

STUDENTS DEVELOP SPIRITUAL IMMUNITY TO IODINE IDEAS SUCH AS RELIGIOUS EXTREMISM FORMATION

Rahimova Faridabonu Alisher qizi

Andijan State University

Pedagogical-Psychological Direction Stage 2 Master

Email: faridaali93@mail.ru

ANNOTATION

The purpose of writing this article is to build spiritual immunity in students against the coming religious extremism and terrorism, which is now a global problem all over the world. Recognize that religion is not allowed to be used for destructive purposes. We must also acknowledge that there are conditions in our country for the right religious teachings. Especially in the field of religion and enlightenment, Imam Bukhari, Imam Moturudi. Anniversaries of Imam at-Termizi, Bahauddin Naqshband, Burhaniddin Margloni and other great thinkers were held. Thanks to independence, the citizens of our republic have the opportunity to go on a pilgrimage, to visit the holy shrines.

Keyword: Religious tolerance, modernization, freedom of conscience, religious extremism, terrorism and others.

INTRODUCTION

Independence marked the beginning of a process of renewal in the spiritual life, a period of radical change. Attitudes towards religion have changed radically: the atheist aggressive policy of the former Soviet system against religion has been abolished, religious values have been restored, and freedom of conscience has been guaranteed by law. When it comes to the relationship between religion and the secular state, first of all, it is necessary to emphasize the principle of separation of religion from the state. This is stated in Article 61 of the Constitution: "Religious organizations and associations are separated from the state and are equal before the law. The state does not interfere in the activities of religious associations."2

Today, more than 2,200 religious organizations belonging to 16 religious conventions operate in our country. The organization of the activities of religious associations is an internal affair of the clergy and is free from state control. The teacher should also emphasize to the students that although religious organizations are separated from the state, this does not mean that religion is separated from society. Another principle that determines the relationship between religion and the secular state from the relationship between religion and society is an objective and scientific study of changes in religion and, consequently, to create more opportunities for the development of positive processes, to prevent negative situations. Another principle that expresses the state's attitude towards religion is that the state recognizes religion as an integral part of the people's spirituality. Therefore, it seeks to create appropriate conditions for its development. On this basis, it should be noted that one of the main directions of the national training program is the use of the opportunities of religious organizations in the educational process, in determining the spiritual and moral qualities of young people. As IAKarimov said

in his speech at the fourteenth session of the Oliy Majlis of the Second Convocation, Relations of the Republic of Uzbekistan with religion and religious organizations, Freedom of conscience reflected in the relevant articles of the Constitution of the Republic of Uzbekistan, as well as the law "On Freedom of Conscience and Religious Organizations" is drafted in accordance with the requirements of international instruments. In his book "Uzbekistan on the Threshold of the XXI Century: Threats to Security, Conditions of Stability and Guarantees of Development", President Islam Karimov noted that as Uzbekistan develops as a secular state, its relations with religion are based on the following principles¹.

1. Respect the religious feelings of the believer;
2. Recognition of religious beliefs as a private matter of citizens or their associations;
3. To guarantee the equal rights of both citizens who practice their religious beliefs and those who do not, and not to persecute them;
4. The need to find ways to communicate with various religious associations in order to use them in the process of spiritual revival, decision-making of universal moral values;
5. Recognize that the use of religion for destructive purposes is unacceptable.

After Uzbekistan gained independence, attitudes toward religion and religious organizations changed radically. To gain a deeper understanding of the nature and significance of these changes, knowing the negative attitude towards religion and religious values in the former Soviet Union leads us to think and reason, to understand the value of independence. During the former Soviet era, an atheistic approach to religion was formed on the basis of the idea that "religion is an opium for the people" and "religion is a kind of spiritual poison." This, in practice, was a violation of the freedom of conscience of citizens, which in a sense led to the formation of a negative attitude towards religious values. For almost 70 years, the beggars of the communist ideology have been trying to destroy a society based on atheism. As a result, the spiritual wealth of our people will be The books in the religious spirit were hidden from the public eye, and many were destroyed. The spiritual heritage created by dozens of our great ancestors, such as Al-Bukhari, At-Termizi, Bahauddin Naqshband, Moturudi, Zamakhshari, who worked hard for the development of religion, was condemned as a reactionary culture. Religious and administrative monuments, mausoleums of great scholars, where they slept forever, have become neglected and abandoned. You can find as many examples of this as you want. Thanks to independence, the citizens of Uzbekistan have been provided with a real freedom of conscience. Our national and religious values have been and are being restored. In particular, Ramadan and Eid al-Adha have been celebrated annually since 1990 as a public holiday. In the field of religious enlightenment, Imam Bukhari, Imam Moturudi. Imam at-Termizi, Baxouddin Naqshband, Anniversaries of Burkhaniddin Margloni and other great thinkers were held. Thanks to independence, the citizens of our republic have the opportunity to go on a pilgrimage, to visit the holy shrines. If in the past, according to the former Soviet Union, 25-30 people went to Hajj every year, in 1991, 1,500 people from Uzbekistan, and in 2003, 3,800 people were able to perform Hajj. Over the past thirteen years of independence, a total of more than 48,000 citizens of our country have had the opportunity to perform religious duties such as Hajj and Umrah. It should be noted that before independence, there were 2 religious schools, but now the number of students has reached 10. Tashkent Islamic Institute named after Imam al-

Bukhari between 1975 and 1990. 153 people, In 1950-1990, 272 people graduated from the Mir Arab Madrasah, and between 1991 and 2003, 4,732 scholars graduated. This indicates that the level of religious education of imams has increased dramatically. During the years of independence, the share of imams with secondary special religious education increased from 2.6% to 47%, and the share of those with higher religious education increased from 1.6% to 23%. Over the years, a systematic study of the unique resources that are the spiritual wealth of our people has been established. As a result, the collection of hadiths of Imam Bukhari in 4 volumes, "Al-Hidoya" by Burhaniddin Marghinoni, "Sunan at-Termizi" by Imam al-Termizi were published for the first time in Uzbek. The translation of the meanings of the Holy Qur'an has been published twice. Anniversaries of great religious scholars and thinkers are regularly held, mausoleums are being repaired and turned into a place of pilgrimage for our people. For example, in 1993, the 675th anniversary of the birth of Bahauddin Naqshband; 850th anniversary of Najmiddin Kubro's birth in 1995; In 1998, Imam Bukhari's 1225; 2000, the 1130th anniversary of Imam Moturudi and the 910th anniversary of Burhaniddin Margloni; 2700th anniversary of Avesto in 2001; In 2003, the 900th anniversary of Abduhaliq Gijduvani was celebrated, and in 2004 the 600th anniversary of the birth of Hoja Ahror Wali was celebrated. All this is evidence that during the years of independence in Uzbekistan there have been radical changes in state policy towards freedom of conscience, religion, religious organizations and believers. During the years of independence, the status of religion in society was restored, all religious associations, sects and communities were given the opportunity to operate openly and without interference within the law. Uzbekistan is a multinational, multi-conventional state. Representatives of more than 130 nationalities and ethnic groups live in our country and believe in different religions. In this context, it is natural that religious tolerance remains one of the main principles of the democratic society being built in our country. "The idea of religious tolerance means that a rich person with different religious beliefs will live in one land, in one country, as a partner and solidarity in the path of noble ideas and intentions." Religions such as Islam, Christianity and Judaism have always coexisted in our country. Even in the most difficult and difficult moments of our history, there were no conflicts and contradictions between them on a religious basis. At present, in our country, great importance is attached to strengthening the brotherhood of different religions and denominations on the basis of universal values. The activities of 16 religious convention associations in the country play an important role in this. All conditions have been created for the ulama to carry out its activities and take an active part in the life of the country. The legal framework in this regard is reflected in the Constitution of the Republic of Uzbekistan, the Law "On Freedom of Conscience and Religious Organizations." International confirmation of the idea of religious tolerance in 1995 with the participation of Muslim and Christian theologians at the International Christian-Muslim Conference "Under One Sky"; as well as The Russian Orthodox Church celebrates the 125th anniversary of the Diocese of Tashkent and Central Asia and the 100th anniversary of the Evangelical-Lutheran Church; and since 1998 the Tashkent Orthodox Religious Seminary and the Samarkand Protestant Seminary have been operating. Another evidence of the radical change in the attitude to religion and religious organizations in our country is the decision of the Cabinet of Ministers of August 23, 2003 "On the provision of social

assistance and benefits to further improve the spiritual and educational work and activities in the field of religion." 364. In accordance with this resolution: 1. Diplomas of religious schools under the auspices of the Muslim Board of Uzbekistan were equated with a document on certification in the state education system. 2. Utility payments by religious organizations have been equated with the definition levied on the population. 3. A number of shrines were transferred to the Muslim Board of Uzbekistan. Thus, in conclusion, it should be noted that during the years of independence, the basic principles of the state of Uzbekistan's relations with religion and religious organizations have been developed on the basis of existing international norms in this regard. This is fully reflected in Article 31 of the Constitution of the Republic of Uzbekistan on Freedom of Conscience and in the Law "On Freedom of Conscience and Religious Organizations" adopted by the Oliy Majlis on May 1, 1998. expressed. This topic is true We recommend that students familiarize themselves with the content and essence of each paragraph of the above-mentioned law in order to have more detailed information. This will help students to fully understand that the years of independence have radically changed the attitude to religion and religious organizations in our country.

REFERENCES

1. The Constitution of the Republic of Uzbekistan. - T .: Uzbekistan, 2003.
2. Karimov IA Uzbekistan: national independence, economy, politics, ideology. Volume 1.-T .: Uzbekistan, 1996.
3. Karimov IA The homeland is as sacred as a shrine. Volume 3 -T .: Uzbekistan, 1996.
4. Karimov IA From the path of creativity. Volume 4.-T .: Uzbekistan, 1996.
5. Karimov IA New thinking and work is a requirement of the time. Volume 5 - T .: Uzbekistan, 1997.
6. Karimov IA On the path to security and sustainable development. Volume 6 -T .: Uzbekistan, 1999.
7. Spiritual and educational foundations of the fight against religious extremism and terrorism. Tashkent Islamic University - 2005
8. Husanov S., Jumaniyozov H., Mirjavkharova D. Spiritual and enlightenment bases of struggle against religious extremism and terrorism. TKTI - 2005y.