

THE ROLE OF ISLAMIC VALUES AND ENLIGHTENMENT IN THE DEVELOPMENT OF PERSONAL MORAL QUALITIES

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ANNOTATION

This article discusses the role of Islamic values and enlightenment in the development of individual moral qualities. The article also scientifically states that the Qur'an, the hadiths, the sources left to us by the great hadith scholars, and the teachings of the people of enlightenment are a spiritual treasure in the formation of a person's moral qualities.

Keywords: Islam, the Qur'an, hadith, faith, example, spiritual maturity of the person, purity and perfection, religion, justice, nationalism, humanity.

INTRODUCTION

Islam attaches great importance to the spiritual basis of human perfection. This is reflected in the life of society, in social and family relations, in the upbringing of children. In this regard, it is worth quoting the words of President Sh. Mirziyoyev: "Along with modern education, we must correctly explain to our youth the essence of our sacred religion, seriously think about educating them in the spirit of noble ideas. Unfortunately, due to the lack of timely attention to this issue, there are cases when young people are exposed to radical currents"[1].

MATERIALS AND METHODS

Indeed, there are many reminders in the Qur'an about the great blessing of goodness and purity, and that it is a true human virtue not to hurt anyone, to keep one's tongue and tongue constant, to give alms to the needy, and to lift one's spirits.

In this sense, Islam is a great value, a treasure trove of unique example passed down from generation to generation. That is why European scholars have described the Qur'an as the rarest work of world culture[2].

In Islam, it is emphasized that the honor and dignity of everyone depends on his knowledge and intellect. In this regard, the Prophet Muhammad said in his hadiths: "One day of study is better than three months of fasting"[3].

Indeed, there are many ideas in the Qur'an that encourage people to be knowledgeable and educated. The first verse of the Holy Qur'an, which was revealed to our Prophet Muhammad, begins with the word "read." It is not in vain that it is said in the Qur'an that "We created the universe to be an example and a study." Because the wonderful harmony in the Earth Universe, people should learn from the created perfection. At the heart of learning is an effort to understand the essence of this secret industry.

Therefore, in order to be a good person, one must purify one's soul, heart, and be spiritually high. Only such people are an example to others. In order to be a good person, one must first be a knowledgeable person. There are many exemplary examples and teachings in the hadiths about the nature of science and learning: "In the Hereafter, the prophets, scholars and martyrs will have the right to intercede," and "Follow the scholars." Indeed, they are the torches of this world and the lights of the Hereafter. Don't be the fifth, you will perish" [4]. Science lifts man to such a high level of spirituality that, as a result, science and learned people become a source of example, a symbol.

It should be noted that the concept of "science" in Islam has a broad meaning. When it comes to science, when science is described as an example, it is not just religious views, religious knowledge. In this case, science is considered in a broad sense as a factor that determines the level of the whole spirituality of man, his attitude to life, to life.

In Islam, the concept of example is interpreted not only in relation to knowledge, behavior, but also in faith. An unbeliever is neither an example nor an example. The heart, mind and intention of a believer will be pure. Faith leads to example, which illuminates the path and deepens the content of the goal. Jalaliddin Rumi even puts faith above prayer. He writes, "Faith is superior to prayer. Because prayer is obligatory five times a day, and faith is obligatory all the time. The prayer can be postponed for an excuse and performed when the opportunity arises. It is permissible to break it for any excuse for faith and then do it later. Faith without prayer is beneficial. But there is no benefit in praying without faith [5]. Thus, in Islam, the issue of example is interpreted as a complex spiritual process measured by the human mind, knowledge and beliefs, morals and ethics.

The role and influence of our scholars, who have exalted the knowledge and values of Islam, in the development of human qualities is great. In this regard, I. Karimov said: "Its influence on the formation of the spirituality of our people, the choice of the right path in this life blessed by God, the understanding of the meaning of life, first of all, the pursuit of spiritual purity, goodness and virtue can not be compared with any other force" [6]. Although Muslims have used the masterpieces of Greek, Iranian, and Indian cultures, the fact that the concept of Islamic culture has always been closely linked to the Qur'an and the hadith is proof of our opinion. It is also significant that the great hadith scholars began the science of hadith by studying the exemplary life of our Prophet Muhammad.

It should be noted that the hadiths included in the collection of Muhammad ibn Ismail Bukhari's Al-Jami 'as-Sahih (trustworthy hadiths) and Al-Adab al-Mufrad are the source of Islamic knowledge in the matter of example.

Al-Adab al-Mufrad (Masterpieces of Adab) is one of the rarest works of Imam Bukhari, which contains hadiths on morality and ethics. It is a fairly weighty work of two hundred and sixty-seven chapters [7]. If we seriously consider the content of the hadiths included in the collection, we will be convinced that they are a call to acquire the highest values.

At the heart of these values is a source of example that serves the perfection of human moral qualities. Consequently, the hadiths call on the merchants to be lawful, because the Prophet warns that honest traders will be among the most believers on the Day of Resurrection.

The hadiths urge artisans to do their work sincerely, especially if they have taken a certain amount of money in advance, because "Allah will surely ask the person who took the money in advance on the Day of Resurrection whether he has done his work or not".

The hadiths call on parents, brothers and sisters to perform their duties in the family as perfectly as in society, because "every member of society is responsible for his or her responsibilities". The hadiths call people to be truthful, and the divine truth is that "only a person who is always truthful will be included in the ranks of believers by Allah." The hadiths call people to kindness: "Show mercy to the people of the earth, and the Lord of the heavens and the earth will have mercy on you"[8].

In the hadiths, the exemplary examples of the fact that greed for wealth is not a good fortune for man, but a calamity, also serve the perfection of a person's moral qualities. The hadiths state that "the greed of a slave for worldly possessions is more harmful than the aggression of two hungry wolves on a flock of sheep. He is destroying his religion"[9].

In the works of famous representatives of Islamic science and spirituality, special attention is paid to the issue of example. They emphasize that a person's dignity is measured by the purity of the human heart, his faith and exemplary deeds, and encourages him to learn from good deeds.

In particular, Ahmad Yassavi writes that a person should learn from his predecessors and ancestors throughout his life:

Without following the example of the past,

Navha cried out in an instant.

I walk day and night without knowing it,

If asked, what would I do at the moment of slavery [10].

The divine series in Ahmad Yassavi's Wisdom emphasizes the need for man to sin unknowingly during this mortal life, to repent sincerely in order to be free from sins, and to follow the example of the past by doing good deeds and feeling the transience of his life. He expresses this necessity as follows:

Repent of your sins and weep,

Go to the head of the road to get up,

When you see those who are gone, take an example,

If you take an example, your sleeping husband will be a flower [11].

CONCLUSIONS

Throughout one's life, one rises to the level of purity and perfection by learning from good and virtuous people, reality that adorns the human psyche, harmony in nature, and spirituality inherited from ancestors, and is freed from anger, hatred, arrogance, jealousy, and malice.

In Islamic theology and enlightenment, the attitude to the example is more prominent in the moral worldview of the individual, as well as in the ideas of religion, justice, nationalism, and humanity.

The study and analysis of Islamic sources shows that the Qur'an, the hadiths, the sources left to us by the great hadith scholars, and the teachings of the people of enlightenment are invaluable foundations and spiritual treasures in the development of personal moral qualities.

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