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OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 06 Volume: 86

Published: 22.06.2020 <http://T-Science.org>

QR – Issue



QR – Article



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THE CONCEPT OF RELIGIOUS TOLERANCE IN THE PROCESS OF SPIRITUAL FORMATION OF SOCIETY

Abstract: This article deals with the concept of religious tolerance in the process of spiritual formation of society. The importance of inter-religious tolerance in the process of spiritual formation of the society as a partner and community of people with different religious beliefs, living in one land, one homeland, on the way of noble ideas and intentions is studied.

Key words: Religious tolerance, religious faith, idea, morality, justice, solidarity.

Language: English

Citation: Mamayusupova, D. B., & Gofurov, M. R. (2020). The concept of religious tolerance in the process of spiritual formation of society. *ISJ Theoretical & Applied Science*, 06 (86), 253-256.

Soi: <http://s-o-i.org/1.1/TAS-06-86-50> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.06.86.50>

Scopus ASCC: 3301.

Introduction

The process of shaping spiritual culture as a complex social phenomenon is inextricably linked to national, religious, historical, ethical and legal factors. In this sense, national and religious values are not only the historical and spiritual heritage of our people but also important factors in the upbringing and formation of a harmoniously developed personality. The formation of spirituality in any person takes place in connection with material and spiritual needs. In turn, the spiritual needs of man are inextricably linked to his national, religious, ideological and ideological education. At the same time, the material need is related to the material benefits necessary for the way of life of people. In this sense, the process of forming the spiritual culture of man manifests itself in the harmonization of material and spiritual needs. The process of forming spirituality is based on science, culture, education, ethics, aesthetics, political, legal relations and the riches that mankind has received in its history.

We are all well aware that religion has long been an integral part of human spirituality, a holistic system of ideas and views that embody the lofty ideals of

humanity, the dreams of truth and truth, of personality and justice, and strengthen them in the form of stable rules. It should be particularly noted that for many centuries our sacred religion has been a powerful factor in giving place to the heart of our people, understanding the meaning of life, preserving the national culture and way of life, values, traditions and customs. According to President Shavkat Mirziyev, Islam is to promote the ideas of tolerance and humanism of our religion, to promote its religion based on the principles of peace and stability, religion and inter-ethnic harmony, to strengthen the unity of Muslim countries, to strengthen cooperation towards the preservation of the common Islamic heritage. [1] At the same time, our country has created sufficient conditions for citizens of different religions to carry out their religious rites and actively participate in the life of the country. In particular, under article 18 of the Constitution, "all citizens of the Republic of Uzbekistan have the same rights and freedoms and are equal before the law regardless of sex, race, nationality, language, religion, social origin, religion or personal or social status." [2] The reflection of this right in our Basic Law serves as the basis for ensuring

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the freedom of conscience and faith of people in our country. Also, on 1 May 1998, the Freedom of Conscience and Religious Organizations Act was amended to reflect the freedom of conscience and the right of everyone to freedom of religion.

I. Materials and methods

The place of religious tolerance in the process of spiritual formation of the society was based on such methods of scientific knowledge as objectivity, continuity, historicity and logic, comparative and systemic analysis in social and philosophical analysis.

The perfection of the personality cannot be presented without spiritual, spiritual-cultural heritage. And the development of spirituality is impossible without the desire of human society for progress. One is closely related to the other. To do this, everyone must be active in social processes. A real harmonious person does not put his interests above the interests of the people, always cares for the people. All qualities, values in a person are not formed independently, but on the contrary, manifest themselves in relations between people. People by their nature can be different, there are such that the soul is wide, like a river, like spring water, generous, merciful, human, does not know what a cake is. Because the environment had such good qualities. There is still this category of people who have selfishness, only for their benefit, to give panda, to store cakes. These are spiritually poor people. It is impossible to present without such human qualities as spirituality, morality, morality, humanity, kindness, kindness. The main feature and tasks of spirituality are the formation of moral norms in the person such as humanism, nationalism, patriotism, kindness and self-sacrifice.[3]

There is no doubt that educational projects, friendship festivals, scientific and creative conferences, review competitions, concerts and exhibitions organized in order to strengthen mutual harmony, unity in our country, promote respect for and support traditions and customs inherent in the representatives of each nation and religion have a positive impact in this direction. World. It's such a noble feeling, what a wonderful understanding. Peace is the guarantee of greatness, well-being, prosperity, an important guarantee of the realization of our desires, noble intentions. Where there is a world, tranquillity, stability, kindness between people, peace of mind, kindness, kindness, kindness. Psychologists note that calm is the most important mental need of a person, plays a big role in ensuring human health, the stability of society. When a person has a sense of calm and tranquillity, his efforts to achieve the goals set will be effective and can succeed. Similarly, peace and stability will flourish only in a country where peace reigns, creative work.

The theoretical basis was also based on the views of the President of our country on the problem,

theoretical conclusions, monographs of scientists of our country, materials of international and republican scientific and theoretical conferences, scientific research related to spiritual culture. The attitude towards religion has changed in honour of independence. ... "The main reason for this is the right and purity of our holy religion, humanity and tolerance, the constant respect of humanity for good, the unparalleled role and significance of values and traditions justified in life trials in transmission from ancestors to generations." [4] This means that, in addition to the Islamic religion, all religions in the world are based on the ideas of kindness, which relies on several noble qualities such as honesty, peace, good and friendship. He calls people to honesty and purity, kindness, humanity and tolerance. Interreligious tolerance calls on people with different religious beliefs to live on the same land, in the same homeland, as a partner and community in the path of noble ideas and intentions.

One of the bright features of Uzbek tolerance is a deep respect for the languages, customs and traditions of other peoples, preservation of their identity, creation of opportunities and comprehensive assistance in the realization of cultural and educational needs. It is such tolerance, patience that created conditions for the preservation of the best samples of our culture, carrying out centuries-old tests, maturation and enrichment of it with significant results of other cultures. In turn, this attitude opened the way to the adoption of the norms of behaviour, spiritual values inherent in our people, neighbouring peoples. From this point of view, today the tasks of preserving sacred Islam in purity, protecting it from various prejudices and actions, slander and slander, the correct interpretation of its true essence to the younger generation, wide propaganda of noble ideas of Islamic values are relevant. History itself confirms that in the past secular and religious knowledge has always been partners and predecessors. In particular, with each other enriching with secular and religious ideas, progress is rising to a high level. A clear example of this is the periods when great thinkers such as Imam Buhari, Musa Khorezmi, Imam Maturidi, Abu Rayhan Beruni, Imam Gazzoli, Abu Ali ibn Sina, Imam Al-Termisi, Abu Nasr Forobi lived and worked in the history of mankind. Because their views reflect the idea of religious tolerance.[5]

In eastern philosophy and Islamic teaching, there are much valuable advice, opinions on tolerance and education of the young generation, its morality. In particular, in the works of Abu Mansur al-Maturidi (870-944), a great scholar, the founder of the Moturidia sect, who promoted the values associated with religious tolerance. Moturidi in his essay "Ta'vilot Ahli sunna" in the interpretation of the Quran sura "Hajj": it is forbidden to destroy churches and synagogues. Therefore, even in a Muslim land, they have not yet survived in their original form. In

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this matter there is no disagreement between people of science, "- he firmly argues. [6] A religious scholar from Samarkand, Abu Lais al-Samarkandi in his book tafsir "Bahr al ulum" in a commentary to verses 8-9 from the Quran, "Mumtahana" writes, "With you came representatives of other religions who did not fight in religion but pursued a fair cause with them." [7] Another famous in Maverannahra Fakih, Mufassir Abul Barakat an-Nasafi, in his famous and well-known work "Madorik at-tanzil", treats these verses as "show respect to the representatives of other religions and do them good in words and in practice." [8]

Many similar texts concerning religious tolerance can be found in Islamic sources created by scientists of our country. From this point of view, religious tolerance in our people living next to representatives of other religions has become not only a necessity but also a way of life.

We are all well aware that the Holy Qur'an of Karim and the Hadith of Sharif is an invaluable source of spiritual perfection of a harmoniously developed generation. Ethnic patience, tolerance have become the natural norms necessary for the survival and development of life storms. Religious tolerance has always served as a shield against religious hatred. It opened the way for different beliefs to exist together at the same time and space, to form cooperation, solidarity and solidarity among their carriers. "[9]

Over the centuries, oriental thinkers, scientists have created thousands of books, proverbs about the morality of the young generation, a harmoniously developed generation, a perfect person. Unfortunately, because of the policies pursued by the totalitarian regime, our people were deprived of them. Now, thanks to independence, serious changes have also taken place in this area. In particular, special attention was paid to the issues of assimilating the idea of tolerance in the education of youth. In the formation of the thinking of tolerance in the young generation, it is of great importance to ensure the interaction of all

participants in the educational process, namely the family, schools, colleges, universities. Because when organizing the educational process in the same manner, a pedagogical training ground will be created, which is necessary both for acquiring knowledge in the young generation and to test it, show your knowledge to others, as well as based on living standards and ethical examples. In the country's general schools in seven languages - Uzbek, Karakalpak, Russian, Kyrgyz, Turkmen.[10] A vivid confirmation of this is the knowledge of the Kazakh and Tajik languages, as well as the fact that the media operate in ten languages of the peoples living in Uzbekistan.[11,12] Creating broad opportunities for training representatives of all nationalities and nationalities living in our country in their native language, creating equal conditions for representatives of all nationalities in higher educational institutions, vocational colleges, academic lyceums and schools, publishing newspapers and magazines, broadcasting and broadcasting programs on many languages is clear evidence of activities in this direction, that is, the embodiment of the idea of tolerance.

II. Conclusion

The conclusion is that religious tolerance is an important factor in the formation of world views in the minds of young people such as inter-ethnic harmony, well-being, peace and Fatherland. At the same time, he helps people who respect his culture, think in a new way, are convinced that he is firm, will.

For the formation of spiritual culture, first of all, it is important to study and enrich the content of scientific knowledge, religious teachings and historical and meaningful values of the cultural heritage of our people. The rich historical, religious and national heritage of our people is the main factor in the formation of the spiritual culture of the individual, the harmonization of both religious and national characteristics.

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