

ISSUES OF ENSURING THE HARMONY OF MORAL AND RELIGIOUS
VALUES IN THE ERA OF GLOBALIZATION**Shaxnoza Murataliyevna Xaydarova**

Mathematics Teacher

“Temurbeklar School” Military-Academic Lyceum, Fergana

ORCID ID: 0009-0005-9392-6754

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Abstract: In the article, the theoretical foundations of the study of the dialectical relationship between moral and religious values in the era of globalization, the dialectical analysis of the dialectical relationship between moral and religious values in the era of globalization, the problems and solutions of the future relationship of moral and religious values in the era of globalization are studied. Also, the genesis of the concept of moral and religious values, scientific-conceptual bases are analyzed.

Key words: era of globalization, moral and religious values, dialectic, dialectical attitude, social norms, moral outlook, national and universal values, principle of morality, harmony of values, globalization of morality and religion.

Introduction

Throughout its long history, humanity has not yet succeeded in creating a perfect model of a legal and democratic state or an ideal civil society, which many have long aspired to. Establishing the principles of democracy is indeed a complex task. This is particularly challenging in societies that have lived under a totalitarian regime for an extended period and have not yet fully freed themselves from its negative consequences. The transition to a civil society is a multi-stage and multifaceted process. A civil society is a system of social relations that is free from state interference, administrative pressure, and regulates the sphere of individuals' private lives.

Literature review and methods

The relationship between morality and religiosity has long been one of the urgent issues under scholarly investigation. This issue has been addressed in the works of numerous thinkers. In the history of societal thought, morality and religiosity have often been viewed as opposing and mutually exclusive principles. As a result, the tension between these two domains has played a decisive role in shaping perspectives on their interrelationship. This topic has been studied by scholars such as I.V. Ponkin, S.D. Lebedev, K. Bagayeva, L. Syukiyaynen (Russia), G. Kremer, V. Schneider-Deters, T. Nagel, V. Bader (Germany), H. Yavuz, S. Ershokhin (Turkey), E. Kitcher, V. Fournier (USA), A. Abdulla (Egypt), A. Boynazarova, M. Abdurazzakova, Z. Minovarov, A. Qodirov,



and A. Mo'minov.

Results and discussion

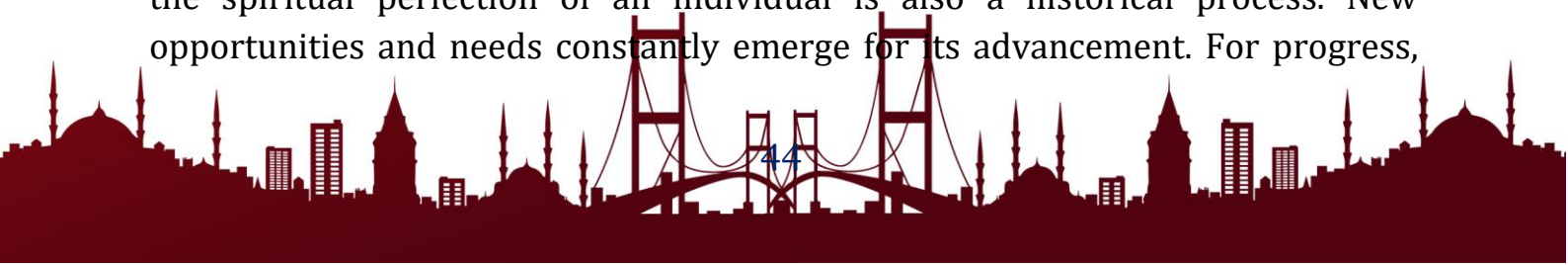
Civil society is grounded in deeply moral and highly cultured human relationships. In such a society, human beings are held in the highest regard, and universal human values are honored and regarded as sacred. Human dignity, compassion, moral integrity, justice, and humanism serve as the fundamental criteria governing interpersonal relationships. Concepts such as citizenship and a just society are interrelated and indivisible. The principle of the supremacy of human rights over state authority must become a foundational value. In a just society, the rights, honor, and dignity of the individual as a citizen are respected and strongly protected by legal frameworks. Naturally, such a state of affairs does not emerge spontaneously or overnight. The issue of the relationship between the individual and society, as well as the individual and the state, remains one of the most complex social problems.

Through the influence of the community, an individual develops their personality and begins to participate in social relations. The role and value of the individual in society have long been subjects of reflection by great thinkers, scholars, and sages. Human behavior and character are expressed in the individual, and at the same time, it is through acquiring certain rights and duties in society that a person becomes a social individual.

From a philosophical perspective, personality represents the place of a person within society. The formation of an individual as a personality is dependent on society, and the development of society is, in turn, intrinsically linked to the practical activity of individuals.

New historical conditions and societal needs lead to new spiritual demands and create broader opportunities for their realization. Society begins to form and develop from the moment human beings are subject to social and economic relations. From this point on, a complex dialectical relationship emerges between the objective and subjective foundations of societal development. The dialectical interaction between the objective conditions in which people live and the spirituality that underpins their activities leads to societal progress. The economic, political, and social development of society is inextricably linked with its spiritual development; they are processes that cannot be realized independently of each other.

The continuous development of spirituality is an objective regularity, and the spiritual perfection of an individual is also a historical process. New opportunities and needs constantly emerge for its advancement. For progress,



the quality, enlightenment, spirituality, and culture of people are of great significance. The aspiration to link societal development with the spiritual maturity of individuals is characteristic of all historical periods. The maturity of human qualities lies in elevated spirituality. Therefore, spirituality is essential for both the individual and society—just like water and air.

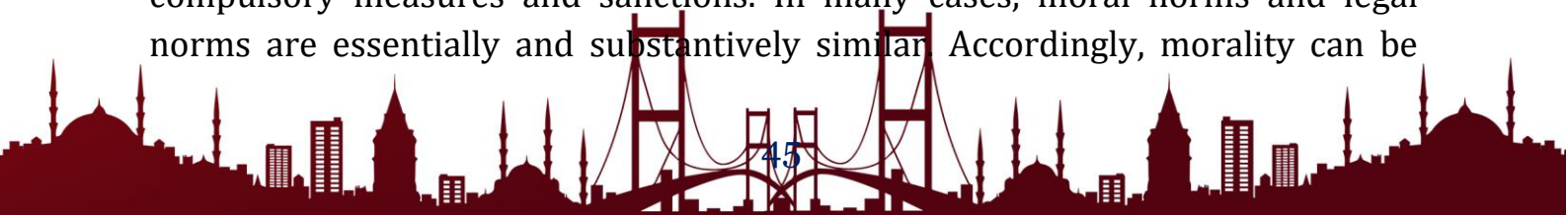
Human rights represent the fundamental and supreme value and dignity of society. They also constitute an important constitutional institution, reflecting the aspirations, hopes, and ideals of all humanity, and form the basis and demand of contemporary development. The extent to which human rights and freedoms are observed, the degree to which universal human values are upheld, and the implementation of democratic principles serve as measures for evaluating the comprehensive development of any state.

A human being is the most remarkable and unique blessing of nature—an entity endowed with consciousness. He or she is capable of being responsible for and managing their own actions. Law is a set of norms that regulate human behavior. Morality is one of the means by which a person's conduct in society is regulated. It is relevant to all areas of social life—labor, daily life, family, politics, international relations, and others.

When discussing the similarities between law and morality, it is said that moral demands are reflected in legal norms. This indicates that law and morality are strongly interconnected.

The legal norms in a given society are based on moral beliefs, principles, and standards developed over centuries by the peoples of that region, as well as customary practices that possess a relatively universal nature. However, some customs and traditions may not attain the status of legal norms. This is due to their relatively narrow and specific nature, as well as their incompatibility with the demands of moral and legal progress. For instance, during the pre-Islamic era of ignorance, Arabs had a custom of burying newborn girls alive. With the spread of Islam, this practice was rejected as a non-Islamic custom. Today, such actions are regarded as crimes under the law. Similarly, the practice of "blood vengeance," which once existed in our region, is now deemed a punishable offense. Many such examples could be cited.

It is evident that although law and morality share a common root, the methods by which they govern the moral life of society differ: morality primarily involves persuasion and ethical instruction, whereas law is characterized by compulsory measures and sanctions. In many cases, moral norms and legal norms are essentially and substantively similar. Accordingly, morality can be



regarded as community-based law, while law can be considered codified morality.

Compared to morality, law is more precise and has clearly defined internal subdivisions. For example, there are well-delineated branches of law such as international law, civil law, criminal law, labor law, and so on. Morality, in contrast, is broader in scope. Legal regulations apply to existing political systems and to individuals within a specific demographic or age group, while moral rules, ethical wisdom, and teachings are universally applicable across all systems and age groups. Furthermore, legal norms require concrete application, whereas moral principles are distinguished by their abstractness and generality.

Thus, as normative regulators of human behavior, law and morality have both distinguishing and common features.

Legal norms are the laws and rules adopted and protected by the state, regulating individuals' behavior, and are obligatory for all citizens. **Moral norms**, on the other hand, are views and conceptions that are directly reflected in human consciousness through categories such as good and evil, justice and injustice, duty, conscience, and dignity, and are related to social life.

Moral rules are rich in content and encompass psychological and emotional processes. Therefore, both law and morality are forms of social consciousness, and the relationship between them can be explained through the categories of dialectical unity, distinction, mutual influence, and contradiction in complex dialectical theory. The common features between legal and moral norms can be summarized as follows:

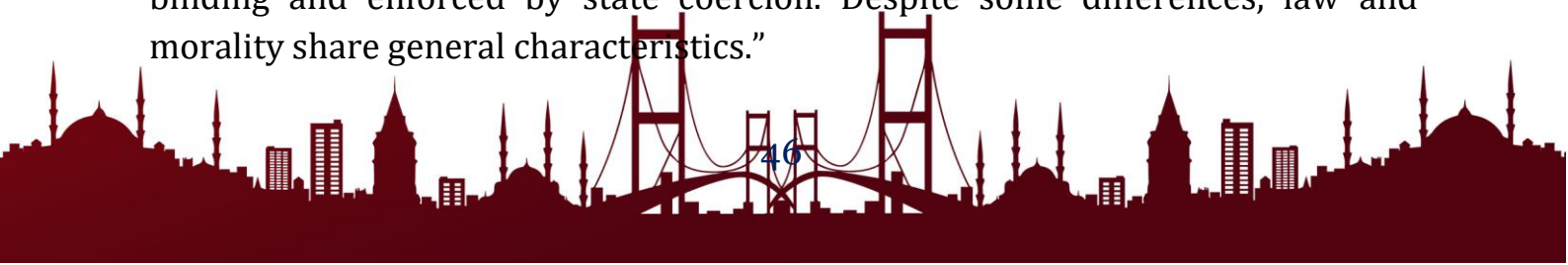
Normativity – both law and morality are social norms that regulate human behavior;

Forms of social consciousness – as manifestations of social consciousness, both are superstructural phenomena determined by the base of society, i.e., its economic and socio-political relations;

Shared objectives – both aim to improve social life and promote the principles of justice and humanism.

Legal scholars Akmal Saidov and U. Tajikhanov noted:

“Unlike morality, which consists of unwritten rules of behavior within society, law is a system of social behavior norms explicitly expressed in certain legal forms—such as sources like laws, decrees, and resolutions. Legal norms are mostly codified and written. Unlike moral norms, legal rules are universally binding and enforced by state coercion. Despite some differences, law and morality share general characteristics.”



There are also other factors that reflect the shared nature of law and morality.

At the same time, law and morality differ from one another in several significant ways:

Creation and enforcement – legal norms are adopted by the state with the active participation of public institutions and members of society. The state may amend, supplement, or even abolish these legal norms, making the state, to a certain extent, the political foundation and creator of law. Accordingly, law not only reflects the will of the people but also expresses the will prioritizing the interests of the state. In this sense, law can be more accurately described as a special state-level regulatory power that governs human conduct.

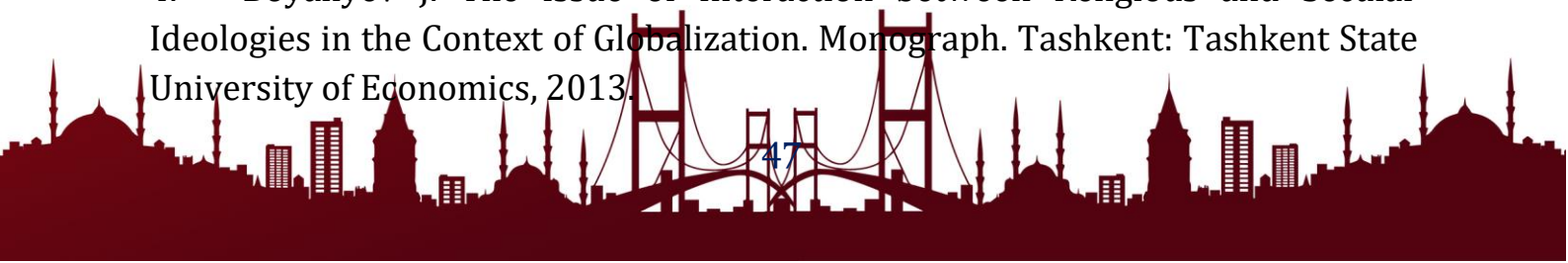
Source and application – morality, by contrast, is created not by the state, but by society as a whole. The implementation of morality in social life does not require formal approval, licensing, or legal documentation. What matters most is that moral norms are accepted and endorsed by members of society, social groups, and the public. The formation and development of moral norms are also significantly influenced by the processes within the state and society. Additionally, both law and morality are historical and cultural values that serve as key indicators of societal development.

Conclusion:

Thus, the relationship between law and morality possesses a distinct dialectical character. Human behavior regulated by legal norms is also influenced by moral norms; however, moral regulation of behavior does not always require the direct participation of legal norms. It can be concluded that moral norms precede legal norms in historical terms. In other words, morality began to take shape with the emergence of society itself.

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