

Idea of Humanity and Its Reflection in Islamic Sources

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Abstract

This article analyzes the concept of humanitarianism, the views of scholars of various fields regarding its essence, the glorification of human life and value in Islamic sources, and the practical work of widely promoting the idea of humanitarianism in Uzbekistan.

Keywords: human dignity, human life, humanity, privacy, Koran, hadith, peace, well-being.

Introduction

When we say humanitarianism, we mean honoring and respecting a person, improving his social and moral qualities, caring for and supporting his material and spiritual well-being. Humanity and humanism have been of interest to humanity since ancient times.

Socrates' wise words "Know thyself" gain new importance in every historical period. The essence of the whole world and society is embodied in a person. In Naqshbandiyyah teaching, like all Sufism teachings, man is specially studied. Central Asian thinkers Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Mirza Ulugbek, Alisher Navoi and others say that in their works, human emotions and human dignity are full of humanitarian ideas. In particular, Farabi says that "happiness arises in a community of people on the basis of a peaceful life, cooperation between people, ideals about a perfect person, and many positive qualities and characteristics of a person". depends on work, occupation, knowledge. "If a person works mentally, just as he works towards his highest perfection, he will undoubtedly achieve the ultimate level of happiness that he thinks about."

The relevance of humanitarian ideas for people can be seen in the views of the great scholar Alisher Navoi. In his opinion, all the world of sophistication in the world is aimed at serving people, and all the subtle aspects and aspects of this sophistication are in the beauty of God. Alisher Navoi says that the value of a person is determined not by his property, jewelry, position, social origin, but by his spiritual appearance, moral qualities, and how much benefit he brings to the world. His following words about this are commendable: "If people cannot convey benefit with

words, then the thoughts in the hearts of the people should be good. He should be happy when people are happy. If you are a real person, don't call him a person if he doesn't feel sorry for the people."

Uzbekistan is a democratic country. It is a state based on humane principles, which ensures the rights and freedoms of citizens regardless of their nationality, religion, social status, and political beliefs. Various legal democratic principles are being established in Uzbekistan. The Constitution sets the main goal of building a free civil society in Uzbekistan, that is, a society directly governed by the people and a democratic legal state. In it, it is clearly embodied that "human" is the greatest among all worldly blessings.

The main idea of the Constitution is to glorify man, protect him and make him perfect in every way. The Constitution was developed on the basis of international legal standards on human rights and supplemented it further. This can be evidenced by Article 13 of the Constitution. That is: "Democracy in the Republic of Uzbekistan is based on universal principles, according to which a person, his life, freedom, honor, dignity and other inviolable rights are the highest value."

Historical development shows that, although destructive wars have caused the shedding of human blood over the years, heroic efforts have also been observed in order to free the human being and his dignity from various oppressions. Therefore, it is an important example of humanity to understand that no matter where human blood is spilled in the world, it is a tragedy of humanity, and that everyone feels the pain of one heart with all their heart. Therefore, it is the human duty of each of us to make a worthy contribution to development, realizing that every reform is for the sake of the individual and his well-being.

Information about humanitarianism has been preserved in oral and written sources, works on mythology, socio-philosophical heritage of thinkers and fiction.

The application of humanitarian ideas in interpersonal relations goes back to the long periods of our history. A vivid example of this is the glorification of human qualities in historical sources, thoughts about heroism, patriotism, courage, and love for one's motherland in Turkish writings. However, history testifies that human values have not always been paid attention to. In some periods, the human personality, his reputation was lowered, negative vices, immorality, anti-human behavior increased, violence, arbitrariness, and injustice prevailed in the society. It can be seen from these that humanity and love for people did not develop evenly, from the bottom up. He was changing like good and bad, right and wrong, faced opposition and made his way with difficulties.

If we look at the history, humanitarianism did not develop directly and evenly, but it made its way in a fierce struggle against anti-humanist actions, anti-humanist forces and negative vices and immorality in society. But it would be a mistake to say that in this struggle humanity has always won over the evil forces, evil and mischievous vices. There were times in history when ugliness, violence, arbitrariness and oppression were the priority in society, and humanity, religion, and compassion were pushed to the back."

Paying attention to a person, elevating him to the highest level, glorifying him as the highest value is characteristic of the Timurid period, in which respect for the human race, humanity, calling him the most excellent among other creatures, various aspects of humanitarianism, in particular, sweetness, eloquence, knowledge, intelligence, depictions of generosity, patience, humility,

tolerance, righteousness, honesty, self-control, kindness, charity, goodness and other values came to the fore.

In our view, the next stage of the development of humanism corresponds to the movement of enlightenment and modernism. Humanism in this period is closely related to the struggle of Turkestan peoples for independence, free and prosperous life, acquisition of worldly knowledge, modern science and technology, organization of new method schools for young people, raising their consciousness and knowledge, humanization of society. "At the end of the 19th century and the beginning of the 20th century," says Academician I.Mo'minov, "progressive representatives of Uzbek culture - Ahmad Donish, Furqat, Muqimi and others like them fought against medievalism and ignorance and continued the best traditions of Navoi, his enlightenment. , they sang patriotic calls."

As we mentioned above, sometimes in the society, ugliness, violence, arbitrariness and oppression are given priority, and humanity, religion and compassion are pushed to the back. Even today, in different parts of the world, the subversives, terrible crimes, murders committed by various terrorist movements and evil forces, which are even disguised as Islam, are taking the lives of civilians, young and old, and the unrest in which cities and villages are being destroyed. urges us to live alert and vigilant, to protect our home, our motherland, to value these lucky days.

Thanks to the Creator, peace reigns in Uzbekistan today. Our multi-ethnic tolerant people live peacefully. For us, the value of peace and tranquility is special. It was not for nothing that our sages said that a peaceful country is peaceful. Where there is peace, there will be growth and progress. The country will prosper. The life of citizens will be prosperous. Therefore, we should all understand that peace cannot be achieved by itself. It is necessary to tell our people, especially the young generation, about the great qualities of our people, such as patience, firm belief in the country's future, harmonious living, preservation of peace, tolerance, mutual kindness, how these achievements were achieved. . So that they fully understand that awareness, sensitivity, vigilance are more important than ever to preserve peace in today's complex environment.

Peace is the greatest blessing that God has given to all mankind. It is not without reason that Islam made the concept of peace its main idea and important slogan. This religion calls people to act with faith, honesty, justice, solidarity and unity in order to preserve peace and stability, and to put an end to strife and mutual enmity.

Allah Almighty explains in the Qur'an: "O you who believe! All of you should enter into the cause of peace" (Baqara, 208).

Our Prophet Muhammad (peace and blessings of Allah be upon him) said this about peace and tranquility: "Peace and tranquility are two great blessings that many people do not enjoy" (narrated by Imam Bukhari).

Unfortunately, not everyone enjoys peace, which is a great gift of God. Terrorists are shedding unjust blood in different parts of the world. The implementation of such terrible events by destructive groups with evil intentions deeply shakes the hearts of the people of Uzbekistan as well as the peace-loving peoples of the whole world.

We always emphasize the need to be vigilant and watchful against movements and forces that try to achieve their malicious goals by masking the religion of Islam. Let us not forget that our holy religion of Islam embodies peace and kindness. It is becoming one of our urgent tasks to keep it

pure, to protect it from various malicious attacks and attacks, to slander and slander, to explain its true nature to the young generation, and to widely promote the noble ideas of Islamic culture.

In the 2nd verse of Surah Moida of the Holy Qur'an, it is said: "...Cooperate in (the path of) goodness and piety, and do not cooperate in (the path of) sin and hostility...". From this verse, it becomes clear that cooperation in the path of good intentions is the main factor for the stability of peace on earth.

Attempts to incite sedition, slander and incitement among the people are among the events that seek peace and tranquility. The fact that such actions are completely contrary to the essence of Islam is further clarified in the instruction of the Holy Qur'an, Surah Al-Baqara, verse 191: "...Sedition is worse than murder...".

Living alert and alert, maintaining peace is a necessary condition for avoiding various disappointments and dangers. After all, carelessness and indifference create the ground for various unpleasantness.

In our religion, which declares that peace is a great blessing, we refrained from causing harm not only by deeds, but also by words. Our Prophet (peace and blessings of Allah be upon him) said: "A true Muslim is one whose tongue and hands are safe from other Muslims."

In fact, it is necessary for a Muslim to do good for the society, to refrain from evil, and to refrain from causing suffering to others. It's not for nothing, of course. After all, the word, that is, the hurt caused by the tongue, is mentioned before the harm caused by the hand. Because with hands, only this world of others - health, family, and property is damaged, and with the tongue, it is possible to destroy both worlds by promoting various destructive ideas and misleading them from the right path.

Today's time requires us to look at reality with open eyes, with a deep and deep observation, to be vigilant, to correctly assess the growing spiritual threats and dangers in the world and around us, and to draw appropriate lessons from them. Therefore, it is extremely urgent to prevent one-sided and false ideas about the complex and dangerous world and various events, social and political changes happening in our country, especially in our country, in the minds of our compatriots, especially the young generation.

Therefore, it is our human duty to protect our people from various ideological threats, especially to create ideological immunity in young people, to further strengthen it, to prevent the penetration and spread of concepts and ideas foreign to our values and national-religious traditions, mentality through various means. Let's not forget that organizing spiritual and educational work based on the requirements of the times, protecting our youth from various ideological attacks, forming a conscious attitude of our compatriots to life, increasing the sense of involvement in the events happening around us, consistent resistance against the forces that may threaten our country's independence, peaceful and peaceful life. the task of fighting never loses its relevance.

First of all, we should attach special importance to youth education. Because most of the time, young people who have little life experience and knowledge, who are unaware of world events or have incorrect and unreliable information, who have not yet formed their personal point of view and vision, are affected by informational and ideological struggles. That is why we should consider it a priority to inculcate in every boy and girl a sense of responsibility towards the Motherland and family, to educate them in the spirit of humanity and loyalty to the Motherland.

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