

Issues of Personal Spirituality in Islamic Teaching

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ABSTRACT

This article discusses the issues of spirituality in Islamic teaching and the role of these sources in human spiritual development.

KEYWORDS: *Islam, spirituality, perfect man, perfect personality, science, enlightenment, etiquette*

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INTRODUCTION

One of the important directions of the reforms is to strengthen and develop the morale of the people, which is recognized as one of the most important tasks of society in Uzbekistan. Thanks to independence, our free people have gained their land, their language, their religion, their national pride and dignity have been restored, and we now enjoy our values and spiritual heritage. From the first days of independence to the present day, this has been reflected in the broad reforms being carried out in our country. In particular, the Resolution of the President of the Republic of Uzbekistan "On measures to establish the Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan" dated March 27, 2017 No PP-2855, "Imam Termizi Resolution of the President of the Republic of Uzbekistan "On measures to radically improve the activities of the religious and enlightenment sphere" Resolution No. PP-2774 of February 14, 2017 "On measures to establish an international research center" By the Decree No. PF-5416 of April 16, 2018, the School of Hadith Science in the form of a higher religious-enlightenment educational institution was established.

LITERATURE ANALYSIS AND METHODOLOGY

The Qur'an, the hadiths, and the teachings of the Shari'ah cover all aspects of moral education, which is the basis of human spiritual and enlightenment. Hadiths are a perfect collection of ideas on spiritual and moral education. When we study the Qur'an, the hadiths, and the Shari'ah, we see that they do not exclude any important issues related to moral perfection, honesty and purity, faith and conscience. For example, Sheikh Muhammad Sadiq Muhammad Yusuf's book "Social Etiquette" says: "In Islamic teaching, everything has its own etiquette." Islamic teachings focus on spirituality in all aspects of human activity. The Qur'an, Tafsir, Hadith, and our books of fiqh cover a wide range of issues related to human spirituality and morality. Etiquette is also the basis of Islamic teaching[1].

Etiquette (Arabic - plural of etiquette) is a socially accepted norm of behavior. It expresses the external aspects of a person's spiritual life and is reflected in relationships, family, and work community. Etiquette is based on ethical principles, norms, level of education and aesthetic ideals. Etiquette is a set of rules about how a person should behave in a team,

how he or she deals with people, how he or she lives, how he or she spends his or her free time, and what his or her inner and outer world should be like. (courtesy). A person's religious beliefs play an important role in his or her development as a person. Etiquette is formed, first of all, in the family environment, as well as in the process of education, socially useful work, practical experience. Etiquette is a process that leads to spiritual maturity, which is formed in childhood. As you grow older, your self-esteem increases. It is a measure of a person's activity, spiritual maturity, spirituality. Etiquette also means politeness. It is the product of education, the backbone of the mind, the beginning of all virtues[2].

The teachings of Islam are not only the 'aqeedah, but also the awala, the enlightenment, the knowledge. Enlightenment (Arabic - knowledge, knowledge, information, acquaintance, acquaintance) - a concept that represents a set of knowledge, information, education and training system about nature, society and human nature. In the narrow sense, enlightenment applies to a well-educated, well-informed person. In a broad sense, enlightenment and education aimed at improving people's knowledge and culture are also considered enlightenment. The word is also used in the sense of science. The concept of enlightenment encompasses all types and areas of dissemination and promotion of knowledge and culture. If we look at the history of Islamic teaching, the period before the Prophet Muhammad (peace be upon him) is called the period of ignorance in the Arabs. "Ignorance" means ignorance, a period of ignorance. Islamic teachings, instead of the period of ignorance and ignorance, created enlightenment, culture in a broad sense, developed science, philosophy, literature and art, and developed a unique spirituality and knowledge. created rifat[3].

DISCUSSION

The scholars of the East made a great contribution to the development of the spirituality and enlightenment of the Islamic teachings and developed the teachings of kalam, jurisprudence and mysticism. Five centuries ago, Mirza Babur taught that the main sciences of Islam: the science of hadith, the science of kalam and the science of jurisprudence - Imam Bukhari, Sheikh Abu Mansur Moturidi, Burhaniddin Marginani - were the children of ancient Turkestan. He said, "Since the time of the Prophet, that amount of aimai Islam (Islamic scholars) has come from Muvorounnahr, I do not belong to any province, let it have appeared for a long time"[4 p 32].

It is repeatedly stated in Islamic teachings that acquiring knowledge, being enlightened, is a great reward. It is important to note that the search for

knowledge from the cradle to the grave is of great educational value. The hadiths such as "The best thing about charity is that a believer learns knowledge and then teaches it to other believers" and "Knowledge is better than prayer" do not need to be analyzed. According to scientific research, the word "Ilm" in the Qur'an occurs 782 times on the basis of the verb "Alima" - to know. No matter how much knowledge a person has, if he understands the nature of the universe and man, his spirituality will be high and his faith will be strong[5].

Spirituality nurtures a harmoniously developed person, as well as encourages students to be true patriots, to make unconditional love for the motherland, to take an active part in the most noble work of creating a great future for Uzbekistan. Because "Spirituality" (Arabic "set of meanings") is a set of philosophical, legal, scientific, artistic, moral, religious ideas and concepts of people. Spirituality is close to the concepts of ideology and thinking, and they demand each other. " In particular, the First President Islam Abduganievich Karimov gives the following fundamental definition of the concept of spirituality: It is a powerful enrichment that awakens[6].

Spirituality is a concept that reflects the philosophical, legal, religious and moral ideas of man. Based on this, it is a wealth that brings people closer together and helps them achieve harmony, opening up new facets of collaboration. Our spiritual history, which is the basis of our values, encourages young people to respect and further develop cultural riches, to build a country with strong economic development in the future, to acquire modern knowledge and high experience. Patriotism, nationalism, national pride, respect for the mother tongue, protection of nature, support of the spirituality of the motherland, the independence of our state in all conditions, respect for our oriental traditions, laws, national values. related to spirituality.

The hadiths regulate people's behavior, morals, actions, and conduct and encourage them to play a positive role. The hadiths state that a person is a criterion for his spiritual maturity, his scope of thinking, his breadth of worldview, his level of scientific knowledge, and his knowledge is an important factor in his development as a person who benefits others and society. "It is obligatory to seek knowledge. The Taliban apologize to science for everything, even the fish in the sea. " It is emphasized that ignorance paves the way for ignorance, and ignorance and depravity prevail in an ignorant society. In the hadith on the "Virtue of Learning and Teaching" (Chapter 21), the study of science is

likened to a rainstorm, and there are three types of scholars: "Some land is pure and fertile. It absorbs the rain and grows all kinds of plants and greenery, and some of the land is dry and hard and collects water without absorbing it. may be used by the servants of the Almighty. People drink water and water their animals and crops. Some areas are flat and do not retain water and do not grow greenery. This can be summed up as follows: A person learns the knowledge of Allah (Islam) in depth, understands it deeply and is interested in it, and he learns the guidance sent by Allah and teaches it to others. The other person studies science and teaches people. But it doesn't work. A third person is arrogant and does not learn and does not teach others"[6 p 78].

As one of the highest virtues in Islamic teaching, special attention is paid to caring for parents, respecting them, respecting their parental rights, and covering the issues of the child's rights before them. Regarding honoring one's parents, the Qur'an states in Surat al-Isra 23: "Your Lord has commanded that you worship none but Him, and that you be good to your parents. If one or both of them grow old in your presence, do not say to them, "Ugh," and do not rebuke them. Say (always) a kind word to them!" . This verse commands us to do good to our parents directly, after being commanded to worship only one God, Allah Himself. Obedience to Allah, another important thing that comes after prayer is to do good to parents. This is also the command of Allah. This verse emphasizes doing good to one's parents after God has commanded them to worship Him. When we say "a kind word to them", we do not call the parents by their first names, but treat them with words like "father", "mother", do not say things that offend them, do not pretend to be a slave or a child in front of them. you need to understand how to behave. The fact that these two rulings are stated in one sentence in one verse shows how great the right of parents is in Islam[7].

Islamic sources refer to the duty of a child to his parents, and the following information states that parents should also take care of their children. It is narrated on the authority of Anas ibn Malik that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: Respect your children and make their manners beautiful. A child is a gift to his parents and a pure heart. If taught to do good, it will grow up to be good and polite. And for some as a baby gets older, he or she will outgrow this.

In the hadiths, weeping over the grief of one's parents is recognized as one of the greatest sins, namely, ascribing partners to Allah, killing, fleeing the battlefield, and slandering one's wife as a prostitute.

such as usury, rent-seeking, eating the property of orphans, denying the power and will of Allah, making fun of people and discriminating against them. The hadiths also condemn hurting, hurting, and disobeying one's parents: "Abdullah ibn 'Amr (may Allah be pleased with him) said: A man came to the Messenger of Allah, may Allah bless him and grant him peace, to pledge allegiance. But her parents did not want her to leave, and they cried because they were sad. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Go to your parents now. Make them happy that you are no longer emigrating, just as you upset them when you emigrated.'"(Hadith 13). Hadith 15 emphasizes that the greatest sin in Islam is to associate partners with Allah and to be white to one's parents. It is emphasized that parents, in turn, should bring up their children, teach them manners, and do good deeds: but it is the duty of the fathers to teach them manners"(Hadith 92) [8].

The hadiths also promote the idea that people should be friends with each other, live in peace, and be kind and compassionate to each other. This idea is reflected in the essence of the hadiths, which are aimed at revealing the content of the relations and relationships between sisters, brothers, relatives and neighbors. A person with spiritual and moral qualities does good to parents, sisters, brothers and neighbors, and this goodness leads to harmony between them, so that in the end society develops, peace is stable, The population lives a prosperous life. Another of the ideas put forward in Islamic teaching and its most important component is the observance of purity and cleanliness.

CONCLUSION

In short, the Qur'an, which is the embodiment of Islam and its basic teachings, serves as an important source in the formation of mental, moral and physical qualities in man, in short, in the upbringing of the perfect man. If we follow the etiquette of our religion in everything, we will have good for this world and, above all, for the Hereafter. The issue of etiquette is very important in Islam. In Islam, the meaning of good manners is reflected in everything that is related to a person, that is, a Muslim is treated with good manners in everything that is related to him.

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