

Issues on Oriental Moral Identities in Islamic Religion

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ABSTRACT--*The article reflects issues on broad coverage and scientific research on the religion of Islam as its being a reflection of the true humane essence, moral values of tolerance, kindness, goodness and beauty.*

Keywords: *Islam, Qur'an, Hadith, Values, Humanity, Beauty, Spirituality, Oriental Ethics, Respect for Parents, Person, Society, Worldview.*

I. INTRODUCTION

Ignorance of spirituality is the cause of all social problems. Personal freedom - great values will lose their value if they have not spirituality.

Today, preserving centuries-old national and religious values in Uzbekistan, with a scientifically-grounded study and promotion of the true essence of Islam and the religion that brings humanity to the good and to study the heritage of our ancestors, who made a contribution to world culture, on its basis to educate young people as perfect human beings is one of the most important conditions for ensuring a stable social and moral atmosphere in society.

The moral spiritual values of the Uzbek people and their own features are based on the Quran and hadith. This is because religion is an integral part of every culture.

One of the most important component parts of values of Uzbeks is to treat older people with respect and formality. In many cases, heads of families are grandparents. All children in the family listen to their decisions and advice. During holidays it was became customary to visit for their parents and older relatives, ask about their health and take care of them. Children follow to the tradition of caring for their parents and elderly and lonely relatives.

It is a noble deed to help widows and orphans in Uzbek families. It is also narrated in the hadiths about neighborliness: "Aisha said; "I asked the Prophet of Allah," O Prophet! I have two neighbors, to which of them should I give the gift? 'He said,' You will give it to whichever one is closest to you.

The custom of doing good to one's neighbor and at the same time sharing food has become a custom, especially now.

Especially the mysticism has left an indelible mark on the lives of Eastern Muslim peoples. Mysticism is deeply embedded in the social and spiritual life of the Muslim East, and has had a positive impact on the development of science, culture, literature and art. Without the study of mysticism, it is impossible to imagine the cultural life of medieval Muslim East.

The essence of Islamic aesthetics is consists of the sense of beauty in the development of aesthetic thinking of the

Eastern Renaissance, the aesthetic attitude to the world through human moral and ethical qualities.

The spiritual, psychological beauty of the human mind is the basis of Islamic aesthetics and is primarily glorified by human morality.

In Islamic culture, the main beauty in man was spiritual beauty. According to Oriental philosophers the beauty of a girl is in her heart.

Material beauty is not denied in Sufis, but the material world is seen as inexpensive.

They say that Allah looks at your hearts and motives, not your images and your actions. The spiritual beauty in humans is valued.

If there is a meaning and no outward decorations are found, it is not dangerous. Here the important thing is the spirits' (beauty) heading. If they ask what is the most beautiful thing? The spirit in the body and the ugly thing is the soul without spirit

The beauty of the soul is important in the religion of Islam to be based on the spirituality of human beauty.

Respecting elderly mothers is one of the peculiarities of Muslim spirituality. It is clear that motherhood is respected in Islam.

Alisher Navoi's work "Nasoyimul muhabbat" was written as: A man says that he intends to make a pilgrimage to Hajj. Then is Sheikh asks: do you have mother? He said yes. Sheikh: hurry to pilgrimage your mother. I have done 50 Hajj, bareheaded, barefoot and without a companion. I will give you all of them and give all joy you have given to your mother! He said

ANALAYTICAL RESULTS & DISCUSSIONS

A man asked, "O Prophet of Allah, to whom can I do good?" "They said to the mother. I repeated the same question three times, but the Prophet of Allah said, "To the mother." The fourth time I asked, he answered "To your father and to your nearest relatives

The essence of the Qur'an and hadiths unique oriental character is that mothers and women are highly respected.

Also, as given in the works of great philosophers such as Alisher Navoi in Islamic culture the beauty of girls is valued not by their outward, but by their inward.

Also, in Islamic culture, the main beauty in terms of depicting a person was spiritual beauty. The hadiths say, "Allah looks at your hearts and your motives, not your images and your actions.

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As the light of Allah is reflected on a man's face, it is a sin to sit reverse to him is sin. That is why, according to our Orientalist ethos, it is not good going out turning their backs on older people, instead of it they can stagger - writes Tilab Mahmudov. These are the special features of oriental ethics. In Eastern philosophy, for women and girls the notions such as 'Andisha' and 'Hayo' are important and they do not use rudeness.

CONCLUSION

The conclusion is that, according to Oriental morals, it is not suitable for us to be indifferent. It was not unusual for saying bad word directly, but in wrapped way was figurative. However, our discreet girls and wise women will immediately understand the meaning of this motion. Therefore, communication is not used in rudeness and indifference. Perception of beauty in the development of aesthetic thinking of the Eastern Renaissance, the way in which it is manifested by the moral and ethical character of a person is the core essence of the religion of Islam.

Only a young generation with a deep sense of love and devotion to the Motherland can protect the Holy Land from foreign and alien influences and will able to develop it. Therefore, it is expedient to educate young people about the true humanistic ideas of Islam, the high spiritual and moral values, the correct understanding of the essence of their meaning, and the legacy of our ancestors.

The values of ethics and morals of our people have developed and evolved over thousands of years. Especially the spiritual values of Islam, the moral values and opinions of great philosophers have been the foundation for our national spirituality. These are the values of faith, humility, honesty, purity, non-betrayal to others property, kindness to parents, respect for human beings, respect for teachers, hospitality, generosity.

While values have a positive impact on human activities, the true values of Islam in the designation of humanity, justice, and goodness are clearly seen as moral criteria.

It should be noted that the divine values described in the holy book of Islam have had a great influence on the culture of our people. The contribution of the great Hadith scholars such as Imam Bukhari and at-Termiziy to the Islamic culture is indisputable as an after Qur'an. Particularly in the principle of mysticism there is a code of ethics of a perfect person, and in the mystical views of such great philosophers as Alisher Navoi, the views of the perfect man are interpreted as a criterion for religious values. Today, correctly explaining to young people the essence of spiritual values of Islam as true humanism, enlightenment, universalism, and tolerance is one of the most important issues not only for the nation, but for the whole world.

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