



The Significance of Islamic Values in Developing Youth's Moral Culture

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Abstract: The importance of Islamic values in the development of young people's spirituality, moral-aesthetic culture and their interdependence are philosophically analyzed in the article. For a person who accepts the religion of Islam and adheres to the requirements of the religion, its teaching is in the first place. In the worldview of such a person, it is understood that the whole existence and the sky, the universe, all living beings, including humanity, were created by a very beautiful divine creator, and the formation of his worldview depends on this.

Keywords: Islam, religion, morality, aesthetics, culture, value, teaching of Mawlavi.

In Eastern nations, moral education has always been considered an extremely important and urgent issue. It is known that aesthetic and moral culture is a component of human society, the basis of national education. After all, our right recognizes learning, mastering and following the rules of etiquette as an important way to achieve perfection. For this reason, a person recognizes himself and tries to perfect himself spiritually and morally. At the same time, a person should use all the material blessings in life and also use and master the spiritual blessings. The use of spiritual gifts is to learn from others kindness, courtesy, patience, tolerance, gentleness and other moral standards. If a person uses material and spiritual blessings harmoniously, then he will be both physically and spiritually mature. In this case, their moral culture will increase.

Religion is a source of goodness, one of the main factors of our spirituality. The teachings of Islam and its values have served for centuries to sow the seeds of goodness in the hearts of Muslims, to form human morals. Islam, its values pave the way for spiritual purification of man and society. Because it contains rich nutrients that encourage goodness and purity and affect the human psyche. Researching Islamic values and studying their functions in practical life is the demand of today.

In many scientific-philosophical and artistic works, the phrase "perfect person" is used for persons with high moral culture, perfection is given different interpretations. In particular, in Islamic teachings, Haq (God Almighty) is recognized as the embodiment of perfection. In Mavlaviya's teaching, it is said that human perfection is embodied in his pursuit of the Truth. It is believed that it is possible to rise to this level of human perfection by getting rid of material and animal desires and increasing divine and merciful qualities.

There are social criteria of perfection specific to each era. This is because people differ from each other in terms of mental, spiritual and physical abilities, talents and potential.

The issue of the influence of religious values on the moral and aesthetic thinking of young people is expressed in the works and creations of Eastern thinkers. In particular, as Abu Ali Ibn Sina wrote, "When the human personality is combined with the "worldly mind" and "worldly spirit", it achieves the success of reaching perfection in knowing the world." [1: 39] According to Abu Ali Ibn Sina,

moral development is characteristic of the human race, because based on the great power of the mind, the activity of thinking, he not only determines the border between truth and lies, but also knows the difference between a friend and an enemy. If intellectual maturity and scientific potential are important in knowing the essence of things and processes, such qualities alone are not enough to achieve moral perfection. The commonality of science and religious moral virtue makes young people wise and noble. The possibility of moral perfection in religion is unquestionable, because "the pursuit of beauty and moral perfection is a characteristic of man [2: 140] - says the philosopher." The great figures of this period did not distinguish between religion and worldliness, but instead used Islamic sources and made new discoveries. In particular, they formed theoretical and practical ideas about the moral culture of young people.

Attention is paid to the idea that the formation and maturation of the moral culture of young people is not limited to religious teachings, but is realized in harmony with worldly (philosophical) knowledge. As mentioned in the book that leads to happiness, "Innovations discovered by science, external knowledge leads to scientific truth, inner knowledge revealed through the revelation sent by God leads to religious truth". Against the basis of the ideas about the existence of matter (body) and spirit are emphasized in the works of many scientists. Philosophical analysis was given to the struggle between them, and theoretical and practical opinions were given on the formation of youth spirituality, moral and aesthetic culture. One of them is that if the spiritual orientation is developed through culture and enlightenment, the activities of the youth will be beautiful. If the soul becomes the hand of the body, then negative situations may occur in the activities of young people. Therefore, the maturity of young people is determined by their attitude towards social life, objective existence, goodness.

The human problem is interpreted in a different way in the philosophy of Islam. Abu Nasr Farabi says that man differs from other living creatures by his intelligence. [4: 73] "Man gets all his knowledge because of the external world. He has provided many tools and methods to master reality through (perception, intuition, memory, imagination, logical thinking, intellect, speech). It is thanks to these tools that man creates science. In order to achieve happiness in this world, a person must acquire knowledge about the foundations of the universe, the structure of the universe, all the knowledge about the sky, living nature - the world of plants and animals. Abu Nasr Farabi says in his work "The City of Virtuous People" that "...man can reach the maturity he seeks by his nature only through the union of many people who are necessary for living, who deliver people to each other and help each other." [5:186]

According to Abu Rayhan Beruni, man appeared due to God's creative activity. It is a symbol of God's greatness and wisdom. The sense organs, that is, all the emotional and mental powers that were given to him, were not given in vain. Through them, a person hears, feels, observes the miracles of God, and through this becomes aware of his uniqueness, power, wisdom and kindness. Abu Raykhan Beruni reflects on the relationship between body and soul and the development of the moral culture of young people, and draws attention to the fact that mental abilities are a "gift of God" given to man. He writes: "...Thanks to intellectual values, a person introduces and analyzes one of the changes occurring in the external environment, distinguishes truth from lies, justice from injustice, good from evil, truth from injustice. [6: 48] That is, every young person will achieve his maturity and enlightenment only when he uses his mental abilities and directs them in a positive direction in establishing relations with the objective existence on the basis of secular or religious knowledge. According to the philosophical teaching, young people are the main part of the society and the consumers of cultures, and in the future they are the creators. In this sense, the formation of moral culture of young people depends on their integral connection with society and the level of socialization.

Philosophy, sociology, psychology, religious studies, and other social humanitarian sciences research the role of religious values in the formation of a well-rounded person, and we can get acquainted with the opinions of scientists who defined them theologically.

According to psychologists and theological scholars, a person is described as consisting of body and soul. The great German philosopher Johann Gottlieb Fichte (1762-1814) explained that the person

consists of self and non-self, Hegel said that the person consists of spiritual and natural aspects, and another philosopher Arthur Schopenhauer (1798-1860) said that the person consists of volitional, volitional and imaginative principles, [7: 332 -333] says. These scientists came from the theological point of view when defining a person. Therefore, neither the internal individual qualities of a person nor external social relations were taken into account. According to this definition, man is formed and manifests himself as a person through his divinely endowed abilities. Therefore, human activity and creative ability are tied only to the soul.

While the terms "body and soul" and "body and soul" are used in religious teachings about the person, some literature uses the concept of "Soul" instead of "Soul". "Heart" refers to situations related to the inner world of a person. "Soul" is used in the sense of a person's spirit, i.e. "high spirit (mood)" or low mood. Therefore, the conditions of people's lives and activities are explained through terms with this meaning. For example, Jalaluddin Rumi said: "The soul is like the root of a tree, and although it is in the soil, it is manifested in its branches. If a branch of a tree breaks, new ones will grow because the roots are strong. If the root is rotten, neither branch nor leaf will remain". [8: 153-154] Rumi explains the concept of "soul" through images and draws attention to its integral connection with the human body, especially its activities. After all, one aspect of the soul is considered here.

The concepts and information about "spirit" and "soul" are broader and more complex than the above ideas. In connection with this issue, scientists have been conducting research for thousands of years, trying to find a suitable answer, and trying to express their valuable opinions about it. But due to insufficient data and theoretical conclusions for the study of the soul from the point of view of science, such research in most cases led to turning to religious sources. First of all, to the Holy Qur'an, which is the holy source, and to our Prophet Muhammad, peace be upon him. referred to hadiths.

In verse 85 of the Holy Qur'an, it is written: "O Muhammad, they will ask you about the soul. Say: "The soul is only from the work of my Lord." And you have been given little knowledge" (17:85). [9]

It is known that Sufism teaches that the soul is divine and eternal, and that it aspires to its source, God Almighty, while the mind, consciousness, and thought are transitory and ephemeral and are nourished by the spiritual world.

Research scientist Abdulhai Abdurahmanov tries to explain the concepts of spirit and soul based on sources in his book "Knowledge that leads to happiness". According to him, "The human body consists of three things: body, soul and spirit. The body lives on Earth temporarily, until the time appointed by God, then it dies, and the soul lives forever." [10:281]

Each person (young person) who follows Islamic values and considers himself a Muslim has a certain concept of the soul and believes in its existence in his own ways. However, we must clarify these thoughts about the soul: firstly, the manifestation of Islamic values as an important factor in the formation of a person's spirituality, and its realization through his spirituality, is one aspect of it; secondly, one of the main factors in the formation of a person's spirituality is knowledge, and it is necessary to constantly enrich it; thirdly, the social environment and education in which he lives play a big role in the development of a person; fourthly, religion (Islamic religion) and its values are one of the factors that enrich human spirituality and worldview in addition to being a belief.

Summing up from the above, we can describe the signs and characteristics of the development of youth moral culture as follows:

the first sign of moral culture is to know the norm everywhere and in everything;

the most important characteristic of a moral person is to have a beautiful heart, both outwardly and inwardly. As mentioned above, a person is both a physical and a spiritual being, a physically healthy person is undoubtedly mentally mature, and on the contrary, an ignorant person who sees his life as only pleasure can be mentally weak.

learn to demand from yourself, not from others, no matter what; You can also find the expression "Whatever you want, you want it from yourself". It is used by Jalaluddin Rumi, using verses and hadiths of the Holy Qur'an, in his work "Inchingdagi ichingdadur". If he sees food, he stops eating. Based on this, it can be said that a person sees his own faults and continues his work, but when he sees the fault of others, he demands justice. In this sense, whatever you want, order, love, honesty come from yourself, not from others. In this sense, a perfect person has the ability to control himself, his inner spiritual world.

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