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THE CONCEPT OF "NEW UZBEKISTAN" AND SCIENTIFIC-THEORETICAL INTERPRETATION OF MODERN RELIGIOUS VIEWS IN THE SCIENCE OF RELIGIOUS STUDIES

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Abstract:

This scientific article systematically and theoretically analyzes the formation of the concept of “New Uzbekistan” in the science of religious studies, its interaction with modern religious views, and its impact on the transformation of religious thought. The focus of the research is on the issues of a new model of state-religion relations, the reinterpretation of the principles of religious tolerance, freedom of conscience, and secularism, as well as the role of religious consciousness in the modernization process. The article interprets the idea of “New Uzbekistan” not only as a political and legal program, but also as a complex cultural and philosophical phenomenon that directly affects the evolution of religious consciousness and social thought. The complex relationships between historical and religious heritage, global religious processes, and national values in the formation of modern religious views are revealed, and their scientific explanation is given based on the methodological capabilities of the science of religious studies. The results of the study substantiate the need to integrate the science of religion with modern social processes and show the priority of a scientific-enlightenment approach to the radicalization of religious views.

Keywords: religious studies, New Uzbekistan, religious views, freedom of conscience, religious tolerance, secularism, transformation of religious consciousness, state-religion relations.



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Introduction

The fundamental socio-political and cultural transformations taking place in Uzbek society at the beginning of the 21st century brought the issue of religion and religious consciousness to a new scientific-theoretical stage, as a result of which the science of religion has become not only a field describing religious teachings or limited to historical-dogmatic analysis, but also an important intellectual platform for the development of modern society. The reforms being implemented within the framework of the “New Uzbekistan” concept require a new philosophical and legal review of the relationship between the state and religion, and have led to the need to redefine the role, function and social responsibility of religious views in society. In this process, the science of religious studies plays the role of a theoretical and methodological support in developing the scientific foundations of the principles of religious tolerance, freedom of conscience and secularism, modernizing religious consciousness and preventing extremist and fanatical views. Especially in the context of globalization, the complexity of the issue of religious identity, the active entry of religious values into political and social discourse require a deeper, systematic and interdisciplinary approach from the science of religious studies. In this sense, the main goal and scientific relevance of this article is to analyze the relationship between "New Uzbekistan" and modern religious views on a scientific basis, to reveal the internal mechanisms of the transformation of religious consciousness, and to demonstrate the modern methodological capabilities of the science of religious studies.

Literature review and methods

The body of literature on the analysis of modern religious views in the field of religious studies shows that, although in recent years normative-legal approaches, sociological descriptions and historical-dogmatic explanations have prevailed in



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this area, studies that reveal the transformation of religious consciousness in the context of the concept of "New Uzbekistan" at the level of deep theoretical synthesis have not been sufficiently systematized. In international scientific literature, the role of religion in modern society is often interpreted within the framework of the concepts of secularization, post-secularism and religious pluralism, and the interaction of religious identity with political and cultural discourse is analyzed; however, such approaches often relegate the dynamics associated with national development models to a secondary level. In domestic religious studies, the issues of state-religion relations, freedom of conscience and religious tolerance are widely covered in legal and organizational terms, while the issues of internal transformation of religious consciousness, the combination of religious views with social responsibility and the modern interpretation of religious heritage remain at a more declarative level. In particular, the impact of the idea of "New Uzbekistan" on religious thinking is often explained against the background of political reforms and is not analyzed using an independent theoretical apparatus of religious studies. As a result, in the existing literature, religious views are considered either within the framework of historical heritage or from the point of view of social security, and their cultural-philosophical and ontological dimensions are not sufficiently revealed. This situation creates the need to reinterpret religious consciousness in the conditions of "New Uzbekistan" based on the modern methodology of religious studies, to evaluate religious views as an active intellectual factor in the development of society, and determines the scientific relevance of this article.

The research methodology is based on the integration of philosophical, sociological and comparative-analytical methods, not limited to the classical descriptive approaches of religious studies, since the relationship between the "New Uzbekistan" and modern religious views cannot be explained solely by



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legal or historical criteria. The philosophical-ontological approach allows us to interpret religious consciousness not as a passive echo of social existence, but as an active form of meaning-making thought. Using the comparative-religious method, national religious views are compared with global religious processes, and their mutual influence and differences are identified. Sociological analysis serves to reveal the functional place of religious views in society, their connection with social stability and cultural identity. Also, the historical-contextual approach makes it possible to analyze the modern interpretation of religious heritage in an inextricable connection with the concept of “New Uzbekistan”. As a result of this set of methods, religious views are interpreted not from the perspective of radicalization or fanaticism, but as a factor of spiritual renewal, social responsibility, and cultural development, which demonstrates the modern scientific potential of the discipline of religious studies.

Results and discussion

The results of the theoretical and systematic analysis show that within the framework of the “New Uzbekistan” concept, the tasks of religious studies have gone beyond the traditional descriptive and normative explanations and have become a comprehensive scientific platform aimed at explaining the socio-modernization transformation of religious consciousness, which confirms the qualitative renewal of the model of state-religion relations. According to the results, it is observed that modern religious views are manifested in society not as a conflict-generating factor, but as an important resource of spiritual stability and cultural integration; in this case, the principles of freedom of conscience and religious tolerance are being strengthened not at the level of declarative slogans, but through institutional and social practices. The discussion shows that the transformation of religious consciousness is taking place in two directions: on the



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one hand, an interpretative approach is being strengthened, aimed at abandoning the historical-dogmatic interpretation of religious heritage and harmonizing it with modern social needs; On the other hand, new views that are being formed under the influence of global religious processes are being balanced with national values and the principles of secularism. It is this balance that has become the central scientific issue of religious studies, serving as a theoretical basis for reducing the risk of radicalization of religious views and deviations into fanaticism. The controversial aspect is that in some approaches, secularism is interpreted as a category opposed to religiosity, while the results of the analysis show that in the conditions of the “New Uzbekistan” secularism does not deny religious values, but rather functions as a mechanism that harmonizes them in the legal and cultural space. During the discussion, it was found that the modern methodology of religious studies allows us to analyze religious views not only as a belief system, but also as a factor that shapes social consciousness, cultural identity, and civic responsibility. The results prove that the idea of religious tolerance is manifested in society not as a passive form of compromise, but as an intellectual mechanism that ensures active cultural dialogue and social cohesion. In this sense, the religious views being formed within the framework of the “New Uzbekistan” concept make it possible to protect religious consciousness from political instrumentalization and direct it towards the path of enlightened and moral development. In general, the results and their discussion show that the science of religious studies is gaining strategic scientific importance in explaining and managing religious processes in modern Uzbek society, and the transformation of religious consciousness is becoming an important intellectual factor serving the sustainable development of society.



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Conclusion

The results of this study showed the need to scientifically substantiate the updated tasks and methodological capabilities of the science of religious studies in the context of the “New Uzbekistan” concept and interpret modern religious views as an important intellectual resource for the development of society. The analysis proved that the transformation of religious consciousness is developing, abandoning traditional dogmatic interpretations and relying on an educational, legal and cultural balance; in this case, the principles of freedom of conscience and religious tolerance have been raised from the declarative level to the institutional and socio-practical level. It was found that the modern methodology of religious studies allows us to analyze religious views not only as a belief system, but also as a factor that shapes social consciousness, strengthens cultural identity and develops civic responsibility. An important conclusion is that the absolutization of the opposition between secularism and religiosity is scientifically unfounded, and in the “New Uzbekistan” model, secularism is manifested as a mechanism that does not deny religious values, but rather harmonizes them in the legal and cultural space. The study reinterprets religious tolerance as an intellectual strategy that provides not a passive form of compromise, but an active socio-cultural dialogue, and justifies the priority of a scientific-enlightenment approach in protecting religious consciousness from radicalization and fanaticism. As a scientific innovation, it was shown that the science of religious studies in the conditions of “New Uzbekistan” has become a complex field of analysis that reveals the mechanisms of internal transformation of religious consciousness, not limited to normative and legal explanations; its theoretical significance lies in the proposed conceptual model that connects religious views with the sustainable development and spiritual renewal of society. In practical terms, these conclusions indicate the need to address religious issues



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in religious education and research not within the framework of political or security discourse, but as a factor of cultural, moral and educational development. In general, modern religious views being formed in the conditions of the “New Uzbekistan” are expanding the scientific potential of religious studies and becoming an important intellectual foundation serving to ensure stability, tolerance and social cohesion in society.

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