



CHARACTERISTICS OF HUMANITY IN ISLAM

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Abstract

This article is devoted to the study of the principles of tolerance and mercy in Islam. Islam, being a monotheistic religion, in its essence reflects the humanistic principles of the coexistence of peoples and nations. Uzbekistan, reflecting in its history the deep roots of the Islamic phenomenon, in social life, and the character of the people shows the positive sides of the Islamic religion.

Tolerance is one of the characteristics of humanity. In modern society, solidarity and tolerance between nations is the main principle. And this aspect inculcates the qualities of harmony and brotherhood among people and prevents various conflicts, contradictions, quarrels, and disagreements. This ensures peace and tranquility in the country. It awakens a sense of respect and pride for one's country among generations. Many nationalities and peoples live in Uzbekistan, they have their own religious beliefs, different outlooks, a different cultures, and we must emphasize that religious tolerance serves as a fundamental basis for their peaceful and harmonious living. At the same time, we should respect the religious freedom of other nations and peoples and accept them with understanding, because a lot has been written about it in the holy books, in the scientific heritage of our great scientists, about living honestly, being humble, generous, brave and truthful.

Islam is a monotheistic religion, and its descent into humanity was expressed when the Holy Qur'an was sent down from Allah through the Prophet Muhammad. Islam promotes people to peace, kindness, tolerance, kindness, and patriotism. And the believer brings Muslims to the happiness of two worlds. 5 pillars in Islam: 1. Faith. 2. Prayer. 3. Fasting. 4. Giving Zakat. 5. Hajj is obligatory (for those who can). The perfection of the Islamic religion is reflected in the Holy Qur'an, which is the fundamental basis, and in the hadiths. At the same time, keeping the freedom of belief in Islam, special attention is paid to the aspects of mercy, manners, morality, doing good to people, and kindness.

In the history of Islam, it is stated that not only believing Muslims but also all peoples, nations, peoples, and all mankind sought to learn from the tolerance of Prophet Muhammad SAW. It is known from history that a group of Christians



came to Medina from Najran. They give them a place in the Prophet's mosque to pray and show generosity to representatives of other religions to the extent that they can set an example. They also paid attention to kindness among people, were polite to strangers, showered with gifts, and received gifts themselves. Many hadiths also mentioned neighborly manners. "Whoever believes in Allah and the Last Day, let him do good to his neighbor", this hadith was narrated from Abu Hurairah (r.a.), scholars studied this hadith and emphasized that good deeds are equal to all neighbors, whether they are Muslims or non-Muslims. Another narration is related to the above quote. Abdullah Ibn Umar (r.a) told one of his servants to slaughter a sheep. And Sahaba Abdullah Ibn Umar (r.a) remembered the words of Rasulullah SAW, "Gabriel spoke so much about the rights of neighbors that I thought about the neighbor becoming an heir." In this regard, in Surah Yusuf of the Holy Qur'an, there are verses about treating people with cultural etiquette, regardless of their religion and worldview. Yusuf, peace be upon him, faced many hardships and was even unjustly imprisoned, but they did not take revenge against the tortures inflicted on them by their enemies. Maybe they will try to help their enemies instead of revenge.

In the history of the Uzbek people, the values of Islam settled in people's consciousness and culture through folklore and literature. Alisher Navoi, the great thinker, and the sultan of words, in his work "Mahbub ul-Qulub," defines a conscientious, hardworking, generous, benevolent, humble person as a real person and puts forward the idea that these qualities should be further cultivated and spread to the masses. And he describes these ideas in his stories. In most analyzes of Alisher Navoi's work, including the "Sabai Sayyor" epic, mystical views lead to solving the relationship between the divine and the created being. In Sufism, the creator of the universe, the first cause, is God. He not only created the universe but continued to create it, radiating from himself the hierarchical stages of existence. The universe was created by God, and he continues to exist in this universe as his necessary being. In Alisher Navoi, we can see the perspective of the pantheistic teaching, which is unique in the Eastern world, and the philosophy of man is strongly reflected. Human philosophy is reflected in the work of the great writer at the most beautiful moral and spiritual level of human perfection.

Al-Khorazmi, Al-Farghani, Al-Beruni, Al-Bukhari, Ghazali, Hamadani, Gijduvani, and other great people are an example for us with their way of life, devotion to science, and purity of faith. All this shows that religiosity also requires



enlightenment and high spirituality. The more deeply a person knows, the more he understands the essence of the universe and man, and the stronger his understanding of Allah and his faith will be. It is a matter of having a correct and deep understanding of both religious and worldly enlightenment, and not becoming ignorant without acquiring both. A person who acquires both sciences will prosper in both worlds.

Islam is not only an agenda, it is first of all enlightenment and knowledge. If we look at the history of Islam, the period before our prophet Muhammad is called the "Jahiliyyah" period in Arabs. "Jahiliyyah" means the age of ignorance. Instead of this period of ignorance, Islam created enlightenment and culture in a broad sense, developed science, philosophy, literature, and art, and created a unique spirituality and enlightenment. Our great forefathers made a great contribution to the development of Islamic spirituality and enlightenment and developed the science of the word, jurisprudence, and Sufism. One of the bad complications of the recent past is that secular science and religious-philosophical teaching were opposed to each other in the former Shura system. They were interpreted as mutually exclusive events. Religious thinking was criticized as an ugly heresy that hindered the development of secular science. Today we can openly say that such views are fundamentally harmful and historically unfounded. History itself confirms that, as we have shown above, secular and religious science have always been partners and partners in the past centuries.

It should be noted that the promotion of human characteristics is currently becoming widely popular, and reports on this topic are given in shows and news broadcasts. We can even find pictures of generosity, goodness, and humanity in movies, theaters, and cartoons. To give a simple example, we can see the generosity of humanity when Nasriddin Effendi cheated a poor man and took away his cow, which was his only wealth. Therefore, even in folklore, the topic we are currently thinking about is tolerance: "A good word is a food for the soul", "Do good, throw it into the water, if it knows, the fish will know, if it doesn't, it will die", generosity such as "Goodness brings light, evil brings darkness", we should also mention that there are proverbs promoting goodness. That is why, paying objective attention to national values, we deeply understand their basis and understand the unique features of national spiritual aspects.

In the religion of Islam, treating people well, helping them, showing kindness in general, and doing good to people is one of the meritorious actions. Therefore, tolerance, kindness, and generosity, which are among the beautiful qualities,



serve to connect the bonds of love between people, regardless of their religious beliefs, and to ensure lasting and stable inter-ethnic harmony.

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