



## PROBLEMS AND SOLUTIONS IN THE DEVELOPMENT OF KNOWLEDGE OF THEOLOGY: THE PAST AND THE PRESENT

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### ANNOTATION

*In the past, the system of the "Red Empire" was alienated from its historical and cultural roots by making the Uzbek people among all the peoples of the Union compatible with the past history, traditions, customs and religious values, which were also a source of national self-awareness.*

**KEY WORDS:** *knowledge, solution, development, theology.*

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### DISCUSSION

Taking the original assessment of our past history from the attention paid to the restoration of our national values, traditions and traditions at the state level, the courage, enthusiasm, patriotism of the children of the East, such as Jalaliddin Manguberdi, Amir Temur, Abdulla Avlani, Abdulla Qadiri, Makhmudkhuja Behbudi and Chulpan, began to serve as an example for us. In the development of the world, the intellectual activity of every nation, nation and nation is a contribution to the development of the world.

We have taken from our past the "inheritance" of the intensity and irreversible level of genius (atheism), which reigned in the scientific and philosophical world in the middle of the XIX century, the basis of the ideology of the former era of Soviets, which most individuals "indelibly" integrated into their consciousness.

In this regard, it should be noted that mankind has existed since ancient times as a "genius" worldview, which denies the views of God and about him, as he tried to acquire (theological) knowledge about theology. In the XVIII century, due to the modernization in Europe in the field of science, natural, exact and technical sciences developed. Thanks to this change, which was known in history as the "new era", radical reforms were made in the economic, cultural, educational, social and political spheres in society.

Such changes as Bbu did not bypass the science of philosophy either. In Europe, a new wave of the spread of this ideology began, when such materialist philosophers as Deni Didro, Baron Golbach and David Yum promoted the ideas of atheism that in nature there is nothing but matter.

"The scientific basis of the ideology of genius, put forward by the British amateur naturalist Charles Darwin, denied that the creator of the universe was God, developed his theory of evolution on a broad front. In the XIX–XX centuries, New materialist philosophers such as Feyerbach, Marx, Engels, Nisshe continued their work.

The ideology of the former Shuro, developed from the teachings of Karl Marx and Frederick Engels the materialist (materialist), broke the worldview of the "genius" into all sciences as a doctrine.

In eliminating this "ignorant" look, the initiator of the use of the spiritual heritage of the ancestors of the past is E.Yusupov, J.Tulenov, M.Kheyrollaev, A.Fayzullaev and S.Shermukhammedovs gnoseology, ontology and dialectics put forward the teaching of axiology in their scientific considerations and gave impetus to the evolution of such a field of science as philosophy, culture, sociology and spirituality in our country. The development of these disciplines plays an important role in the recovery of the moral and moral environment [1; 24 pp.].



Until independence and in the early years of independence, various conflicts and clashes took place, causing religious xenophobia among people of different religions and nationalities in the former Union countries. In Uzbekistan, attention was paid to the creation of all necessary conditions for the preservation of national and religious values and for the free implementation of self-confidence in our citizens, taking into account such negative circumstances at the level of public policy. Along with this, we have found opportunities to solve any conflicts, disagreements, unrest in the religious and educational way, which is inevitable due to Islamophobia (fear of Islam, wrong attitude towards Islam) and religious xenophobia (fear towards religion, uncompromising attitude), religious xenophobia in our country. Such threats also cause social threats in families" [2; 33-35.].

In the global environment, attention is being paid to the development of knowledge in the field of religious studies. Because now it is necessary to prevent behavior on the path of merciless goals under the guise of religion, to develop healthy religious enlightenment. In turn, religious enlightenment is carried out through the development of religious knowledge. Of course, education is the product of consciousness, but at the same time it is the most important factor that determines the level of consciousness and its development, that is, it forms and enriches the spirituality of the people. Consequently, there will be no development of spirituality without changing the system of education and on this basis consciousness. Philosopher scientist M.Kahhorova noted that religious enlightenment in her research work is an important factor in achieving national-moral perfection [3; 90-b.].

In a democratic, that is, secular state, religion is separated from the state, but in the era of globalism, destructive forces have made religion a "weapon" in many countries of the world, distracting the minds of young people who do not understand the original meaning and essence of religion and calling for their own mercenary "calling". The indigenous population of Uzbekistan is Uzbek, and Kazakh, Kyrgyz, Turkmen, Karakalpak and Tajik, who are close to them in ethnic terms, also follow the Islamic religion.

The number of Muslims also makes up the majority when considering adding Christian (orthodox, catholic and protestant), Buddhism, Judaism and other similar religious confessions. In order to avoid conflicts between different religions and denominations, students should pay attention to such issues as the content and essence of religion, religious tolerance (tolerance), religious relations, national and religious values, faithfulness, purity, honesty, humanity, modesty, chastity and decency.

According to the strategy of action, close cooperation in various spheres with the countries of

Kazakhstan, Turkmenistan, Kyrgyzstan, Tajikistan and Afghanistan, Japan, China, South Korea, in the East, Russia, Germany in the West and so on will lay the groundwork for the future of the country. Such prosperity does not arise in itself, in order for it to be more sustainable, development in all respects is required, for which it will be necessary to analyze and critically evaluate the 29-year-old historical path.

The first and most important step in the history of our country on June 14, 1991 was the adoption of the law "on land of conscience and religious organizations".

In order to further strengthen the organizational, legal, spiritual and educational foundations of the religious sphere, to improve it based on modern requirements, to ensure the freedom of religion of more than 130 representatives of nationalities and nationalities living in our society, the new edition of the law "on the land of conscience and religious organizations" was adopted in 1998.

In addition, during the years of independence, the organization and development of the religious education system in Uzbekistan in accordance with the world standards has been carried out and is being carried out.

Now the phrase "religious education" is beginning the process of gaining its status as a scientific concept. In particular, religious education within the framework of theology is understood not only as a set of knowledge about theology, but also as a system aimed at shaping the specific nature of the human soul, which is achieved through more spiritual experience, deepened religious education. Religious education is also "a process aimed at achieving a specific goal that takes place through the acquisition of levels of education established by the organization" [4; 25-C.], as explained in another source, religious education is an activity aimed at conveying information related to the content of a concrete religious doctrine or the formation of a corresponding attitude to the position of that religion in relation to events in extracurricular spheres in the recipient of knowledge [5; 132-c.], described as. K.Kamilov said that "religious education is an activity aimed at systematically communicating religious knowledge, value, way of life and understanding of the world to students by persons with special professional training. It is necessary to understand the process of religious education as a phenomenon that is inextricably linked with religious enlightenment, religious education, which depends not only on the distribution of religious knowledge, but also on" [6; islamcenter.uz.], that determines. In our opinion, religious education is a process of systematizing religious knowledge, the formation of skills and abilities. And "religious knowledge" is the sum of scientific, practical information, concepts related to the existing religions in people.



Therefore, since our independence, our religious and national values have been restored in full, the memory of our nationalities has been respected, opportunities have been created to study the religious, scientific and spiritual and educational heritage left by them.

The religious education system in Uzbekistan has its centuries-old and rich traditions. Samarkand, Bukhara, Khiva, Tashkent madrasahs served as universities of the Middle Ages. In the Middle Ages, Bukhara gained fame with its madrasahs and scribes and was rightly awarded the title of "the power of the Islamic world". The study of the scientific heritage, carrying out scientific research, continuation of the traditions of the scientific directions and schools they have created are among the actual tasks facing the present generation, created by our great ancestors, who founded the Muslim renaissance, that is, the period of scientific and educational awakening.

At the same time, it is necessary to prepare specialists with a high level of scientific and religious potential, capable of maintaining the purity of our religion in a rapidly changing period, bringing its original essence, consisting of peace and humanism, to members of society and, in particular, to young people.

In order to provide highly qualified scientific personnel of the higher and secondary special religious educational institutions operating in the Republic, to increase the scientific and professional potential of the specialists being trained, to train masters in the fields of koran studies, tafsir and fiqh, hadith studies, word science, mature scientific and scientific-pedagogical personnel: The Office of Muslims of Uzbekistan, the center of Islamic civilization of Uzbekistan and The Tashkent Islamic Institute named after Imam Bukhari were established.

In the case of only two Islamic religious educational institutions (Tashkent Islamic Institute and the madrasah "Mir Arab") up to independence, over the past years their number has increased by more than 10. In particular, the Tashkent Islamic Institute named after Imam Al-Bukhari, the "Mir Arab" High School in Bukhara, the "Kokaldash" in Tashkent, the "Muhammad Al-Beruni" in Karakalpakstan, the "Hidoya" in Namangan, the "Fahriddin Ar-Roziy" in Khorezm, the "Sayyid Muhyiddin Maxdum" in Andijan, the "Khoja Bukhari" in Kashkadarya, the "Khadichai Kubro" in Tashkent and a holistic religious education system consisting of women's secondary special Islamic educational institutions "Juybori Kalon" in Bukhara was created, training was introduced on the basis of State educational standards and curriculum. Simply put, the continuity of religious and secular education was ensured in educational institutions.

The development of the religious education system in our country at the level of modern requirements is one of the strategic tasks on the path

of our noble goals, such as the proper formation of the religious consciousness and culture of our enlightened people, the protection of the younger generation from the influence of currents under the guise of religion. After all, education, including religious education and upbringing is one of the most basic conditions for the prosperity of the nation.

Therefore, in the period of independence, radical reforms were carried out in all areas of our country, including the possibility of a new look and attitude to religion. As a result, the science of "Theology", which is new in content, came into being. This science was put on the agenda for the purpose of criticizing religion in contrast to the previous "scientific atheism", not for the purpose of depriving it of society, but for the purpose of treating it as a part of the national spirituality, an objective study of it.

The subject of "Theology" began to be taught in higher and secondary special educational institutions. As a result of teaching the science of "Theology" to students of academic lyceums and vocational colleges, a sense of respect for religion is formed in the students instead of a phenomenal, that is, fear, gift or "old nonsense" relationship to religion. First of all, the earlier a person is given a certain amount of insight into religion, the less likely the situation of misleading him correctly.

While we live in a century of information and communication technologies and various ideological conflicts, first of all, we should educate students as strong-willed, intelligent, faithful, free and independent thinkers, educated and wise person. In order to form a strong immune system that protects them from external ideological influences and attacks, to prevent the emergence of ideological emptiness in the minds of students and young people, we must arm ourselves with the knowledge of religion and the world, the consciousness and soul of the invaluable scientific and spiritual heritage, the foundation of which is the history, religious

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