

## TOOLS FOR ENRICHING STUDENTS' RELIGIOUS OUTLOOK

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<https://doi.org/10.5281/zenodo.8193391>

**Abstract.** *In this article, the importance of the instructional method in instilling the concepts of a healthy religious worldview, the culture of tolerance, mutual respect and solidarity into the minds of students, and the possibilities of its application are discussed. The pedagogical importance of forming a healthy religious worldview and the culture of tolerance, which is a component of it, was discussed. The article serves as an important resource for the scientific and pedagogical community, students, and researchers.*

**Keywords:** *religious diversity, multiculturalism, students-youth, culture of tolerance, thinkers, hadiths, advice, wisdom, education, peace, harmony, value.*

It is of particular importance to enrich the religious outlook of people who are looking for evil in various life situations. Because such people tend to see more negative aspects of life. There are many such people among students. They have a strong feeling of dissatisfaction with everyday life. In most cases, they don't notice good actions in society. A healthy religious worldview is of particular importance in forming the quality of negbinism in them. Such young people are trying to popularize their negative moods and objectionable situations. Their propaganda has a negative impact on the minds of some young people who do not have a healthy religious outlook and causes them to join various extremist groups.

Most of the students in the higher educational institutions of our republic are Muslim by religion. In their worldview, Islamic moral norms should occupy a priority place. Humanism, tolerance, ensuring peace and tranquility, respecting the rights of women, honoring and caring for them, improving and preserving the father's place where he lives, striving for knowledge and learning occupy a priority place in religious and moral views.

The basis of the Islamic worldview is advice. Our thinking ancestors used the method of exhortation to convey their teachings to their students.

**Pand-nasihah** (Persian pand, advice(s), instruction and advice(s)) is one of the important methods of education among the peoples of Central Asia. Pand-nasihah embodies the guidelines, methods, and measures of education, moral standards, and spiritual maturity, which are considered important in raising a perfect person. A person leaves a good or bad reputation with his deeds in life. The admonitions of our ancestors and encourages every young generation to leave a good name, do good deeds, learn the secrets of the world, and acquire knowledge. Especially in Central Asia, teaching was the main means of education.

The Uzbek people embodied religious and moral rules in proverbs, sayings, and wisdom in their pedagogical views and tried to convey them to their children. Our people have effectively used the method of instruction in the upbringing of children and the development of their religious worldview. That is why most representatives of Sufism, especially the Naqshbandi sect, were engaged in writing proverbs and pandnoms. The main norms of Islamic ethics are expressed in them. For example:

“Oh child, do good and never regret the good you do. If you do something good for a person, see how much pleasure that person felt when you did good, and your heart will be filled

with more joy and pride. If you do something bad to someone, no matter how much it hurts him, your heart will suffer as much. So, in this world, the reward of good and bad is definitely achievement. Don't deny my word that every person who has done good or bad to someone in his whole life should think about it, my word is true. Therefore, if you can, do not withhold good from anyone, the benefits of good will come true one day”.

According to legends, our thoughtful ancestors recognized that every piece of wisdom is worth a piece of gold. During their creative activities, our thinking ancestors tried to create pandnoms of a didactic nature and achieved great success in this field. In the literature of the peoples of the East, the preaching genre occupies a leading place. Proverbs appeared as the main form of instruction. Proverbs were the main means of inculcating moral standards in the minds of young people.

Thinkers used the principles of politeness, appeal to justice, and honesty in educating students of negativity through the use of admonition. In the Islamic religion, the method of educating people with the help of teaching and advice is widely used, and it is required to carry out the formation of religious outlook in students in higher education institutions, continuing this tradition. In the religion of Islam, the formation of good qualities in young people is promoted with the help of advice. It formed the basis of many centuries of pedagogical activity. In particular, Hadis sharifs consist of a series of admonitions that call people to goodness, and through them they are encouraged to goodness. For example, in chapter 43 of al-Bukhari's Sahih Bukhari: Al-Jame' as-sahih book, “Religion is admonition!” It is stated that.

The rules of etiquette characteristic of our national mentality are expressed in the teachings. According to experts, 25% of the advice and instructions in the pamphlets were. Precepts are of great socio-pedagogical importance. Islam is a religion that always glorifies human interests and promotes good deeds.

Religious tolerance is the basis of the Islamic worldview. In order to form a worldview based on religious tolerance in students, it is necessary to instill in their minds the main ideas of the Islamic religion. These ideas are manifested in honesty, peace-loving, goodness, friendship, solidarity. Accordingly, Islam is a religion that calls students to honesty and purity, kindness, humanity and tolerance.

Today, people of different religions live and work in the territory of Uzbekiston. This in itself shows that the culture of religious tolerance has developed in our republic. The fact that representatives of different nationalities live in mutual harmony, harmony, and brotherhood shows the need to develop a culture of religious tolerance in students and youth in order to continue this tradition. In order to effectively form a culture of religious tolerance, it is necessary to use the teaching method.

An important condition for peace and tranquility in our republic is that the culture of religious tolerance, based on the principle of mutual compromise, is ingrained in the minds of young people. For many centuries, the land of Uzbekistan has been shown as a land where people of different religious beliefs live in harmony. Social and cultural experiences clearly show that ethnic tolerance and religious tolerance are important conditions for prosperity and development. Systematization of customs and traditions of the Uzbek people as educational materials is of particular pedagogical importance in order to enrich their religious worldview by presenting these experiences to students. Because the culture of religious tolerance should be manifested as an important component of the religious worldview formed in young people. In many hadiths and

pandamas, it is emphasized that representatives of Islamic culture should not attack people of other nationalities and respect their religious affiliation. For example, we can cite the valuable wisdom of one of our intellectual ancestors, Jalaluddin Rumi, as an example:

Come again, come again  
be who you are  
Be it a disbeliever, a heathen, or a pagan,  
Repent a hundred times  
It's okay to be a hundred times broken penitence  
This is not a prison of despair  
If you want to, then come...

In the Holy Qur'an, Surah Mumtahana, verse 8, the following is stated: "Allah will not prevent you from doing good and being fair to those who did not fight with you about religion and did not drive you out of your land". "Indeed, Allah loves the righteous people".

In the culture of religious tolerance, it is emphasized the need to honor and respect a person for his humanity. This tradition has been inherited from our thinking ancestors. Conveying the essence of this heritage to students is one of the important tasks of the educational process. Students and young people can contribute to the welfare of society as qualified and cultured specialists only when they have a culture of tolerance, mutual harmony, and interreligious harmony. Because students and young people will have a healthy religious worldview and a culture of tolerance, which is a component of it, only when they respect the dignity of each person, the values of traditions, customs, and culture of representatives of different nationalities. The culture of tolerance serves to form motives for peaceful living, development of the state and society.

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