

## TOLERANCE AS A BASIC PRINCIPLE IN TEACHING RELIGIOUS DISCIPLINES

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### ABSTRACT:

**In the context of the development of such world processes as globalization and regionalism, the researchers note, the importance of the religious factor in the life of modern society is sharply increasing. It is known that a sharp increase in the religious factor in life always occurs at sharp turns in history. And the current stage in the development of mankind, when it has reached a new level of its development, is also marked by the strengthening of the role of religion in the life of society. That is why the issues of interaction between different religions, believers, issues of tolerance, including religious tolerance, are so urgent today.**

### Introduction:

Tolerance is the desire to understand the position of the other side, the ability to find a mutually acceptable solution in the process of dialogue. The formation of attitudes of a tolerant, tolerant attitude towards other people, as well as members of one's family, towards children, awareness of the enduring value of the family in a rapidly changing world is the most important socio-psychological task aimed at stabilizing society [1]. In the Uzbek language, the word "bakrikenglik" means openness, generosity of the soul. The Uzbek people are historically characterized by communal social self-organization, rooted in the traditional way of life. It manifests itself not only in the priority of the interests of the family, adherence to the communal nature of the life of the population, but also leaves an imprint on the entire social structure of society.

### MAIN PART:

Religious tolerance (religious tolerance) is a tolerant, tolerant relationship between believers of different religions and confessions, religious associations, based on the principle of mutual respect, mutual recognition of the rights to existence and activity[3].

Tolerance, tolerance for others becomes a socio-psychological necessity that ensures the stability of statehood. "Tolerance is what makes it possible to achieve peace and leads from a culture of war to a culture of peace," says Article 1 of the Declaration of Principles of Tolerance. In the preamble to the UN Charter, tolerance is defined as the need to show tolerance and live in peace with each other, like good neighbors "[2; 1 page]. The problem of tolerance is relevant in the context of not only interethnic, interfaith relations, but also 150 interpersonal and intrafamily relations.

Today, in educating the young generation in the spirit of tolerance, the historical experience and traditions of the Uzbek people are of great importance. Peace and tranquility, religious tolerance, intertwining and development of cultures, participation of representatives of different nations and nationalities on an equal basis in the life of society have become the visiting card of Uzbekistan today.

During the years of independence, religious education has risen to a qualitatively new level. Today, we can say with all confidence that a full-fledged system of religious education has formed in the country, which includes the Tashkent Islamic Academy, more than 10 secondary specialized Islamic educational

institutions (madrasahs), Orthodox and Protestant seminaries [4].

The spiritual leader of young people who accumulates their life positions, as you know, is the student body, which has its own psychological and age characteristics, characterized by emotional immaturity, openness, suggestibility, self-identification not on the basis of universal human values, but under the influence of collisions in the sphere of ethnosocial and other relations. It is not by chance, therefore, that the most important principles of educating young people in the spirit of tolerance are: - humanization and humanization of education, the formation of high spirituality, culture and creative thinking among students.

Modern education, addressed to a person, asserts the right to plurality, variability, uniqueness of human manifestations and declares diversity as one of the most important sources of development, as well as a diverse opportunity to interpret the world and oneself in this world. This is the expression of the essence and basic ideas of tolerance [5]. With regard to pedagogy, this means that the teacher recognizes the right of each student to make an independent decision regarding his life and his development. Humanistic pedagogy prohibits any direct impact on a person, the uniqueness and originality of which are the main wealth of society.

Tolerance education in universities of Uzbekistan is carried out in the context of studying such bachelor's subjects as: "History of Uzbekistan", "Philosophy", "World History", "Culturology", "Ethics and Aesthetics", "Fundamentals of Spirituality", as well as in teaching religious disciplines such as, "Culture of Tolerance", "Religious Studies", "History of World Religions", "Comparative Religious Studies", "Religion and State", "Comparative Study of Religious Sources", "Religious Traditions and Customs", "Religious

Confessions in Uzbekistan". Also, for undergraduates of history faculties of universities, the main course "Interethnic harmony and tolerance in Uzbekistan" is read [6]. And for the undergraduates of the International Islamic Academy of Uzbekistan, such disciplines as "Topical Issues of Comparative Religious Studies", "Prevention of Extremism and Issues of Deradicalization", "Religion in Cyber-Space", "Methodology of Comparative Study of Religious Traditions and Customs", etc. have been developed and introduced into the educational process [7].

In the absence of basic religious knowledge, young people demonstrating high interest are looking for them on their own on the Internet - on various sites and in thematic groups in social networks, often becoming the object of illegal missionary and even recruiting activities of radical religious organizations.

At the same time, religious disciplines contain a huge worldview, socio-political, cognitive, axiological, educational potential, are the most important factors influencing the spiritual and moral image of students [8]. Teaching subjects such as "Religious Studies", "History of the World's Religions", "State and Religion", "Culture of Tolerance" actively forms the students' worldview, religious values, the spirituality of each person, religious literacy and the choice of ideological, political and civic position [9]. Separately, it is necessary to show students the importance of the regulatory function of the state in relation to the confessions operating in the country, the social essence of religious consciousness and its often decisive influence on human behavior.

Taking into account the expansion of radical religious associations, it is extremely important to focus on teaching such subjects as "Religious Processes in Cyberspace", "Fundamentals of Forming Immunity against Religious Extremist Threats", "New Religious Movements and Sects", etc [10].

In the course of classes, much attention is paid to the formation of a respectful attitude among students to the culture and traditions of other peoples, their upbringing in the spirit of universal human values. Today, a comprehensive nature of the impact on students through the introduction of religious disciplines is required for the acquisition of the necessary level of knowledge about tolerance by students, the establishment of a value attitude towards people, regardless of their nationality, profession, age, views, beliefs, as well as the development of skills and abilities of positive interaction with them.

Currently, among young people and adolescents, such negative manifestations as intolerance, aggressiveness, anger, cruelty are widespread, which are the result of many factors and reasons, among which pedagogical ones stand out. This poses the most important task for teachers to study all aspects and directions of optimizing activities to foster tolerance in adolescents and young people in the learning process. Today, the realities of our life reveal new meanings of the practical implementation of the main goal of education, which is to form a competent person capable of active life in a diverse world, possessing a high culture of communication, acceptance and respect for different systems of cultural values of peoples, communities, groups on the basis of moral self-awareness.

The Declaration of Principles of Tolerance states: "Tolerance is, first of all, an active attitude formed on the basis of the recognition of universal human rights and fundamental freedoms ... Tolerance is the duty to promote human rights, pluralism ..., democracy and the rule of law". Quite definitely, the same document interprets the essence of tolerant education: "Education in the spirit of tolerance begins with teaching people what their common rights and freedoms are, in order to ensure the exercise of these rights, and

encouraging the desire to protect the rights of others [11]." It should be aimed at the formation of a high-level thinking in young people, critical, independent and systemic, the development of judgments based on both national values and national ones.

The spread of such threats as religious extremism and intolerance, terrorism, drug addiction, human trafficking damages the foundations of civilization and family values of mankind. In the reforms of the education system being carried out in Uzbekistan, special attention is paid to the development and implementation of effective organizational pedagogical forms and means of spiritual and moral education of student youth, based on rich national cultural and historical traditions, customs of the people and universal values. The priority of upbringing and versatile development of the personality is ensured. Educational work is being improved, covering the entire population of the country with the aim of respectful treatment of representatives of other nationalities and confessions living in Uzbekistan.

Thus, it should be recognized that tolerance and its formation is not only the most important value and strategic goal of education, implemented together with other goals and objectives, it is the exponent of the culture of education, its essence, as well as the culture of each person and the whole society. As life itself shows, it is tolerance that becomes the basis for mutually beneficial cooperation of people of different cultures, values and interests as representatives of different communities, organizations, groups, as well as the main factor in the realization of individual rights and self-realization in all spheres of life.

President Sh.M. Mirziyoyev, speaking at the opening ceremony of the 43rd session of the Council of Foreign Ministers of the Organization of Islamic Cooperation, noted that "instilling in young people the desire for knowledge, the need

for self-improvement is today more important than ever. It is enlightenment and education that is the key to the prosperity of nations. It is enlightenment and education that lead people to benefits, goodness, tolerance "[6]. Considering that student youth is one of the main resources, and at the same time, an active participant in reformational transformations in Uzbekistan, the search for the most effective ways and means of using tolerance as an important factor and component of its development should be carried out, first of all, in the context of educational –The educational process, which is aimed at the consistent formation of a harmoniously developed generation, further strengthening of interethnic relations in the country. In the Law of the Republic of Uzbekistan "On State Youth Policy" adopted on September 14, 2016, one of its main directions is "educating young people in the spirit of tolerance, respectful attitude to national and universal values." In the Decree on "Strategy of actions in five priority directions of development of the Republic of Uzbekistan in 2017-2021." of February 7, 2017 it is said that "the priority direction of the country's development is to ensure interethnic harmony and religious tolerance".

The experience of Uzbekistan shows that the most effective tool for countering extremism is education, first of all, for young people, bringing to them the humanistic essence of Islam, the true values of Islamic culture. That is why the President of the Republic of Uzbekistan Sh. Mirziyoyev at the UN General Assembly session in New York came up with initiatives to develop a Convention on the Rights of Youth and adopt a special resolution "Education and Tolerance". To this end, the country's leadership decided to establish the Imam Al-Bukhari International Research Center in Samarkand and the Center for Islamic Civilization in Tashkent [8]. In 2018, the Tashkent Islamic University was transformed into the

International Islamic Academy of Uzbekistan. Thus, graduates of secondary specialized educational institutions and the Tashkent Islamic Institute were given the opportunity to continue their religious education at the academic level. Along with the Uzbek youth, citizens of neighboring states are also studying at the academy. As a result of ensuring freedom of conscience in the country, careful preservation of national and religious values, an atmosphere of interethnic and interfaith tolerance and mutual understanding has been formed. Despite attempts to introduce destructive ideas of interethnic intolerance and religious extremism into the consciousness of Uzbekistan's youth from outside, as a result of educating young people for tolerance and respect for universal values, it was possible to develop immunity from global threats and preserve peace. In the period of globalization, the events taking place in the world require constant attention to the issues of improving the education of tolerance among young people, especially in the multinational and multi-confessional Republic of Uzbekistan.

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