

ISLAM AS A SPIRITUAL VALUE

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Abstract:

This article covers the spiritual values of Islam, its significance for humanity and worldview. The religion of Islam encourages people to do good, not only through practical prayers but also through spiritual values. The article analyzes the moral norms of Islam, the values of justice, kindness, peace and mutual respect.

Keywords: Islam, Spiritual Values, Moral Standards, Justice, Compassion, Peace, Humanity.

Introduction

Islam took shape in the 7th century AD. The basis of this religion is five rucks: 1. Faith; 2. Prayer; 3. Fasting; 4. Zakat; 5. Hajj.

There are Sunni and Shia strands in Islam, which in turn are also divided into a number of sects. The Islamic religion is present on five continents of the world and in almost all countries. Islam has been declared the official religion in a number of countries such as Saudi Arabia, Libya, the United Arab Emirates, Jordan, Algeria, Pakistan, Iran. Islam also has moderate and sectarian currents. In addition to the three world religions, religions such as Buddhism, Hinduism, and Kunfuism also have many millions of adherents.

Hinduism was formed in the fourth millennium BC. The adherents of this religion mostly reside in India.

It teaches that birth, death, and rebirth on earth will go on forever. The spirit of those who have died first settles in the body of the new born. In accordance with the position of this spirit in the previous life, men acquire their position in social life. Thus, this religion explains the division of people into castes with divine reasons. A common feature for the religions of Buddhism, Kunfuism, and Daoism is that their adherents do not recognize God.

Buddhism begins with the teachings of Sudhart Gautama, who lived in Naples in the 6th century BC. According to him, people can get out of the circle of birth and rebirth by renouncing their desires and desires. The basis of Buddhism is the

teaching of nirvana. The religion has spread in such countries as Thailand, Burma, Naples, Sri Lanka, China, Japan, Korea.

Kun-Fu-Chi is based on the teachings of Kun-Fu-Chi, who lived in the 6th century BC. He lived at the same time as the Buddha, looking for ways for man to become at home with nature. Although the transformation of sociology into a science in the West is known as O. Comte, many centuries before him, scientists of the West and the East were often puzzled by the problem of religion and society. Dozens and hundreds of scholars of Central Asia, such as Yusuf Hosa Hajib, Abu Ali ibn Sino, Mirzo Uluibek, Alisher Navoi, Zahiriddin Muhammad Babur, etc., expressed deep opinions on this issue. It is not possible to cover in a small chapter all the views expressed by Central Asian scholars on the role of religion in social life.

Literature Review

There are many scholarly studies and literature on the religion of Islam and its spiritual values. It is based mainly on the Qur'an, Hadith, and the works of Islamic scholars and thinkers. In the analysis of literature, the values of Islamic ethics and spirituality have been studied by many famous scholars. Al-Ghazali played a pivotal role in the study of Islamic moral values. His work "Ihya' ulum al-din" ("Revival of the Knowledge of Religion") focuses on the development of Islamic spirituality and focuses on moral questions, the formation of human psyche and worldview. Al-Ghazali emphasized showing people the right way, educating the soul, and establishing the right spiritual relationship with the world [1].

Also, Muhammad Iqbal's work "Bang-e-Dara" ("Listening to the Heights") provides an extensive analysis of the spiritual values of Islam and its role in the development of humanity. Iqbal tried to connect Islamic values with the modern world. In his opinion, the religion of Islam is not only a religious teaching, but also has a great influence on the development of man spiritually, morally and scientifically. In Iqbal's works, the spiritual freedom and moral elevation of man are cited as the core values of Islam [2]. Also, Mohammed Asad's work "The Road to Mecca" is of great importance in understanding the spiritual values of Islam. Assad analyzes Islam not just as a religion, but as a system that calls humanity to live perfectly. His writings provide in-depth analyses on spirituality, moral values and justice and reveal the role of Islam in modern society [3].

Fazlur Rahman, a contemporary scholar, has also conducted extensive research on the spiritual values of Islam. His writings reflect on the religion of Islam and its values, how it should adapt to the changes taking place in modern society. Rahman sought to analyze the scientific and spiritual aspects of Islam in a new way. Through these publications, the spiritual values of Islam are reflected not only in religious approaches, but also in the moral, scientific and social life. The spiritual values of Islam are important for ensuring justice, peace and harmony in society, and its application in modern life is not just a religious requirement, but a necessity for the common development of mankind [5].

Analysis & Results

The Enlightenment movement was founded in order to explain to the people that antiquity, that is, the path of ignorance of religious fanaticism, is dangerous for the nation. To this end, they carried out both theoretical and practical work in the field of the Enlightenment and ideology. Even the ancients, or religious apostles, did not remain silent. At first they tried to defeat the Enlightenment theoretically. However, they saw that they could not defeat the movement of enlightened intellectuals in this area. A phenomenon that has been repeated many times in the world, the defeat of bigotry in religious and theoretical disputes and its transition to violence, has also been reversed in Turkestan. The Aqidamili have now embarked on a path of counter-terror.

In February 1918, the Aqidaparaz Bukhara qazi declared the Enlightenment infidels and issued a decree to kill them wherever they saw them. In this context, it should be remembered that the Enlightenment did not work against Islam, especially the Hanafi sect. They were religious people. Their leader in Turkestan was Mahmudkhoja Behbudi, mufti of Samarkand. They looked at the era in which they lived in realism from the point of view of the 20th century genesis, not from the point of view of the caliphate. The same thing led them to be declared infidels by the Bukhara qazi and other aqida-mad scholars.

According to the Kazi's fatwa, "Anyone who has a buttoned collar shirt or a suit, anyone with a short beard and a long mustache, anyone who sends his child to a new method school, who reads a newspaper or goes back and forth with those who read a newspaper, are also infidels." It is because of these signs that people are captured, beaten, and killed. Taking advantage of this opportunity, many of the ancient Qur'ans also destroyed their opponents, namely a large number of

Muslims who were striving for modernity but did not deviate from the circle of the Hanafi sect. The emir, knowing that those who tried to use the riots for the cause of Iraratli would also kill their enemies or those he did not like, issued a decree on March 5, 1918. According to him, those suspected of jadidism were to be brought to the Ark. Within days, the Ark was overflowing with prisoners.

So many were condemned to death by the ancient apostles that the hand of the jalloid could not be touched. No matter how fast and agile he worked, he would not be able to accomplish his task to the fullest, namely, to behead the prisoners. So these are the days when he has made disciples for himself. Amateur jalloids also assisted their masters in hanging several thousand people on the stake. Khunrez in Bukhara, although it was not on this scale, was committed in other khanates under the influence of the ancient Prophets of the region. Leaders of the Enlightenment were forced to leave the emirate to survive. The rest were slaughtered or hanged on a stake by the Christians. Among those slaughtered was Mahmudkhoja Behbudi, the leader of the Turkestan Jadids.

The ancient Prophets, who made the Khunrez a flag of the religion, did not even allow Behbudi to pray two raka'at before his death. The very phenomenon itself shows their true character.

Abdullah Avloniy, who lived not far from the emirate - Tashkent, is also sentenced to death by the ancients. The reason for this verdict was the articles published in the newspaper "Turon", which called for the domestication of the nation, the people, and progress. Only repentance through the press saved Avloniy from death. This repentance was done for tactical purposes, not because he renounced the Catholic faith. Many such examples can be cited from the lives of the Enlightenment. In the end, religious believers inflicted great damage on the Jadidic movement.

Conclusion

The religion of Islam, through its spiritual values, calls humanity to goodness, justice, goodness and peace. These values are extensively enshrined in the Qur'an and Hadith, as well as in the works of great Islamic scholars and thinkers. Such thinkers as Al-Ghazali, Muhammad Iqbal, Muhammad Asad and Fazlur Rahman conducted in-depth analyses of the spiritual values of Islam and showed its importance in modern life. The moral principles of Islam play an important role not only in ensuring justice and peace in the individual but also in society.



Spirituality and morality, as core values of Islam, should be reflected in the daily life of every Muslim. In this way, the religion of Islam attaches great importance not only to religious prayers but also to ensuring the spiritual, moral and social development of man.

References:

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