in the world, ancient religious imaginations - mythological worldview were formed. These ideas are very simple and distinguished by their simplicity. According to mythological superstitions, nature was glorified as a divine force, and for this reason, man’s attitude towards nature was in the form of extreme caution. Man does not separate himself from nature, he humanizes it, and considers himself an integral part of it.

The developmental stage of the mythological worldview is the religious worldview. The word “religion” means “obedience”, “belief”, “account”, “trust”, “reward”, “judgment”, “following”. Religion is a set of divine guidance, rulings, prayers and beliefs ordered by Allah (Shaykh Muhammad Sadiq Muhammad Yusuf, 2018:7). According to the religious outlook, the belief that the world, nature, and man were created by God, who has the quality of Bori, that is, the creator of nothing, is followed. When a person finds himself in a difficult situation, he involuntarily asks God for help, complains, prays to Him, and believes that with His help he can get out of a difficult situation. Regardless of what religious teaching is, religiosity, belief in the existence of God is ingrained in human blood. A person’s faith in Allah, the reward of good and the inevitable punishment of evil, always leads him to the right path and protects him from evil deeds.

A scientist named Morison said about this issue: “From the first days of human history to the present day, man involuntarily seeks a person who is stronger than himself, greater and higher than himself. This is a great proof that religiosity is inherent in human nature. Science also emphasizes this fact” (Shaykh Muhammad Sadiq Muhammad Yusuf, Iman, 2018:136), expressed the opinion.

LITERATURE REVIEW

Article 8 of the Law of the Republic of Uzbekistan “On liberty of conscience and religious organizations” regulates the relationship between “Educational system and religion”, according to which, “The education system in the Republic of Uzbekistan is separated from religion. It is not allowed to include religious disciplines (with the exception of religious educational institutions) in the curricula of the education system. The right to secular education is provided to citizens of the Republic of Uzbekistan regardless of their attitude to religion. Everyone has the right to receive religious vocational education in religious educational institutions” (Law No. 699 of the Republic of Uzbekistan, 2021). In our country, religious subjects are taught in depth in religious educational institutions. But even in a secular educational institution, in order to prevent young people from falling into various illegal activities, to protect them from ideological struggles, to create a unique spiritual immunity, “History of religion”, “Religion studies”, “Spirituality and religion” such subjects are included in the curriculum.

But, unfortunately, for a certain period of time, more precisely, for 4-5 years, social sciences were reduced from the curriculum of non-specialist students in higher education institutions, and the subject of “Religion studies” was removed. Some scientists put forward the opinion that social sciences should be acquired only by specialists in this field, and that this knowledge is not necessary for other non-specialist areas. The past 4-5 years have proved that this opinion is inappropriate, and how important social sciences, including “Religion Studies”, are for every student. In fact, in today's fast-paced world, applying moral, religious and legal norms to our lives in harmony, conveying them to young people in an understandable way serves to prevent various conflict situations, including problems that may occur in religious, family and social relations.

“Religious studies” has its object of study as well as all social sciences. Along with researching the emergence of religion, its social essence and role in society, he scientifically studies the emergence and development of religious beliefs, their evolution in the development of society. Modern theology dates back to a century and a half ago. In the West, the study of religions in the modern sense was initiated by Max Muller (1823–1900). The scientist paved the way for the study of other religions with the works “Comparative Mythology” published in 1856 and “Essays on the Foundation and Formation of Religions” published in 1870 and gained great attention. He lectured on the history of religions at the famous Oxford University in England. He used the word “religious studies” for the first time in his work “Translation Series of Sacred Books of the East”. Muller and his contemporaries considered philology important in the scientific study of religions and put forward the idea that the true essence of religion can be reached only through language research (Ochildiyev A., 2013:11).

In the higher educational institution of the Republic of Uzbekistan, in addition to the study of ancient religious ideas, the history, formation process, and teachings of national and secular religions, modern religious currents, religious sects, illegal religious activities, religious extremist movements and their true nature, religiosity and classes are held on topics such as finding the balance of secularism.

METHODS

The theoretical part of the article was written using the methods of historicity, comparative analysis, systematics, and the survey method was used in the practical part.

We conducted a small anonymous survey in the form of a pilot test, in order to find out how interesting and understandable religious studies are for young students and to learn what else to pay attention to

when passing this subject. 9 groups of students of Tashkent State Agrarian University voluntarily participated in this anonymous survey in two departments (“Jurisprudence (agricultural law)” and “Plant Quarantine and Protection”). The questionnaire was open-ended and students were asked to express their opinions freely.

ANALYSIS AND RESULTS

77 participants took part in the survey. 52 (67.5%) of the participating students were girls, 25 (32.4%) were boys. In the item where the age of the respondents was asked, the male participants wrote their age indicators around 18-21 years old, and the female participants around 18-23 years old.

“How do you understand the term secularism?” to the question, students tried to explain this term in a human-specific way. 13(16.8%) respondents “A person who has religious knowledge along with keeping up with the times”, 3(3.8%) “A person who can connect religion and modernity”, 8(10.3%) “An educated person who has acquired secular knowledge”, 10 (12.9%) participants “Only a person who is in tune with the times”, 3 participants (10.3%) “Ignoring religion, imitating the way of life of other countries”, 4 participants (5,1%) respondent “A person who doesn’t worship religion and wears European clothes”, 1 respondent (1.2%) “I understand that every nation dresses according to its own nationality”, 3 respondents (10.3%) “I understand people who don't muslim”.

“How do you understand the term religiosity?” to the question, 18 respondents (23.3%) said: “A person who fulfills the Islamic obligations and sunnahs on time”, 8 (10.3%) said, “A man of pure faith who only engages in prayer”, 5 (6.4%) said, “Living life according to religion”, 2 (2.5%) said “Belief in religion from the heart”, 2 (2.5%) said “I understand a person cut off from the world and living only a religious life”, 3 (10.3%) participants said “I understand only muslim person”.

In our opinion, the concept of “secularism” based on principles such as “humanitarianism”, “freedom of conscience”, “tolerance” embodies the principle of not taking any religious view, idea as a basis for all peoples and nations. “Religiosity” is a concept related to a person's heart, psyche, and emotional state, which contributes to human perfection, regulates all spheres of society’s life, and serves to spread good qualities in it.

“From what sources do you get information about religion?” to our question, 21 students (27.7%) said that they get information from books, 4 students (5.1%) ask their parents, 1 student (1.2%) from “Instagram”, 8 students from “Islam.uz” site, 1(1.2%) from “Muslim.uz” site, 1(1.2%) from “Ayat.uz” site, 14(18.1%) from “Youtube or imam’s lectures”, 3 (10.3%) said that they get information from “various sites on Google”. 1 student (1.2%) said that he does not search for information about religion at all. During the lesson, students were introduced to the list of legal and illegal sites published by the Committee on Religious Affairs. But, unfortunately, it is a pity that some students, without taking their ideological attacks into serious consideration, are satisfied with various sites whose information is not checked on Google.

“What did you conclude about the science of religion?” 36 students (46.7%) noted that this subject is very necessary. 2 of them (2.5%) said that interest in science depends on the teacher's ability to deliver the lesson in a simple and understandable way. “What other themes would you like to be added to this science, what aspects of religion would you like to pay attention to?” to the question, 17 (22%) participants said “Mainly more information about Islam”, 1(1.2%) participant “More about the life of our Prophet”, 1(1.2 %) “Islam sects should be covered more deeply”, 1 person(1.2%) “Only Islam religion should be covered”, 1 person(1.2%) “The topic of beliefs should be covered more widely”, 1

person(1.2%)) “Fiqh and the relationship between women and men will be the topic”, 1 (1.2%) “Add the topic of youth education”, 2(2.5%) participants “Add the topic of family in Islam”, 1 (1.2%) said that they want “to have more topics that will turn young people away from terrorism and extremism”.

“What topics would you like to see removed from religious studies?” and 12 (15.5%) students said that all subjects are necessary. 2 (2.5%) participants said that “other than topics about Islam are unnecessary”, and 5 (6.4%) said that topics related to Christianity, Judaism, Buddhism, and ancient religions should be removed.

“What do you think, is it possible for a person to lead both a religious and secular life at the same time?” to the question, 32 (41.5%) respondents said, “Secular and religious knowledge can be obtained at the same time. It is useful, both aspects are necessary for a person”, they answered. 8 (10.3%) participants said, “Yes, it is possible, it depends on the person”. 4 (5.1%) students said “It is impossible, because there are professions forbidden in Islam, if you live a secular life, you will have to do things that are against religion”.

In our opinion, the combination of secular and religious knowledge has a positive effect on the development of every field. The concepts of “religion” and “secularism” are considered to be a unique way of looking at the essence of the world and human life. These two concepts do not contradict each other, but the knowledge obtained on the basis of them can complement each other and balance the applied field.

Many scientists have been confused about the question of whether the acquisition of worldly knowledge and religious ideas contradict each other or complement each other. When the German scientist Dinard studied the opinions of 290 scientists who made a great contribution to human culture, it turned out that only 20 of them did not follow any religious teachings. The rest of the scientists had certain beliefs and believed in the existence of God. From this comes the conclusion that science and religion are not contradictory phenomena. After all, both of them make a special contribution to the development of humanity. Pastor, one of the famous scientists of the 20th century, said: “Faith does not prevent any progress. Because every development reveals the wonders of God’s creation. If I am more knowledgeable today than yesterday, my faith in God will be stronger than yesterday” (Shaykh Muhammad Sadiq Muhammad Yusuf, Iman, 2018:44).

DISCUSSION

When the students were asked for their suggestions and recommendations on the subject, they gave the following opinion: 8 respondents (10.3%) said that they would like to “meet with professors, imams, organize master classes or make practical visits to mosques and churches”. The results of the conducted survey show that students have a strong interest in religious topics. In order to direct their interests in the right direction, to objectify their opinions, to develop the ability to use information, it is desirable to increase the hours of classes in the subject of “Religion studies”, to go out and familiarize young people with the activities of religious organizations.

It is difficult to imagine a beautiful, exemplary education without religious teachings, without the criteria of perfection set in them. After all, every religion that promotes humanism encourages the formation of human qualities in people, kindness, and observance of moral rules.

As the first President of the Republic of Uzbekistan, Islam Karimov, noted, “We must explain to our children the nature of the delicate relationship between secular and religious values in every possible way. History and life experience show that if secular and religious values do not complement each

other, it will not be easy to find complete answers to today's difficult and complex questions. In this sense, we can achieve our noble goals only if we always glorify the pillars and values of our holy religion, and at the same time live with firm faith in worldly life" (Karimov I., 2008:96).

If the family acquires a beautiful and correct faith, worldly and religious knowledge, it will be easier to form spiritual and legal knowledge. A person with this knowledge will develop "spirituality" and "legal culture" by strictly following the rules of ethics and legal norms. Such people not only use their rights and freedoms, but also diligently fulfill their duties to society, people, and the Motherland. This shows that they have been brought up and consider this way of life to be the command of their conscience and the meaning of their life. People of this category live according to the law and the more they achieve their dreams, the happier they feel. After all, in many verses of the Holy Quran, Allah calls people to think, and says that the person who knows, who has studied, and the person who does not know anything, does not remain silent according to what he does not know, according to his opinion, it is right. He said that the people who show the wrong way are not equal and emphasized that the end of the work that is not based on knowledge will be woeful.

REFERENCES

1. Constitution of the Republic of Uzbekistan (2023). <https://lex.uz/docs/6445145>.
2. Karimov I.A. (2008) High spirituality is an invincible power. Tashkent: Spirituality.
3. Law No. 699 of the Republic of Uzbekistan "On liberty of conscience and religious organizations" (2021). <https://lex.uz/docs/5491534>.
4. Mirziyoyev Sh.M. (2017) We will resolutely continue our path of national development and raise it to a new level. Volume 1. Tashkent: Uzbekistan.
5. Ochildiyev A. and others. (2013) Fundamentals of religious studies. Study guide. Tashkent: Tashkent Islamic University Publishing Association.
6. Quran. Translated to english by Talal Itani (2012). Dallas: Beirut: Clear Quran.
7. Sheikh Muhammad Sadiq Muhammad Yusuf (2018) Iman (Completed and revised edition). Tashkent: HILAL-NASHR.
8. Shaykh Muhammad Sadiq Muhammad Yusuf (2018) Meraj of Mumin. Detailed prayer book. Tashkent: HILAL-NASHR.