

ФИЛОСОФСКИЕ НАУКИ

RELIGIOUS EDUCATION MUST BE SYSTEMATIC AND SCIENTIFICALLY BASED

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АННОТАЦИЯ

В статье объясняется коренная противоположность религии, их ни в ком случае нельзя объединить, поставить в один ряд, но их цель одна: служит в этом мире, обществу, религия с научной точки зрения неправильно, фантастическое. В то время нужна обществу. Поэтому религию надо изучать логично и системно.

ANNOTATION

The article explains that science and religion are fundamentally different, that they cannot be in complete concordance, but their aims and objectives are the same. Religion is scientifically wrong, although it is fictional, it is necessary for a society. It is focused on serving societies in this world. It is necessary to scrutinize religion systematically on the basis of logic.

Key Words: spirituality, religious factor, religious life, science, religion, discoveries, religious subject, science subject, fictional mind, religious rituals.

Ключевые слова: духовность, религиозный фактор, религиозная жизнь, наука, религия, открытия, предмет религии, предмет науки.

When we gained independence and started to create foundations of new life, we faced some questions like “What will be our rules?”, “What kind of problems are waiting for us?” Naturally, the wider population was primarily concerned with the economic aspects of these questions. However, the moral and moral foundations of organizing social life were more important and more complex. These aspects will not be apparent in the short term. Therefore, we did not understand the problems in the spiritual field at the first stage. Religious relations and religious problems are among them.

Religion has played an important role in our social life. Especially after we gained independence and gained religious freedom, there was a revival in religious life. This is not about an increasing number of believers (Islamic believers). That is only exterior sight. The mass of people, restricted by the freedom of national-religious life during the soviet period, turned into a whole new spiritual life. In fact, there are less people who sincerely believe in God and understand a religion in detail, besides are fanatic about religion. Growth in science, spirituality and intelligence does not allow it. Secularism is an objective, legitimate process that cannot be denied.

However, with the emergence of a new ideology (the idea of national independence), the process of redefining values made it hard to individuals to obtain a fair, objective perspective and complexity in the evaluation of religious changes because of insufficient analytical literature and perspectives. Here are some of our personal considerations.

First, science and religion oppose fundamentally forms of social consciousness whose subjects and methods are fundamentally different. Throughout history, relations have changed depending on the political situation. The idea that there is no contradiction between science and religion (remember

the medieval double theory) is often overlooked today. Nowadays it has been speaking loudly about “Everything is said in the Qur’an (discoveries in science)”, “These discoveries are recognized only by science, because they were predicted by the Qur’an 1,500 years ago” and, “Scientific discoveries follow the holy books.”

In these considerations, we have forgotten some aspects. The subject of religion is the other world, which people believe to see after death, and vice versa the subject of science is this world, which people live now. Religion examines aspects of our lives that science cannot learn. But both have the same meaning: humanity needs it in the real world. Religion is a social phenomenon that serves social life through the other world and focuses on raising human soul in this world. From the ideas of the other world, we can rely on how we live in this world. But some people become impressive about religious and fictional ideas and perceive them as exciting realities. Religion teaches: “The people of the tomb are visiting each other” (Adburakhmon Jaloluddin Suyuti: Good News for the Life of Barzah or a Faith Entering the Grave (Tashkent, 2006. p. 30) but it should be explain that we should respect and be warm to each other.

Second, we forget that religion is a deceptive fictitious dream. We combine esoteric and supernatural knowledge with scientific and real knowledge. In fact, all human qualities in this world are also valued in the other world. We must never forget that through the life in the grave, religion advises people to have human qualities that they have to live with.

Third, religious rituals, together with the religious content of rituals, have secular meaning. We can find answers for the question “How we live in this world?” The different rituals of the memory of the dead provide an example of strengthening the bonds of love and affection between people. Religion argues about the

other world (or rather, it does not; it says a final, decisive thought, but all of its ideas are for alive).

Fourth, religion should not be understood and accepted by all. It is evident from the experience that this diversity in views led to the division and struggle of religious groups. If necessary, each person can have their own ideas and beliefs on religious matters. Nowadays believers should show tolerance to other different religious beliefs. When an individual is given freedom of conscience, many problems can be solved. The former president of the Islamic Republic of Iran, the philosopher Muhammad Khatami, said in his book *Islam and Civil Society* that Mohammed Ghazali had his own Islam, and that Abu Ali ibn Sina (or Avicenna) had his own Islam. They had his own way of understanding of Islam, but they were both perfect Muslims.

We come some conclusions from our article. The study of religion must be based on scientific knowledge

and must not be taught consistently without success in science. In our case, the minds of many young people have been shaped by the exhortations of religious leaders. In religious studies taught in higher education, some religious subjects are no different from the sermons of the priests (see the "Religious Studies" sample program). In every theme of this subject, especially in the themes about religious rituals authors should be careful that the ideas about the other world are directed to this world. Religion – social phenomenon and its aim should serve society and people's happiness.

Resources:

1. Религиоведение. Типовая программа. Т, 2003
2. А.Суютий. Барзах ҳаёти. Тошкент-2006

NATIONAL UPBRINGING- THE BASICS OF NURTURE

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ANNOTATION

In this article discussed living conditions of society and material and spiritual opportunities that affect the national upbringing to be vital and formation of virtuous needs that become necessary.

Key words: national upbringing, physical work, production, physical needs, sport, art, free times, national spiritual traditions.

National training is a tradition of lifelong tested norms and rules, based on values that are appropriate to the natural and national atmosphere. It affects the moral values of the new generation. As a result, a person formed in the spirit of national upbringing will undoubtedly be decent and virtuous.

However, national upbringing is also unique, not isolated from other types of education. Nowadays there are various national educational systems that are described as mutual partners and interact with each other. According to scientists, after 15-20 years people will be completely free from physical work. Robots will replace humans in industry and the financial expenditure such as salaries, premiums and other payments will disappear. Robots do not get tired, they work for 24 hours, they do not deceive about products' quality and quantity, do not bribe or lie, etc. This means that in such cases our material potential will increase. On the other hand, our working hours will decrease considerably. All immoral things come from invalidity, lack of high spiritual needs, and boredom. In fact, such problems do exist today. For instance, let us consider about wedding ceremonies. Despite the appeals and restrictions, there have been occurring a number of extravagant and sumptuous wedding ceremonies. And therefore, our government has made several decisions in order to reduce and even prohibit this kind of financial and material wastage. In fact, according to this policy some ordinary people managed to escape from "the most extravagant wedding" challenge. Recently,

several wedding event videos have been broadcast on TV. The groom and bride's corteges block the traffic, fill the streets and enter the wedding with 15-20 cars (which almost none of them is possessed by wedding owners). This is an extreme cost. At one of the weddings, father in law was aggrieved that his groom did not showed enough respect to him. "You did not treat me well enough" he accused the groom. As a result there occurred a serious scandal. Wedding owners throw foods at each other, throw chairs... That was their show of morality. First and foremost, such kind of behavior contradicts national criteria. Because, in the past, all grooms were embarrassed to meet his father in-law till wedding party ended. On the other hand, brides' fathers did not attend the party too. It had a deep reason and meaning. This is a form of national mutual respect that is not yet approached, mutually recognized between the brother-in-law and the groom. In another video, we observe a situation that also contradicts our national traditions. People around the bride and groom wanted the groom to kiss the bride and called "kiss" and "kiss" her; sequentially, the groom tried to kiss the bride. However, the bride resisted. When the groom tried to kiss her bravely (guests all whistling and applauding), the bride took her wedding dress and while she was retreating to avoid from the kiss groom fell down pulling the bride's dress... and, that was the national behavior of the drunken guests at the wedding...