

THE ROLE OF ISLAM IN THE DEVELOPMENT OF HUMANIST TEACHINGS

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It is known that in the East, especially in Central Asia, the role of Islam in the formation and development of humanistic teachings is incomparable. Islam pays special attention to human and humane issues. Because, as our honorable President Sh.Mirziyoev noted, “Glorifying the ideas of tolerance and humanitarianism of our Holy Islamic religion, widely promoting that it is a religion based on the principles of peace and stability, interreligious and ethnic harmony, strengthening the unity of Muslim countries, and cooperation in the way of preserving the common Islamic heritage strengthening is necessary”[1]

The Holy Qur’an talks about the creation of man by God, his purpose in life, his caliphate among other creatures, his good deeds in this world, righteous deeds, humanitarianism, Muslims helping each other, condemning base and evil vices, and many similar issues. According to the Qur’an, God created man as a caliph on earth, and all living beings and animals obey him, except for the devil. “Indeed, (We) honored the children of Adam and made them ride on land and sea (on horses and ships) and provided them with pure things and made them better than many creatures We created” [2] God made not only the living creatures, all creatures, but also the lands and seas that exist in the sky of Eru subject to the will of man. Whatever God has created in existence and nature, be it the planets, the Moon and the Sun, the seas and the oceans, trees, plants, and gardens, all of this is intended for Man and his well-being, and to perform righteous deeds.[3]

Therefore, he should not be ungrateful, not commit blasphemy and sin, not hurt others, be merciful and compassionate. “He has made the Earth a base for you and the sky a building, and He has provided you with fruits as sustenance”. So do not equate other (false goddesses) with Allah knowingly. In general, the Holy Qur’an pays a lot of attention to worldly matters. If a person wants to be freed from the torments of hell in the hereafter, and to be happy and relaxed in heaven, he should be pious, religious and religious, and should be engaged in humanitarianism, goodness, good and righteous deeds, give charity, help the needy and strangers, and live in harmony with others. .

In the Holy Qur’an, good and righteous deeds are mentioned 31 times, good deeds 12 times, charity, charity, kindness 40 times, guidance 5 times. It can be seen from this

that in the religion of Islam, the main attention is paid to humaneness, humaneness, charity, love and kindness.

For example, in Islamic philosophy, people's character, actions, benefits and harm they bring to society, attitude towards adults, parents, self-control or greed, greed and malice, politeness, kindness, manners, knowledge or ignorance, humaneness or cruelty, truth or fraud, He is divided into good and bad according to his highness or lowliness, generosity, attachment to wealth, understanding, attitude towards women, tolerance, jealousy and backbiting and other behavior.

In the hadiths, which are an important source after the Qur'an, the issues of humanity, goodness, knowledge, good deeds, morals and manners are widely discussed.

Great representatives of hadith science, muhaddiths came from our country. Imam al-Bukhari (810-870), Imam al-Tirmizi (824-892), Imam al-Dorimi (797-868) and others contributed greatly to hadith studies.

In hadiths, those who donate their income to widows, modest, modest and chaste people, and in general, those who have collected all human qualities are considered good. Many good things will come to a person who is humble while being faultless, humble without being extremely poor, who donates from what he has collected in an honest way, who is chaste, who mixes with people of knowledge and wisdom, who shows mercy to the poor and widows. How good are those who behave modestly, who earn honestly, who have a pure heart, who are pleasant in appearance, and who do not spread their evil to people! How good people are those who practice knowledge, give alms from their surplus world, and refrain from idle talk"[4].

The Holy Qur'an strongly condemns evil and inhuman acts such as destruction and vandalism, which are still relevant today. "There are those who, after making a covenant with God, break it, break what God has ordered them to bind, and do mischief on earth, for them there will be a curse (from God) and for them there is an eternal land (hell)"[5].

Another valuable idea in Islamic philosophy is to show kindness and mercy, charity and help to orphans. This is the highest form of humanity and humanity. In the Holy Qur'an and hadiths, eyeing the property of an orphan is strongly condemned and considered a grave sin. On the contrary, taking care of orphans, widows, supporting and helping them is among the meritorious and righteous actions.

At the same time, one of the issues to which special attention is paid in Islam is the relationship of children to their parents. This issue is reflected in several chapters of the Holy Qur'an. It is a great sin to look at parents when they are old or to talk back to them. On the contrary, being kind to them and praying for their rights is one of the noble and good deeds. It is commanded by God that parents should always be respected by their children and receive their approval. Thoughts in the Holy Qur'an are also repeated in hadiths. "Obey your parents, even if they tell you to give up the world, obey their

orders out of respect!”[6], - it is said in the hadiths collected by Imam Bukhari. In one of the hadiths of At-Tirmidhi, he says: “Bahz ibn Hakim said that his father and grandfather narrated to him: “O Messenger of Allah, I said, “Whom do you do good to?” Rasulullah said: “To your mother.” “To whom else?” I said, “To your mother,” they said. “To whom else?” I said. “To your father,” they said, “after that, to all relatives”[7].

Another important issue in Islam is equality and wealth. It is appropriate to say that in Islam, all people are equal before God, in faith, in piety and in doing righteous deeds. According to the hadith, “no one is more than anyone else. Excess can be in religion and righteous deeds. But in the possession of wealth and property, the human race is not equal to each other. Wealth is a supreme blessing given to some people by God. In hadiths, “If people are given one valley full of wealth, they want to be given a second valley as well”. After the second, the third, and so on, his lust is insatiable. Only soil (grave soil) satisfies the human eye. Whoever repents, God will forgive him” [8]. In the Qur'an and hadiths, generosity is opposed to avarice, covetousness, and greed, which is an important characteristic of tolerance. According to Muhaddis, generosity is a beautiful quality of a person. Because his generosity benefits not only the needy and the poor, but the whole society. According to Imam Bukhari, a generous person is close to heaven. An illiterate generous person is better than a miser.

In Islamic philosophy, special attention is paid to the acquisition of knowledge and knowledge. Because it is a sign of humanity and wisdom. Since time immemorial, people have sought knowledge and condemned ignorance, ignorance and illiteracy. Therefore, in the Holy Qur'an, the concept of knowledge is repeated 750 times, the term intelligence 50 times, and the idea of the possessors of intelligence 10 times. In Surah “Zumar” of the Holy Qur'an, knowledgeable and uneducated people are not put in the same line: “Say: “Are those who know and those who do not know equal? Verily, only those who have intelligence will remember”. In the Qur'an and hadiths, religious and worldly sciences are considered as a whole. Secular sciences should serve the perfection of religious sciences. It is difficult to imagine the fulfillment of religious beliefs and rituals, fulfilling all the requirements of piety without worldly knowledge.

It is impossible to understand the inner sciences without studying the external sciences. It is necessary for external sciences to help a person to be purified and reach the level of a perfect person. In the hadiths, there are valuable thoughts about the acquisition of knowledge and its advantages: “Be guardians of knowledge like shepherds, but do not be only narrators of knowledge!”, “An hour's study of knowledge is better than one night's prayer, and one day's study is better than three months of lustful fasting”, “Learning knowledge and then not teaching it to others is like collecting the wealth of the world and burying it without spending it” and others.

In general, the struggle for knowledge has always been relevant. Especially in the conditions of the establishment of New Uzbekistan, knowledge is gaining importance in the fight against religious superstition, bigotry, subversiveness, and ignorance.

So, today, taking into account the fact that Islam encourages people to preserve goodness, peace and original human qualities, its humanistic values are widely used to further strengthen tolerance between different nationalities and peoples, religious confessions, mutual respect and kindness among citizens. use is an urgent task.

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