



THE HUMANISTIC ESSENCE OF VIEWS ON THE SPIRITUAL IMAGE OF MAN IN ISLAMIC VALUES

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Annotation

The article reveals the essence of the concept of “spiritual image” and analyzes the role of socio –historical factors in the formation of spiritual image. The fact that the spiritual image is a product of history and the social environment, and its formation in combination with the experiences of past generations, is scientifically based.

Keywords: spirituality, universal image, spiritual image, history and social environment, nationality, culture, commonality and isolation in spiritual image, national mentality, national character, spiritual image, etc.

Religion, an integral part of the spiritual and educational world, religious values have been forming the beliefs of people for centuries and have a strong influence on their thinking. In Zoroastrianism, Buddhism, Brahmanism, Christianity and all other religions, spiritual and spiritual values are glorified. Religion has determined the main ways and criteria for human spiritual perfection. Even now, religion is a great power that has a spiritual effect on a person. All the lofty ideals of man, his concepts of truth, truth, justice relied on a religious worldview.

All the lofty ideals of man, his concepts of truth, truth, justice relied on a religious worldview. This also applies to Islam. Islam Karimov, in his work “high spirituality- invincible power“, described the interest and aspiration of Islam in the world”...the main reason is the truthfulness and purity of our holy religion, humanity and tolerance, the constant urge of mankind to goodness, the value and tradition that justified itself in the trials of life argues that.

In the Zamiri of all the ideas that have been put forward on the basis of the Quran Karim, hadiths, sharia rules, Islamic law, secular problems related to spiritual purification, faith, conscience, faith, beauty are put in the middle. To solve all the problems of public life and personal life, first of all, the idea that a person himself must be spiritually and conscientiously pure, honest, confident, faithful, forms the core of the Islamic religion. Islam considers it a sacred duty to strive to acquire religious and secular knowledge, to appreciate scholars.

This sacred source, which gives knowledge from the past, from the near Times and from the future, requires deep meditation and reason, has not been an object of many





studies in vain. Western Islamists, including Hartwig Hirschfeld ("new studies on the structure and interpretation of the Quran"), J. Esposito ("people want to know, so the Quran is a popular book"), Arthur J. Arberry ("interpretation of the Quran"), E. Montet ("sermon of Islam"), J. Rodwell ("The Tower"), J. In Naish ("wisdom of the Quran") studies, as well as in Ziggoul Ragib El-Naggar ("miraculous Quran", "scientific signs of the Quran: examples from the field of Earth Sciences"), Khorun Yahya ("miracles of God in the Quran"), Mahdi Lali (comprehensive study of scientific miracles in the Holy Quran), Mazhar U. Kazi ("130 obvious miracles of the Quran"), S. In the Monographs of Eastern scholars such as Navdu ("the Supreme aims of Islam"), Athar Lila ("the Quran and modern science"), the Quran is an important one among the world's greatest divine books

"It should be recognized that it deserves the highest level of praise because of its understanding of the divine nature, rich in power, knowledge and qualities such as universal divine destiny and unity (faith and faith in the one God, the owner of the heavens and the Earth), which embodies the highest and most thoughtful moral values, instructive wisdom, and includes sections that prove the.

In the Quran there is a whole system of rules of conduct of spiritual appearance, moral recommendations, psychological AIDS, proverbs that are obliged to praise, and this system is suitable for any circumstances. "Cooperate in the cause of good and piety. Cooperation in the cause of sin and enmity killmang" ("moida" Surah, Verse 2), "and leave for publicity and secret sins" ("Anom" Surah, verse 120). "Take the pardon, order the good, and turn away from the ignorant" (Surah "a'raf", verse 199), "...may not the dislike of a people incite you to do injustice to them." (Verse 8), "repel evil with something beautiful" ("Muminun" Surah 96), "if anyone brings you a message, then you may not regret what you have done while you do not know." (Surah Hujurat, verse 6).

The essence of man, his place in society, society and in general, his relationship with the human world, his duty to society and God, issues such as spiritual image are found in a number of verses of the Quran, Hadith, a variety of fiqh (Muslim jurisprudence) and Sharia ahcomas interpreted in terms of.

First of all, it is worth noting that the Quran in his verses, the problem of man is approached in several ways. Chunionchi, physiological essence to him, referring to his physical condition along with the verses that look at it from the point of view, its spiritual and spiritual interpreting the circumstances as a social essence that implies there are a number of verses. Interpretation of man as a physiological essence in the verses that are made, man does not have any of the other creatures no advantage. Because, like other creatures, he is by God from "soil", from "clay", from





Honeysuckle", in general, from material elements created and again becomes a material element. "He made Man (Man) ceramic yanglig obdon created from dried clay".

However, as some Islamic authors point out to such verses, insult to man, verses aimed at humiliation of man, that should not look. First of all, these verses are moral and educational it is necessary to focus on the sides. The researcher M. on the high spiritual and moral and educational significance of these verses. O. Usmanov writes: "in the verses of the Quran, a person is from a material element, like other creatures the fact that it was created, and in this respect it is not preferable to other creatures is highlighted. Because, like other creatures, he is by God created ("creature" means "created"), man also like other animals is an animal ("animal" means owner of the soul). But the verses of the Quran, which interpreted man as such a purely biological-physiological essence, also have educational significance. That is, these verses should be understood in such a way that as long as a person is created from a simple material element, he does not commit any harm in relation to human beings.

Indeed, Islam has served as the main function of the sacred faith, spiritual life of our people for thousands of years. The Uzbek people make up a very large part of their spiritual heritage and sacred values, namely Islamic spirituality and enlightenment of the "invaluable treasure", Islamic sources: Quran karim, hadisi Sharifs, Tafsir, Sharia ahkoms and other religious and secular books.

The growing spiritual need for Islamic teaching and its connection with faith, faith and responsibility, moreover, the importance of analyzing the spiritual image in socio-philosophical and moral terms in Islamic teaching is appropriate to today's demand and at the same time determines its importance.

A believer will be a perfect person. Faith encompasses all the spiritual qualities that represent perfect humanity.

In the essence of Islamic doctrine, we can characterize the growing youth as a believer: a believer, with his own clear parable, a patriot, a humanist" ¹. Consequently, in the word of Jalaliddin Rumi " " faith is pure, which can distinguish between right and error, and cash." Therefore, in Islam, the issue of spirituality is interpreted as a complex spiritual process, measured by human reason, knowledge and faith-faith, morality, decency.

In this context, it is necessary to note that the hadiths included in the "Al-Adab al-mufrad" collections of Muhammad ibn Ismail Bukhari's "Al-jomi' as-sahih" (reliable Hadiths) are an important source precisely on the issue of individual spirituality.





"Al-Adab al-mufrad" (the masterpieces of Adab) is considered one of Imam Bukhari's rarest works to contain hadiths on matters of morality and decency. It is an anchayin substantial work of two hundred and sixty-seven chapters.

Seriously thinking about the content of the hadiths included in the collection, we are sure that they are a call to the profession of the highest values.

At the time of these values, rules and teachings are embodied that serve the improvement of human spiritual qualities.

Hadiths call on parents, siblings and siblings to fulfill their duties in the family as perfectly as in society, because "every member of society is responsible for the obligations they undertake".

The hadiths call on people to be truthful, the truth of theology is that "only one who is always truthful is included among the believers by Allah". The hadiths call people to kindness: "show kindness to those on Earth, and the Lord of the heavens and the Earth will also grant you mercy». The Quran Karim and Sunani sharif also call on other noble values from these, which scholars of different ages have put a lot of effort into interpreting.

In Islamic theology and enlightenment, the attitude towards spirituality is more prominent in the moral worldview of the individual and in the ideas of religion, Justice, popularism, humanism. In particular, from the legacy of Bahauddin Naqshband, a prominent exponent of the mysticism doctrine, founder of the Naqshbandi sect, many grounds can be attributed to this.

This sect has two sides: the first is the moral aspect: it calls not to be cut off from the ground, people, Labor, to achieve enlightenment and fight ignorance, oppression, to hold the head of any profession, to live as a moral example to others. The second is the divine aspect: it calls for a moral part. Also noteworthy is the sect's belief that "fame is a disaster." Even in prayer from day to night, thinking only of himself in the wilderness.

A special place in the Islamic Enlightenment is occupied by the religious-mystical views of Pahlavon Mahmud, who promoted religious-Iranian science and spiritual perfection of personality. The main idea of his ruboi is formed by man and his place in society, moral qualities, social justice, truthfulness, correctness, and it is seen that a very large part of this is written by the Koran under the influence of Karim and Hadith Sharifs. Therefore, his main idea also prioritizes courage, courage, the urge to spend the life that God has given him in search of knowledge and wisdom to live:

I feel sorry for me,

I open my eyes, I see sadness in every eye,

I think I'm putting the head on my foot,





Recognizing himself, I see a mirror on my knee.

The Thinker, while the heavy blows of life were hammering, barely winked at the weight of these hammers, the bitterness of poison, and saw such sadness and sadness in the eyes of even a huge number of people like himself. These sorrows were the result of life's dishonesty, injustice, inequality, indulgence in wealth, flight into the temptation of Satan, inability to restrain lust, and the ability to see the end point of the tragic fate of human beings who are tricked into the brilliance of life. These tragedies cause a person he knows to be overcome with grief.

He considers the existing moral vices in society, false religiosity, tarkidunyoism, pursuit of wealth as a human defect, and considers the meaning of human life in spiritual perfection.

Specific religious-philosophical thought in the Islamic value systemmysticism, the direction of which is also the attitude of the individual and society a prominent place in the issue. Abdukholik, bred from Central Asia Like fijduvani, Ahmad Yassawi, Najmiddin Kubro, Bahauddin Naqshband religious-philosophical manifestations of great mysticism and the founders of the sect issues of socio-moral, spiritual maturation of a person in their views as one of the main aspects of the philosophy of mysticism, it is especially evident in the issue of the relationship of personality and society. Solik should have merciful qualities, overcoming the salvation of Satan, the enemy of God, and not the pursuit of property in society, wealth.

It is in religious-philosophical views that a person belongs to the material world, a person the attitude towards virtue or qualities is only to one side, that is, only While directed to the realization of God's being, the people's special attention is paid to his role in society and anger at property it is encouraged to recover from egoistic traits such as putting.

Again, in the philosophy of mysticism, it is understood that the role of a person in life, his attitude to social life, property inequalities in society, in general, it is necessary to morally correct all the negative states of the human soul in Sufism, because, the reason for all of them is lust. Hence, abstinence, " establishing authority over one's own self » through regulation, issues relating to the individual and society come to their own solution.

In the doctrine of mysticism, the understanding of the relationship of the individual and society and

in general, the way of knowing the world and the purpose pursued by it is the divine essence,

knowledge of the divine truth.

From the fact that man was God's caliph on Earth, from him God





part of the ilmu – wisdom, whose qualities and "hidden treasure" due to its location in the human heart, Sufi to know the divine essence must strive.

In general, in the philosophy of mysticism, the social and spiritual of the individual the central place in the matter of Essence is the concept of the "perfect man makes up. In the book "The question of Man and his perfection in mysticism" perfect man is defined as "perfect man-mysticism one of the main concepts of his philosophy.

A mature person in all respects. Morally achieving Supreme purity, in the understanding of being and God a person who has complete knowledge and, as a result, understands the essence of the bottom.

According to the teachings of mysticism, God is in a perfect person all his qualities and the symptoms are seen in a mirror with bamisoli. He adds together two aspects: spiritual and material, contrary to the one of being.

It is from this that his extraordinary importance for the whole universe comes it turns out, he is the godly ruler of the universe, the reason for the creation of the universe and the goal is". The doctrine of the perfect man was created by the Sufi philosopher Ibn al-Arabi, later, his followers were of Middle Asian origin

Abduholiq Fijduvani, Ahmad Yassawi, Aziziddin Nasafi, Abdurahman Perfect man-Human dream by Jami, Alisher Navoi and others an expression of good deeds that he made, as if with an absolute god it has been described as a medium-dividing phenomenon among humanity. In particular, who is a perfect person, what is his main quality consists of? - this is how Aziziddin Nasafi answers the question:

"Know that a perfect person is a person who is mature in Sharia and sect they say, and if you do not understand this phrase, Let's say with another phrase: it is known that the perfect is such a person in which the following four things are matured have reached: a good word, a good verb, a good morals and a maorif".

In this husus, the representative of the great science of mysticism, Hoja Abduholik Ghijduwani (1103-1179), in his "Testament", called for the service of people, "let me be a servant to the community", his call to do so could provide sufficient grounds for a deep devotion to him and his legacy.

Gijduvani considers it one of his main principles to follow the path that Allah has taken with respect and close assistance to the vital activities of the people, prayer, protection of them, and to be able to earn his mercy.

It can be said that Hoja Abduholiq Ghijduwani founded the principles of service to society. These are not to act contrary to the interests of the people, not to demand anything from anyone, not to order services to a person, not to hear about wealth, not to look down on everyone, not to look down on the little ones, not to give up on





external beauty, not to give thanks to parents, Big-Little Ones, not to strive for career, In one of his tabarruk words, the following instructive thought is emphasized, and it is also very valuable for today: "close the door of Hilvat, open the door of conversation, close the door of Shayhlik, open the door of the label".¹

It is interesting to note that Imam Gijduvani's view of learning science, understanding the essence of man in thoughts about happiness that unites the two worlds, appreciating his own "I", lived almost three hundred years after him, and in his letter to the enlightened Dionysius, a friend of the Italian thinker Francesco Petrarch, welcomed the thoughts of saodat Augustine in his "heart izhori", that instead of»² there is a strange harmony in writing. Another thinker, Muhammad Ghazalli's intellectual perfection, can be literally an example of a lesson for all mankind, and for our nation, the belief in his wisdom can also be an example of a lesson as well as a devotional one.

Muhammad Ghazzali believes that in order to mature the spiritual, spiritual world of man, dil podisho, Minister of reason, the spirit must rule the country.³ At the time of such a vision, the main place in the protection of a person, his interests is occupied by the appreciation of a person's spiritual freedom through Healthy Thinking with a clean heart.

Therefore, the improvement of positive qualities in the human psyche is in many ways directly related to the power of thinking and the levels of lesson and devotion that give direction to the practical activities of a person.

The Prophet Muhammad Rasulullah had explained the virtues of thought in several Hadith Sharifs, stating the proverb "one hour of thought is equal to one thousand rakats of nafl prayer".

The socio-spiritual essence of a person in Sufism, in real life activity, the issue of relationship with society and people is unique one of the interpretive principles is the great mystic The slogan "Dil ba yoru, dast ba kor" was thrown by Bahauddin Naqshband.

In our opinion, this motto is social-spiritual and moral-educational one of the conclusions that helps to fully and perfectly illuminate its importance - are the conclusions of researcher S.T. Ismailov. Therefore, we present the following full text of the researcher's conclusions, although it is longer

We found it appropriate:

Man is the most honorable and excellent of the creatures created by God.

¹ Valikhojhaev B. "Khoja Ahror: fiction and reality". "Muloqot" magazine, 1991, issue 4, page 67.

² Goron Eugenio. "Problem of Italian Revival". M.; Prose, 1986, str-45.

³ See: Ghazali Abu Hamid. "Chemical bliss". "Rainbow" 1994, p. 13.





It is the meaning of his Breed. Therefore, his existence is integral with the divine existence gives the impression that it will be in unity;

God gave man intelligence, five senses, consciousness, will, effort, He gives a heart that leads to happiness and invites him to goodness, that is, in this it is emphasized that the heart is the place of God; it means that a person should not lose himself even during the most difficult troubles in his life, live with high dignity of humanity, be a free and beautiful person; from man's life, from the fact that he is a great being - man, God express deep and deep satisfaction with the blessings given; this slogan calls us to the path of God's truth, honesty, and goodness to be done, to realize the reason for human life, to happiness means to achieve;

To have God in a person's heart, to create any weak servant refraining from negative thoughts, thoughts, actions and activities emphasizes;

God is a truth-loving, just, righteous person in life represents rewarding a servant with his cabbage;

The main idea in "Dil ba yoru dast ba kor" is that God is the constant in the human heart with memory, human hand, and practice, socially useful work, profession it is emphasized that he will be busy with

As can be seen from the above, the doctrine of Naqshbandiyyah perfection in ways of educating a perfect person on the path of mysticism is distinguished by That is why they recognized it as the conclusion of all Sufi sects. This doctrine is national

It is one of the foundations of our spirituality.

Aziziddin Nasafi based two things as a sign of perfection

made One of them is morality, and the other is self

familiar Depending on the presence or absence of these two bases, he divides people into three groups

separated. The first is people who are not always decorated with moral qualities and do not know themselves. Second, people who are decorated with moral qualities, but do not know themselves. The third is people who are always decorated with moral qualities and know themselves. In the eyes of the scientist, this next - third category of people are perfect people: "Therefore, the perfection of a person is achieved by having morals and self-knowledge."

In this way, a unique moral code of a perfect person was developed and having these qualities was considered a dream of every person. From this it becomes clear that the good morality of the Middle Ages is perfect concepts about a person have a relative nature - on the one hand, total mental and spiritual power, intelligence, a collection of good qualities the concept of an abstract species, on the other hand, to this peak



A person who strives and achieves certain achievements is also a perfect person calculated. But regardless of how the issue is put, he is a perfect person ideas about the human honor, goodness and upbringing in the spirit of Great Goodness, love, loyalty and served to strengthen loyalty. Always, every moment to people reminding them of their humanity, from evil, vile deeds and misdeeds they help to save, make the building of faith and conscience strong provides.

The following conclusions were made regarding the issue we studied:

relations between a person and society, related material and

Philosophical analysis of spiritual wealth is widely covered in the philosophical directions of Islamic teachings. In the analysis of these issues, Islamic philosophy is based on the Holy Qur'an and the Sunnah of the Prophet (pbuh). if the philosophy of the word is based on the power of the mind, the Mu'tazilites focus on ensuring free will in man;

approach to God by realizing the human identity in the Nachshbandi order of Sufism, for this, four stages

(Sharia, tariqat, enlightenment, truth) is considered necessary. Ahmad Yasavi, Bahauddin Naqshband and Najmuddin Kubra sects in Sufism founded spiritual ideas on personal and social issues;

the essence and purpose of Islam, man, individual and society

the fact that it is related to goodness, enlightenment, morals and decency, advice, also shows that it has a philosophical essence;

in Islam, special attention is paid to the issues of love, care, upbringing of children and loyalty to the family. the ideas of doing good to people, engaging in meritorious deeds, being honest, pious, conscientious, compassionate, correct, truthful, honest, helping one's brother, calling for humility were put forward.

