

The Impact Of State-Religion Relations On The Spiritual And Moral Education Of The Individual

A.P. Embergenov

Nukus state pedagogical institute named after Ajiniyaz, (Nukus, Republic of Karakalpakstan), Associate Professor, Candidate of Philosophy, Uzbekistan

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Abstract: The topic of the relationship between the state and religion is key to understanding the processes of spiritual and moral development of the individual. The paper reveals how different formats of this relationship (cooperation, neutrality, conflict) create a specific environment for education. It shows that the partnership model contributes to the strengthening of traditional values and social stability, while the conflict or strictly secular models can lead to a vacuum of values and the marginalisation of the spiritual component in education. The abstract emphasises the need to find a balance in which the state recognises the significant educational potential of religion, and religious institutions operate within the legal framework, contributing to the formation of harmonious and morally responsible individuals.

Keywords: Secularism, religion, state, secularism, democracy.

Introduction: To explain the relationship between secularism and religion, it is necessary to identify the relationship of religion and state in the historical process and determine how the socio-political environment was formed in the period from primitive to modern state management. As you know, religion is a phenomenon that we perceive even in the sleeve primitive societies of history. To explain the relationship between secularism and religion, it is necessary to identify the relationship of religion and state in the historical process and determine how the socio-political environment was formed in the period from primitive to modern state management. As you know, religion is a phenomenon that we perceive even in the sleeve primitive societies of history. The phenomenon of religion has been immersed in different qualities in the historical process, the religious behavior of people has changed in the same way, and from this it can be seen that changes are made in a clear parallel with the change in relations within the social structure.

Especially since ancient times, the exercise of power was carried out by basing the power of power on the Saint. Thus, the ruling figure appeared to be sacred, to which the sleeve of Ancient Egypt and ancient Rome is a typical example. Especially since ancient times, the exercise of power was carried out by basing the power

of power on the Saint. Thus, the ruling figure appeared to be sacred, to which the sleeve of Ancient Egypt and ancient Rome is a typical example. Indeed, the holiness of administrative power continued in various manifestations for centuries, obedience to the ruler was seen as tantamount to obedience to the saint, the formation in governance was perceived as a product of divine will. The phenomenon of religion appeared, and as a result of this, the typologies of the Holy state were born. However, the religions of societies began to decline over time for various reasons, failing to satisfy the spiritual hopes and desires of people. Under these circumstances, the state gradually lost its sacred character and became increasingly secularized.

These religious-state relations in ancient times and accumulations from different directions of historical progress influenced both the civilization and cultural structures of society and led to a change in their political structures. These fundamental changes in state structures revealed different administrations and led to the emergence of different state typologies in religion-state relations. With the emergence of social state structures at the beginning and development of social life, social relations increased in number and became increasingly complex.

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changing and evolving, and these changes necessarily require changing social rules (which regulate social life). The rules associated with religious creed, i.e., eutycho and eutycho, are an invariable feature. Social life is a dynamic process that is changing and evolving, and these changes necessarily require changing social rules (which regulate social life). The rules associated with religious creed, i.e., eutycho and eutycho, are an invariable feature. For this reason, legal rules have evolved over time, becoming independent from religious rules and adapting to the needs of society and the era, leading to a distinction between religion and politics. From the moment this stratification manifested itself, the religious sphere and the political sphere were automatically separated. Thus, the complete division of political power and religious Power revealed a new state system in the historical process, and legal regulations were drawn up and developed separately from religious rules according to the customs of the period the moment this stratification manifested itself, the religious sphere and the political sphere were automatically separated. Thus, the complete division of political power and religious.

This last link led to the emergence of a new system, in modern times religion and the state were separated from each other, and modern society has established itself as a secular society, and in terms of defining religion-state relations, this new system has become known as "religion-state". The opposite of a secular state is a theocratic state, that is, a state associated with a certain religion. This last link led to the emergence of a new system, in modern times religion and the state were separated from each other, and modern society has established itself as a secular society, and in terms of defining religion-state relations, this new system has become known as "religion-state". The opposite of a secular state is a theocratic state, that is, a state associated with a certain religion. In such a state, a certain religion is officially recognized and even accepted, since the rulers in power want to use state power under the orders of their religion. This leads to the use of *yesa din* for political interests. In such conditions, it is impossible to freely talk about religion and the earthly nature of conscience. Many examples of this can be given on the pages of history. Inquisition courts in Christendom, crusades, Catholic-Protestant conflicts; sacred Jihad practices in Islam and Sunni-shia conflicts can be taken into account.

The secular word is very diverse in the social sciences and is one of those words that often have the opposite meaning. While the secular term comes to our language from the French word "laicus", the origin of the word is Greek "laikos". The Greeks called laykos

people who did not eat the title of priest. The secular word is very diverse in the social sciences and is one of those words that often have the opposite meaning. While the secular term comes to our language from the French word "laicus", the origin of the word is Greek "laikos". The Greeks called laykos people who did not eat the title of priest. In this, a secular person is understood as someone who does not belong to the clergy. From this term, in historical progress, the word laikos was commonly used to describe people other than priests in a society established by religious order. Indeed, in Christianity, church members are called "clergy" and those outside are called "laity".

In Europe, religion became an institution that regulated society and the state for several centuries. Religion influenced the development of European Communities, the formation of European states, the formation of European civilization in various ways. Nevertheless, by the 19th century, religious thought and religious organization in Europe had been excluded from the state structure and sphere of influence, thus giving rise to a secular state typology based on secular thought. Europe, religion became an institution that regulated society and the state for several centuries. Religion influenced the development of European Communities, the formation of European states, the formation of European civilization in various ways. Nevertheless, by the 19th century, religious thought and religious organization in Europe had been excluded from the state structure and sphere of influence, thus giving rise to a secular state typology based on secular thought. The emergence of a secular state pattern in Europe is undoubtedly a great historical event. Like every historical event, it has several causes and a long period of development.

Indeed, the true origin of secularism and the idea of separating religion and state affairs is the Renaissance and Reform movements. These opened up new horizons for humanity. Developments such as the invention of printing and the decline in the cost of paper production stimulated intellectual life. Luther's founding Protestantism, on the other hand, helped the birth of secularism by breaking the influence of the papacy on the one hand and strengthening the national consciousness on the other.

While the debate over religion-state relations continued in Europe until the 19th century, the state retained its religious character. The state structure also changed in the second half of the 18th century, when the revolutions in America and France brought about a new order in the relationship between the state and religion. Thus came the secular state model. The debate over religion-state relations continued in Europe until the 19th century, the state retained its religious character.

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Also, the idea of national movements and national will, which prevailed in the 19th century system of thought, minimized the influence and importance of religion in the establishment of national organizations, and for this it is imperative to be a religious one eat not. For a national secular state, there is no difference between citizens of different religions. Sovereignty was completely secularized. From this point of view, the concept of a modern state was formed, and the idea that the state is the only institution that does not eat with the happiness of its citizens of the other world, but is engaged only in material and secular customs, reached the stage of practice. Faced with this situation, the church abandoned its theses on the primacy of divine power and began to take the position of ecclesiastical independence instead. A bright example of this is Lev XIII's adoption of a new secular system.

In today's Western democratic states, the issue of secularism has not remained a problem for nearly two centuries. In the Middle Ages, religious disputes between different Christian denominations at the same time caused some persecution in this area. Today's Western democratic states, the issue of secularism has not remained a problem for nearly two centuries. In the Middle Ages, religious disputes between different Christian denominations at the same time caused some persecution in this area. While the separation of religion and world affairs faced many obstacles, the Enlightenment movement was followed by reason, and the concept of secularism spread earlier in the Western world.

Secularism is a state typology that requires a separate review of religion and state affairs, and of Judaism and politics. In the structure of a secular state, religious affairs should not interfere in state affairs, equality and conscientiousness are taken as a basis. With this definition, secularism implies an understanding of the right in social life that is not subject to religious rules.

Based on the legal term, "the principle of independence of Public Administration and legal order from religion and non-influence from each other is called secularism". However, there were also those

who gave philosophical and political definitions of secularism. Accordingly, while philosophically the word secularism means accepting the rule of reason instead of Ye'tiqod, from a political point of view the word secularism is used to name a particular political entity in terms of the relationship of political power with religion. In other words, secularism is a certain structured system of State in terms of "authority-religion relations".

In general, secularism is defined as the non-interference of religious affairs in the affairs of the state, the independence of religious and political authorities. In terms of this definition, the state considers the question of whether to believe in religion or not to be a complete personal decision of the individual. The question of whether a religious Jew should act in accordance with these Jews is the relationship between a person and his God, and the state does not interfere in this relationship. Secularism is defined as the non-interference of religious affairs in the affairs of the state, the independence of religious and political authorities. In terms of this definition, the state considers the question of whether to believe in religion or not to be a complete personal decision of the individual. The question of whether a religious Jew should act in accordance with these Jews is the relationship between a person and his God, and the state does not interfere in this relationship. The state is concerned with the political and social life of the individual and implements legal regulation in the political and social spheres. All this does not mean that religion is denied by the state, but rather, it is the transfer of the phenomenon of religion to the conscience of individuals. Because in the secular state system, Religious Affairs are an issue that belongs directly to the individual, and there is no difference in religious etiquette.

The state is created and implemented separately from religious principles, with the exception of religious rules when making laws; it is organized according to Reason, Science, Society's Customs and realities, especially age. These procedures also contribute to the formation of an environment of tolerance in society.

In fact, looking at the socio-cultural structure of the Turkish nation, there has always been an atmosphere of tolerance. Since an individual has a constitutive right arising from the religious primogeniture, the state recognizes this right not only as the religious primogeniture of an individual. The way, nature and content of worship of an individual or society does not concern the secular state. Looking at the socio-cultural structure of the Turkish nation, there has always been an atmosphere of tolerance. Since an individual has a constitutive right arising from the

religious primogeniture, the state recognizes this right not only as the religious primogeniture of an individual. The way, nature and content of worship of an individual or society does not concern the secular state. The state does not impose any restrictions on this issue. The measures applied only in cases where religious behavior and external social phenomena occur in violation of Public Order, general morality and laws adopted for this purpose are one of the main tasks of the state sleeve.

With these qualities, secularism prevents the discrepancies of opinion and egoism in society from turning into animosity, encourages citizens to deal with tolerance. For this reason, it is one of the main elements that promote solidarity and solidarity in the country. Moreover, secularism is a principle that ensures the dynamics of changes in modern society.

Pluralism is important in the democratic, secular and social legal state in the Republic of Uzbekistan and in the democracy it has adopted yega. Of course, the Quran does not want uniformity; rather, it predicts pluralism; it accepts it as a necessary condition for all good and progress. There are many verses on this topic. Clearly, pluralism was predicted in both verses. Allah taolah's observation that the verses anticipate many, and that this should lead to a sermon, is a good example of pluralism not eating completely contrary to the Qur'an. For the first time in the history of mankind with the structure of a secular state, the earthly nature of religion and thought is comprehensively protected. Thus, it was ensured that pluralism prevailed instead of uniformity in society.

A democratic secular state is in charge of protecting their religious freedom and freedom of conscience before its citizens. Just like the fact that there is a responsibility to protect other Earthlings. In other words, the secular state both prevents interference in public administration and takes measures to protect the environment and privacy of citizens, which they voluntarily determine.

In essence, Islam gave way to secularism due to its importance to Reason, Science, thought and tolerance. There are many examples that point to this in the Quran and Sunnah, two sources of Islam. For example, in the Quran, people have been invited many times to use their minds and think. In essence, Islam gave way to secularism due to its importance to Reason, Science, thought and tolerance. There are many examples that point to this in the Quran and Sunnah, two sources of Islam. For example, in the Quran, people have been invited many times to use their minds and think. In this sense, it is noteworthy that the Quran also criticizes blind imitation of ancestors and blind adherence to

tradition. Because of the importance of reason and thought in human life, the fact that all procedures made in the name of religion must be carried out through Ijtihad, a form of reasoning after two main sources, shows how much importance the Islamic religion attached to it. reason. In doing so, he paved the way for secularism, leaving the arrangements in the lives of Man and society beyond strict religious definitions to reason. Even some researchers argue that the absence of priesthood in Islam does not regulate the personal and social life of the religion in any way and covers a wide range of areas that are outside its commandments and prohibitions and are considered "permissible".

They view Islam as a worldly yeng secular religion, because people have the right to choose their own will and will in their decisions and actions, which gives everyone the opportunity to order good and dissuade from evil, if they exist. a certain religious knowledge and the importance of this religion on the ground of conscience. Because in Islam, in addition to two sources, reason is the main guide in both religion and world affairs, so no other authority, career or authority or group has the right to impose their personal opinion on someone in the name of religion. In this, in addition to Revelation and the Prophet, reason and science are the main powers in Islam. In particular, the last two are the main foundations of secularism.

Another issue is that secularism is a system according to Christianity, not eating into Islam, so Christianity keeps the yeshiva open to separate the affairs of religion and state; this is the claim that other religions, in particular Islam, are closed to the separation of religion and state. Efforts to prevent conflicts between religion and world affairs began as early as the Abbasid era, while efforts were made to ensure the harmony of religion and science. The Abbasid caliph Aaron ar-Rashid and his sons wanted to create an atmosphere of rational thought by translating scientific works from eastern and Greek into Arabic, awakening Muslims.

In fact, looking at the explanations given above, looking at the changes and changes that have occurred in the West in about two centuries, to see or accept secularism as a system that was born there and from there to the whole world. the objective is contrary to historical consciousness. However, when the topic is analyzed in depth, we see that these concepts determine the uniqueness of yega to depth and breadth on a global scale and in terms of social stratification, and in parallel with this phenomenon, the relationship between religion and other branches of social activity. In addition, each society has a phenomenon of non-interference in religion and state affairs, depending on the internal and external

dynamics of its historical development processes.

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