

HUMANISTIC THINKING AND TOLERANCE IN ISLAMIC ETHICS

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ABSTRACT

Islamic ethics in particular, in the hadiths of Al-Bukhari, philosophical considerations were made about the manifestation of humanistic thinking, the love of a person, the value of a person, the ideas of humanism, urging loved ones to do good and generosity, the reward of good, tolerance, and reward. In particular, it has been noted that man's kindness and generosity towards his family, relatives and woman, and human attitude are the main code of Islamic ethics.

KEYWORDS: God, Allah, independence, Islamic ethics, style of thought, humanism, zakat, charity, generosity, family, woman, good, reward, sin, hadith, human, humanity.

INTRODUCTION

The family is the foundation of society. A strong family is the base point of civil society, a stable and peaceful structure. In this so-called family sanctuary, not only does a person come to the world, but he is brought up spiritually and morally. The development and prosperity of society is a link to the family's well-being.

After all, the basis of society - the strengthening of the family in material and social terms is extremely important. And the restoration of a strong family is carried out by Islamic ethics, beautiful muslim morality of our holy religion Islam.

Any reforms carried out in our country are aimed at the formation of a strong family institution, as well as moral support and protection of family relations.

Family has long been a source of upbringing, in which a person's feelings, common sense, the whole spiritual being are perfected.

The philosophical, humanistic and historical way of thinking, whose goals and objectives are being updated, is changing the principles and research of themselves, and the ability to analyze the actual problems emerging by means of reflection. And this is an important factor in revealing Islamic philosophy, ethics, the philosophical essence of hadiths, increasing the possibility of creating a new one. It should be noted that philosophy, which is the main weapon for the realization of critical reflection in the conditions of independence, is manifested in the transformation of its form, especially in the renewal of historical and humanistic thinking.

MATERIALS AND METHODS

He struggles to save the generation, to keep the soul, to protect society from various moral depravities and forgeries, to lead a peaceful and prosperous life into existence. Islamic education is built on the foundation of the bond of true love and affection between spouses and children.

Deeply examining our history, our philosophical heritage from the point of view of the principle of succession and tolerance, it is the sacred duty of every human being to fully convey the truth of history to the next generation. It is worthwhile to consider the principle of tolerance in this place from the point of view of the post-modern style of thinking.

What is tolerance? This concept combines in itself the properties of patience, tolerance and endurance. According to the principle of Tolerant, everyone has the freedom of thinking and remains in his own way of thinking, thinking. But at the same time it is distinguished by respect for the worldview and way of thinking of others.

In personality society, there are political, economic, religious, ethnic, gender manifestations of tolerance, which are important in the concept of sustainable development. The significance of the phenomenon of tolerance is that in 1995, UNESCO adopted the declaration of the principles of tolerance.

Humanity always doubles the world its own world becomes an alien world. And this is a state of confusion in its place.[1.65] the principle of tolerance is important in folk diplomacy, in the Prevention of religious, ethnic, geopolitical and ideological threats. In this regard, the concept of scientific tolerance has its place not only in the framework of socio-humanities, but also in the development of Natural Sciences. In particular, from the point of view of tolerance, he confesses to respect one's own worldview to another.

It is also possible to become a state of unity and dogmatism if we are guided by the principle of tolerance in the study of our philosophical and historical heritage. If we take into account the connection of the spiritual life of the peoples of Central Asia for many centuries with the religion of Islam and Islamic values, then these teachings you will not be full of our spirituality. The most important thing is that in the doctrine of Sufis and Mutakallim, not only religious, but also secular ideas of universal morality, rights and philosophy are described.

It is worthwhile to give importance to in-depth study of the history of manifestations of religious and philosophical directions, which had a great influence on the development of social thought in the Muslim East. After all, Hadith studies have had a great impact on the spiritual life of people in the countries of the near and Middle East, especially in Central Asia, and it was a widespread flow that at that time was not an exaggeration to say that there was not a single creator who was excluded from the influence of Islamic ideas. The service of our compatriot Al Bukhari Hadiths to the development of society, the rise of humanistic worldview and thinking is incomparable. In particular, the hadiths, watered with ideas such as giving alms, wiping the head of an orphan, showing affection to relatives, agreeing with parents, tolerance in a couple's relationship, are indicative of the rise of a humanistic way of thinking based on tolerance in the Islamic world.

If the family is strong, calm, honest and clean, then the society will also be calm, solid, comfortable.

In Islam, the most important concepts of noble morality are described and humanity is encouraged to follow them. These are donations, forgiveness, patience, honesty, sweetness, respect for parents, grown-ups from him, sympathy, loyalty, etc. At the same time, the essence of immorality is also seen and encouraged to be kept from them. These are envy, pride, debauchery, gossip, slander, bribery.

LITERATURE REVIEW

In the family, mutual understanding of one another, a semiotic attitude, a reflection of moral norms, a psychologically correct approach to the child, the formation of good qualities in his morals bring out beautiful behavior, and beautiful behavior is appreciated by all mankind.. In the work of the Preacher of the scientist Huseyn Koshifiy, "Futuvatnamayi sultaniy", "Ethic mukhsiniy", "not doing anything hidden from the Futuvvat people, is to live in sympathy with all people. Because it is possible to win the love of people with the help of noble morality " he says.[2.16-17]

It is ordained by Allah that Muslims call each other to goodness and noble morality, and repel evil deeds. On the basis of Islamic morality lies honesty and piety.

Especially, if there is enmity, disorder in families, the difference between honest and dirty is not left, then the same society is broken, the penny is lost, the end is deeply degraded. That is why every society in ancient times paid great attention to the issue of family and considered all the measures and measures that were possible to ensure that families are strong and happy. Already pure human nature dictates that it will be the same. [3. 4]

The religion of Islam, which raised women high and raised their value, also pays serious attention to the issue of family.

In the emergence of moral views of marriage and family relations, Islamic teaching is considered the leader. Islamic values give young people an insight into the problems they face in family life and show them ways to overcome them without complications for the family. [4. 86] The morality of Islam dictates that humanism is a constant habit of every Muslim, that people at every step should do good, that the interests of society should always be above their own interests.

Imam Ghazzali said: "the child is a deposit under the parents. His pure soul is an elegant Knight. If good is taught to him, he will grow up in virtue, he will be happy in the world and in the hereafter. If evil is taught or neglected, it will be unhappy and perish. While preserving it, it is by giving him decency, keeping away from unnecessary things and nurturing him with beautiful morals." [5. 512] Our Prophet said in one hadith: "A Muslim who is morally good is the most perfect Muslim in terms of faith."

The basis of the continuity of the family is the principles of connecting and strengthening the bonds of relationship.

Islam not only solves the problem of the whole of human life and way of life, but also takes seriously the measures and instructions for their spiritual and physical needs related to their personal lives. Whoever is physically and morally pure, god-fearing, then no one will enter the path of immorality.

In Islam, the stability of the family is dominated by everything, so the construction of a strong family is given great importance by all Muslims.

Hidoya noted that the purpose of marriage is to lay the groundwork for the moral and spiritual purification of those who are married, first of all, not only to formally emphasize the household and material rights of the couple in relation to each other. "...The purpose of marriage is to walk in chastity and purity". [6. 725]

Marriage in the Hanafi's sect rose to the level of prayer.

Calling for good in the hadiths in the Muslim world, especially in Islamic ethics, ideas about the reward of Sadaqa served as an important factor in the spiritual and social life.

Chapter 98 of the work "Al-Jami'as-sahih" is about the importance of giving zakat. Allah Almighty says in this regard: "Pray and give zakat!" they say. Ibn Abbas raziyallahu anhu narrates: "Abu Sufyan raziyallahu anhu told me Hadith and remembered the words of Nabi Sallahu alayhi Wa Sallam. Then he said: "The Messenger of Allah has commanded us to pray, to give Zakat, not to break the ties of kinship and to be pure." [7. 381]. 100- chapter. The sin of (man) who does not give zakat. Allah Almighty says in this regard: "those who collect gold and silver and do not spend their treasure in the name of Allah and do not spend it in the name of Allah will be warned of the severe punishment on the day of resurrection!" [7. 383.]

In later times, the kindness between the brothers and relatives rises, when people become self-alienated. This is how the 142-th chapter of the book of Hadis says about giving zakat to relatives. Nabi salallahu alayhi Wa sallam said: "the one who gave zakat to the relatives will receive two rewards - one for what he did to the relatives as a result, and the other for what he gave zakat." [7. 401]

105-chapter. The honest road is about charity, made of wealth, found in diamonds. Allah Almighty says in this regard: "... (Allah) when he makes the Sadaqah (alms) great, (by blessing and multiplying the given Sadaqah (alms), when he brings it back to the owner), Allah abhors the wicked infidel, but if Allah rewards His servants who believe, he gives good deeds, prayers and zakat, alarga there is no danger, alar does not grieve." So give half a palm, and if there is not even one, say one good word and hang yourself from the fire of hell!" [2, 386.]

In the book 101 Hadis, both family relations are described. 18-Hadith. "The best of the servants in the sight of Allah is the one who benefits his people and his women a lot.

34-Hadith. "In people, a wife is more right than a man is her husband. A man is more right than a man - this is his mother."

Anas (r.a.) narrated from: Rasulullah they said: "The people are servants of Allah, the one who is closest to Allah is the one who is kind to his family". (Beikhaki). [8. 62]

In another source, the following is given. Allah Almighty recommends women to be well treated because they are your mothers, your daughters, your aunts. (210-Hadith). Again in another hadith, stutter and redness are condemned. "The worst man is a man who does not provide a woman" (504-Hadith). [9, 174.]

When someone takes God as a friend, he puts on him the needs of the people. (69-Hadith) [9. 26].

So, in the hadiths, greed, envy and happiness, contrary to tolerance and humanity, has been strongly criticized. Even if we observe the passing of wealth and the state in Real life, we have witnessed that it does not bring happiness to anyone. After all, not material, spiritual y wealth is inevitable to bring happiness.

Allah is generous, he keeps the generous as friends (192 Hadis). [9. 70.]

When giving alms and charity, first from yourself, if something increases, give ahlu to your woman. If something else increases, give it to your relatives. if there is an increase in them, give it to others. (6-Hadith) [4. 6].

Allah Almighty keeps those who help people as friends. (201-Hadith).[4. 73].

Hence, we also meet in the Society of the personality that the rejection of charity says that evil, good does not remain without rewards. Who will become rich again, if he will make his wealth out of the red-blooded charity. Whoever does not give his wealth to the ardent charity of those, becomes subject to various diseases, troubles and accidents.

RESULTS

1. In Islamic teaching, the issues of family and marriage ethics, the moral criteria for the formation of family relations – equality, husband and wife consent, kindness and faith, hatred of haram, purity are reflected in such noble proverbs.

2. From the philosophical analysis of the historical development of family relations ethics in Islam, it is known that at the stages of the development of social life, marriage as the restoration of a strong family, the prevention of adultery, fornication and treason, carried out a means of moral protection.

3. The religious, moral and legal foundations of family monasteries were developed in the Qur'an, Hadiths and Sharia, and the ideas calling for tolerance and solidarity in them served to strengthen kinship and family ties.

4. In the law system of Muslims, the rights of people regulating their material and spiritual, social and personal lives, especially the rights of marriage and family, are given a wide place. The main moral criteria of the content and essence of the legal rules of marriage and family relations are the Qur'an Karim, Hadith, which is expressed in the work "Hidoya" and Muslim people have practiced to him for century.

CONCLUSION

As an element of humanistic thinking, the principle of tolerance manifests itself in social, spiritual, spiritual, moral, scientific, political and religious spheres, and this concept becomes popular.

Proceeding from the above, it is possible to draw the following conclusions.

First, it means that in the humanistic thinking of the 21st century, the trends of humanization and tolerance are growing. This is evidenced by the Islamic philosophy, ethics and the fact that the hadiths have a significant impact on the education of young people.

Secondly, the principle of tolerance is becoming an important element of humanistic thinking, manifested in hadiths, which are the basis of Islamic ethics. The ideas of goodness expressed in the hadiths have an anthropocentric meaning and are watered with ideas of humanism.

Thirdly, the study of humanistic thinking in hadiths reveals the humanitarian possibilities of the Islamic religion. The principle of tolerance in hadiths, willpower plays an important role.

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