

The importance of Forbidden Islam in Spiritual Growth, Problems And Solutions

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Abstract: *The article presents a brief history of the origin of world religions, the spiritual and educational significance of religion in the context of globalization, as well as provides information on problems and solutions.*

Key words: *Buddhism, Christianity, Islam, savior, salvation, holiness, process, society, globalization, spirituality, religious fanaticism, problem, solution, constitution.*

Introduction

As different peoples live in the world, their beliefs also take on a unique character. The religions that embody their beliefs can be oriented towards the goals of each nation or all the peoples of the world. All religions of the world promote only good. It should be noted that the emergence of religions also served as a pretext for the denial of evil and the implementation of creative ideas. Historically, the history of Buddhism from the world's religions is more than 2600 years old. The founder of this religion was named Buddha after the death of Prince Siddhartha Gautama (653-483 BC). Another name for Buddhism is "the religion of salvation." Because it brought the Indian people out of the nationwide crisis. Buddhism urges not to kill a living being, not to change, not to lie, not to drink drugs, not to gossip, not to sell harsh and dry words, not to look at other people's property and not to hate other people, to show justice, not to do good to worthy people, to be kind to leave virtuous deeds, respect elders.

Main part

Christianity began in Palestine over 2,000 years ago. As the Roman rulers brutally suppressed the struggle of the conquered peoples and slaves for their freedom, as a result, people who had lost hope of liberation as a result of the struggle fell

into depression. Because the current system and the current religion defended the imperial order. At that time there was a "religion of salvation" - Christianity. The ideas of the salvation of this religion captivated the oppressed. The fact that the only god in Christianity is in the form of a holy trinity (trinity) is different from Islam. This is God the Father, God the Son and God of the Holy Spirit. The last religion based on monotheism - Islam originated in the 7th century in Arabia to save society from the ignorance and humiliation of that time. Islam in this sense is a religion of salvation. More than 1.5 billion of the more than 7 billion people on Earth are Muslims. More than 40 Muslims from 172 countries with Muslim communities make up the majority of the population. Islam encourages and fosters patience, hope and goodness in people. As you can see, the main goal of any religion or national spirituality is good. Consequently, ensuring freedom of religion for citizens, respect for the rights of representatives of other religions must be strengthened and ensured by law. Thus, society will be peaceful, nations and peoples will be happy, and progress will be made. Therefore, religion is now an integral part of human life. Therefore, religion plays an important role in the spiritual and educational development of the life of every nation. As long as there are achievements from the social and spiritual environment in society, it is natural that there will be certain problems in this regard.

It is no secret that today all over the world there is growing interest and striving for Islam, and its benefactors and supporters are growing. One of the most important aspects of our sacred religion is its truthfulness and purity, humanity and tolerance, its constant call for good, its unique role in the transmission from generation to

generation of national values and traditions that have justified themselves in life's trials. From this point of view, at a time when the task of preserving the purity of our holy religion, explaining its essence and noble ideas to the younger generation is urgent, there are times when it is impossible to distinguish between the concepts of Islam and religious fanaticism. The saddest part of the problem is that the forces that hide Islam and commit abominable deeds are catching immature, inexperienced, cave youths and using them for their nefarious purposes.

In today's era of globalization, destructive currents that threaten the lives of peoples, religious fanaticism, missionary vices are having a negative impact on the socio-spiritual environment. Religious bigotry is a misinterpretation of faith. It is an attempt to inculcate in the minds of peoples, especially young people, a one-sided interpretation of certain views that are devastating as a result.

Based on the aforementioned problems, it is very sad to see that the true original sciences are still abroad, although the foundations of the secular and religious sciences were laid in our country. One of the urgent tasks of today is the search for unique works created by our ancestors in the spiritual development of our youth, revitalization, revival. The names of our great ancestors who added their unique feelings to the teachings of Islam are glorified. Bukhara was awarded the title "Sharif" for its contribution to world civilization: the dome of the hadith expert Abdul-l-Hamid Keshi Kesh (now Shakhrisabz) Kuvwatu-l-Islam-Islam received a very honorable name. Imam Bukhari is the sultan of experts in hadiths, Abu Mansur Moturudi is the founder of the entire Muslim faith, Abu al-Muin Nasafi is the sword of truth, Mahmud Zamakhshari is the teacher of the native language of the Arabs, Burhanuddin Marginani is the second founder of Islamic jurisprudence, Abu Naubi Ali sultan Sina.

.. - The list goes on and on. Among the great scientists and saints, the blessed personalities Abdukholik Gujduvani and Bahauddin Naqshband stand out. It is no coincidence that

our ancestors sincerely dedicated their lives to the great saint Bahauddin Naqshband and called him "the protector of Bahauddin Balogardon from disasters." His life-giving wisdom: "It's all in Allah, may your hands be from labor", echoes the noble essence of Islam and finds a response on the same day. " Because Abdukhalik Gujduvani and Bahauddin Naqshband were enemies of religious fanaticism. At the same time, Najmiddin Kubro, the founder of Hakim Termezi - a ruler associated with the name of Shakhobuddin Umar Sukhrovardi, a symbol of true patriotism, and the Kubrawi sect created by him - argued about the honor of being born a human, living as a human and ending as a human being.

Note that this is the case today. Thus, our ancestors were saved through knowledge. Religion, including Islam, has existed for thousands of years and has had a profound impact on the spiritual education and culture of people. In the early days of independence in our country, the relationship between state and religion was clearly defined on the basis of legislation. This, in turn, has become a unique way for the people of Uzbekistan to restore their statehood. In the process of spiritual and social reforms carried out in our country, religious problems have been resolved and the following universal results have been achieved;

- The radical shift in government policy towards religion has restored the natural status of religion from spiritual and social life. The number of mosques and religious schools has increased significantly. The state supports Muslims in performing Hajj and Umrah. During the previous totalitarian regime, forgotten and strictly prohibited national and religious holidays were revived.

- The activities of some politicized fanatics in the spirit of religious extremism and the invisible forces behind them have been eradicated.

"Several translations of the Koran into the Uzbek language, the publication of hadiths, the translation of the scientific rituals of our ancestors into the Uzbek language and their delivery into the desired language created the

basis for distinguishing the original Islamic ideas of Muslims from destructive ideologies.

- Today, despite all the objections of radical religious groups, backed up by foreign sources, both spiritually and materially, in the process of deepening new relations between secular and religious values, the state has its own tasks, religion has its own responsibilities. is decisive.

In this process, the overwhelming majority of modern Uzbek society supports the creative role of religion in the upbringing of a highly spiritual person.

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