



Positive Values In Islam, Especially Early Islam

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ABSTRACT

This article delves into the profound influence of Islamic values on the cultivation of human spirituality. Central to the discussion is an exploration of how these values, rooted in the teachings of Islam, contribute to shaping the inner lives and moral compasses of individuals within the Islamic tradition. Through a comprehensive analysis, the article examines the multifaceted role of Islamic values in nurturing spiritual growth and fostering a deep sense of connection with the divine. It underscores the importance of principles such as compassion, justice, humility, and piety in guiding believers towards a heightened awareness of their spiritual existence. Drawing upon both historical narratives and contemporary perspectives, the article highlights the enduring relevance of Islamic values in promoting ethical conduct, personal integrity, and a profound sense of purpose in life. It elucidates how adherence to these values not only enriches individual spirituality but also fosters a harmonious coexistence within communities and societies.

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Introduction

Muslim theologians of the present time also look at the values of Islam objectively and truthfully. They condemn the superstitions, heretical fabrications and traditions that were characteristic of this religion in the past and that entered it from the outside and did not conform to its beliefs; they are cleaning the first Islam from these "burnts"; they are restoring the values that are unique to Islam. This is a very positive event in modern Islam, official clerical activities, and very useful for believers. With this in mind, bigotry and bigotry are giving up one of their previous mistakes, the tendency to ignore and ignore the positive values of religion [1-4].

Methodology

Religion in general, Islam in particular, especially in its early stages, has many positive values. They, in our opinion, mainly consist of:

1. The emergence of Islam was associated with a great positive turn in the history and social development of the Arab peoples of that time. As a result of this turn, firstly, the system of clan-tribalism was destroyed and transferred to a class society; Islam was the ideology of this society; secondly, the centralized Arab state - the caliphate, whose state religion was Islam; thirdly, the literary Arabic alphabet, language, literature (folklore) began to form; fourthly, the medieval Arab culture emerged, which affected hundreds of tribes and peoples that were part of the caliphate; fifthly, some naughty customs characteristic of the primitive Arabs, such as the custom of burying the first-born child in the family alive when a girl is born, is forbidden; Sixthly, pagan religion was abolished and 359 of 360 fetishes (sanam) were removed. The role and reputation of the famous

public and religious figure Muhammad ibn Abdullah and his comrades had a great influence on these affairs [5-8].

2. In the Middle Ages, when Arab rule was established in Central Asia, the only Arabic language was established in science, philosophy, theology, and superstition. However, this situation later developed in the local people's own languages -Farsi, Turkish, later Uzbek, Turkmen, and other languages. The influence of Islam was undoubtedly strong in this culture. Let's take teaching for example. Some secular sciences are also taught in the country to educate children from a young age. Almost all Central Asian thinkers, enlighteners and scientists studied religious medicine in madrasahs [9-11].

Although priests looked after their own religious interests and needs in educational institutions, the way to enlightenment and culture was opened through them. Literate people and even scientists have grown up in these educational institutions. So, Islam played a positive role in this field by creating certain spiritual values.

3. Before the Arab conquerors occupied Central Asia in the 8th century, the continuous internecine wars were stopped and the country was united into a single centralized caliphate. Its ruling ideology, state religion was Islam. It was also a positive event that happened in political, legal and religious aspects.

4. Islam has had a positive influence on architecture, which is the most widespread in the fields of culture. Although religious architectural monuments were built not by Islam, not by priests, but by master builders, skilled architects, left-handed architects, and ordinary students, madrasahs, mosques, mausoleums, khanaqahs, and takya rooms are in the way of religion. , was built for him, served him: it was built on the basis of funds received from the accounts of religious departments, and associations, on the initiative and participation of priests. Priests also contributed to the maintenance, repair, expansion, and decoration of these monuments. Therefore, religious monuments were not built solely because of Islam, through it, at the expense of its funds and goods, but they were built in accordance with the interests and needs of religion.

5. In the development of applied arts and writings related to Islam, this religion and its followers have a certain positive role, place, and created values. Although the Qur'anic verses, religious prayers, and writings of narrations served to strengthen Islam, the art of signing, printing, decorating, and covering books, as well as the development of calligraphy, calligraphy, that is, husnikhat (nice writing), also played a role in certain values of Islam.

6. The positive influence of Islam on folklore, rhyming prose (prose), and poetry (poetry) is considerable. The Qur'an and its commentators, hadith commentators, theologians, scholars and teachers have developed not only religion but also written literature.

So, in terms of justice, in the work of Muslim clerics in Islam, the above-mentioned and similar values are now being enriched.

But in the values mentioned above, the talent and intelligence of the masses of the people were shown in the first place. And Islam was a stimulus, i.e. a push, a mediator, an accelerator, a consumer, an enabler. Therefore, Islam was not the creator of these values, but the "user", and "consumer".

Conclusions

The conclusion is that from the above ideas, proofs and facts, it is known that Islam has created a lot of material and spiritual value. This is its positive side. We openly and fairly recognize the role of Islam in the development of the spiritual value of humanity. Because his role is in harmony with spiritual values, he made a certain contribution to its development. All religions, including Islam, are part of universal culture, that is, one of its parts.

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