



ISLAMIC CULTURE: THE ESSENCE AND WAYS TO IMPROVE IT

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Abstract

This article analyzes philosophically the influence of Islamic values on the aesthetic mindset of young people and their importance in the perfection of human.

Keywords: Islam, religious values, aesthetic value, art and literature, national heritage, globalization.

Introduction

Islam has played an enormous role in the history and culture not only of the Arabs, but of all It has played a great role in the history and culture not only of the Arabs, but also of all the peoples of the Middle East, the Iranians, the Turks, the Indians, the Indonesians, many peoples of Central Asia, the Caucasus, the Volga region, the Balkans, a considerable part of the population of Africa.

As a result of the Arab conquest and under the direct influence of Islam As a result of the Arab conquest, under the direct influence of Islam, not only the destinies of the peoples of the "Islamic world", but also their cultural traditions were formed, ideological baggage, norms of everyday life, morality, myth - poetic and epic images and legends, which still largely determine their lives today. Of course, the countries and peoples conquered by the Arabs peoples preserved and developed their own pre-Islamic cultural traditions, and even more so in the countries where Islam penetrated into the heart of Islam.

The more so in the countries where Islam penetrated peacefully. However, over the centuries almost total domination of Islam, pre-Islamic traditions have either been irrevocably lost or transformed to such an extent that they were practically reduced to a mere national and cultural idiosyncrasy. Of course, this specificity is very dear to each of the peoples of the This specificity is of course very dear to each people of the Islamic world, because it reflects its face and gives it an original image. And in this sense It should not be underestimated, and should not be considered secondary. However, it is important to emphasize that in any of the Muslim peoples it is more than offset by a set of norms and prescriptions common to all of them Islam.

Today there are about a billion people in the world practicing Islam. That's why Islam - along with Christianity and Buddhism - is called a world religion.

The basic credo of Islam is the widely known and oft-used phrase:

"There is no god but Allah and Mohammed is his prophet." In this saying, the idea of monotheism the idea of monotheism, which is brought to its most consistent conclusion in Islam. Allah alone is the only and impersonal, supreme and all-powerful god, wise and merciful, the creator of all that exists and its supreme judge. Allah's word and will Allah, his commandments and the essence of his teachings were conveyed to the faithful by the great prophet Muhammad. Muhammad's basic ideas and principles are recorded in the Qur'an, the main source of the Moslem faith. According to the tradition generally accepted in Islam, the text of the Qur'an Koran was narrated to the prophet by Allah himself through



Jebra'il (the biblical archangel Gabriel (the biblical archangel Gabriel, who served as a mediator between God and men). Allah has on more than one occasion Allah repeatedly passed on his holy commandments through various prophets - Moses, Jesus, finally Mohammed. This Islamic theology also explains the many coincidences in the Qur'an and the Bible.

The Islamic theology explains the numerous connections between the Qur'an and the Bible: the sacred text, transmitted through the earlier prophets, was distorted by Jews and Christians.

The holy text, transmitted through the earlier prophets, was distorted by Jews and Christians, who misunderstood much of it, missed some, and twisted it, so it is only in its latest version, authorized by the great prophet Muhammad, the faithful can have the supreme and indisputable divine truth.

The basic duties of a Muslim Islam number five: confession, prayer, fasting, almsgiving, and hajj.

Prayer is an obligatory daily fivefold ritual, from which only sick, infirm, and young children may be only those who are sick, infirm, or small children are exempt. Those who do not pray five times a day are not are not faithful. Prayer should be offered at dawn, noon, noon, sunset, and before going to bed. Most often it is performed individually, less often in groups, usually in mosques. (at least 40 men, women do not pray in the mosques). There are also solemn services on Fridays and feast days.

The mosques also hold solemn services on Fridays, led by imams, respected leaders in the Islamic community.

The Imams, respected leaders of the Islamic community, preside there. Before prayer the faithful are obliged to conduct the rite of purification.

If there is no water, for example in the desert, one can purify himself with sand. The prayer is performed in clothing, in a clean place on a special mat and facing Mecca.

During each of the five daily prayers Muslims repeat a kind of prayer ritual (rakat) two, or even three or four times. On Fridays the number of rakats increases on Fridays, and during Lent sometimes reaches twenty. In addition to the five obligatory daily prayers, the faithful perform additional prayers for the deceased, on the occasion of marriage, the birth of a child, or an important enterprise or undertaking.

So that the faithful in their current affairs do not forget about the time of prayer, in towns and villages tall minarets are erected at mosques, and muezzins and the muezzins announce with loud voices that the time of prayer has come. If the prayer prayer is performed in a mosque, those who come there are obliged to perform ablutions in a special The Mosque is a mosque, and the Muslims are obliged to ablution in a special pool with running water, which has been installed in the courtyard. When praying in a mosque, all stand facing a special niche - mihrab, pointing towards Mecca, and perform rakats, The Imam standing in front of them (also facing Mecca) makes rak`ah. Fasting. Muslims have only one main and obligatory fast, but it lasts for month. In Arab countries, this month is called Ramadan, but in Turkey, Iran and Afghanistan slightly differently - Ramadan.

The Muslim fast is peculiar: one cannot eat, drink or All day long it is forbidden to eat, drink or even to have fun, smoke etc. The only thing allowed is to swallow one's own saliva.

The Shariah describes the rules of fasting in great detail. A violation of abstinence It is not only an abstinence violation if it is accidentally or deliberately put into the mouth or throat, or even more so, if



it is accidentally put into the stomach or mouth. The smallest amount of food, water, or other liquid, or even dust in the throat, is considered to be a violation of abstinence, smoke or steam, but also taking medications. Medical procedures related to the administration of drugs injections, enemas, etc. - are also prohibited.

However, all of the above requirements should be met only during the day. However, all requirements must be met only during the day. However, all requirements are to be fulfilled only during the daytime, from the evening to the morning, the fasting is interrupted. The Qur'an defines the daily time of fasting this way: "Eat and drink until the white thread and the black thread are distinguished before you at dawn, Then fast until nightfall.

The Shari'ah lists valid reasons for which one may deviate from observance of fasting. Thus, Ramadan is not obligatory for the sick, the elderly, and minors. Women who are pregnant or nursing are exempt from fasting. However, all who miss the fast, with the exception of children and the terminally ill, are obliged to repay it when these valid reasons fall away: either to pay atonement by giving alms to the poor, or to "fast" in any month other than Ramadan.

In the evening, the end of the day's abstinence is announced by radio and television. Sometimes an old tradition in provincial towns it is announced by the firing of a cannon. The evening fast, or iftar, begins. In summer it is about eight o'clock, in winter about five o'clock in the evening.

Everyone who fasts is busy eating at that hour. The streets are empty. Almsgiving. Every possessor is obliged to share his income once a year by giving a part of it as alms to the poor. Part of it as alms to the poor. Apart from compulsory almsgiving, which was perceived as a cleansing ritual of the haves and was usually estimated at In addition to compulsory almsgiving, which was perceived as a purification ritual for the wealthy and was usually worth a few percent of their annual income, there was additional almsgiving, expressed in the form of giving to individuals, alms to the poor, gifts for welfare needs - the construction of mosques, schools, and hospitals.

Hajj is the fifth and last of the obligatory pillars of the faith, and the least obligatory of all. It is believed that every healthy Muslim may once in his life visit the holy places in Mecca and worship the Kaaba.

The area of Mecca is considered sacred. Before entering it, the pilgrim must put himself in a state of "illumination" (ikhram). He performs an ablution of the whole body - and he wears a special robe.

It consists of two pieces of fabric; one serves as a waist The one serves as a girdle and is wrapped around the hips to create a kind of skirt up to the knees or a little below. The other piece covers the chest and left shoulder, with the ends tied under the armpit on the right side is a sort of shawl. Both pieces should have no seams-"don't know what's needle." Such clothing existed among the Arabs before Islam, it is also similar to the robes of the ancient Jews. The head remains uncovered. The shoes can only be sandals. Shariah means "path", "following". According to the established view in Islamic literature.

The opinion, the Shariah is defined as a set of instructions addressed to people. Shariah is a set of religious and legal norms compiled on the basis of the Qur'an and The Sunnah, which contains the norms of state, inheritance, criminal, and matrimonial family law. Muslim law is unified: it is not divided into civil, Criminal Law and Religious Law. It is closely connected with religion and is defined



in its basic Closely connected with religion and defined in its basic principles by the authorities of the qalam, it is primarily a religious law, taking into account the norms of customary law, adat.

Sharia is based on the Qur'an and Sunnah, a kind of code and code of Islamic legislation. The precepts of the Sharia are numerous and strict. They define all the norms relationships within the family and society, regulate almost all details of one's life and, together with customary law (adat. Together with customary law (adat) they create such a dense network of mandatory injunctions, that this alone guarantees the conformity of the behavior of the faithful.

The third value of Islam is property. Labor in Islam has a very important in Islam. It is the result of honest, conscientious labor that is property. Idleness is condemned; one should not be a burden to others. Not a burden to others. Parasitism in society is regarded as dishonest behavior. In Islam Begging is strictly forbidden. According to the traditions, which are subject According to Islamic tradition, begging is strictly forbidden only for three categories of people.

Those who are in a desperate situation, those who owe a lot, and those who have taken upon themselves who have incurred a lot of debt and cannot repay it. Those who are able to work must earn their own able-bodied people are supposed to earn their own living and not have to live off the handouts of others, which is considered extremely shameful. B Islam makes no distinction between types of work. All socially useful work is respected. The main criterion is the lawful nature of the work. Every Muslim should earn his living and create his property only in a lawful in a lawful and dignified manner. The unlawful and unworthy way of existence is considered to be Earning money by harming other people. Such a way is considered unclean.

Haram, on the contrary, honestly and fairly earned is considered pure - halal.

In Islam, the right of property is protected and guaranteed by the Shariah. In modern Islamic states divide property into two forms: private and state. Property infringement is punished quite severely. The punishments in Shariah is classified into hudud, kasas, diyat and ta'zir.

Islam has its own code of decency. It is particularly elaborate on with regard to food. To take food and drink with the right hand only. The left hand is considered "unclean - one blows his nose with it. Only the right hand should be used to pass dishes and other with the right hand and other utensils to the fellow believers. When eating, it is recommended to take food with three (or more) fingers, but not with two. It is forbidden to cut bread with a knife, it is necessary to break it with hands.

It is widely known that in Islam there is a sort of "dry law": Muslims are Muslims are forbidden to drink alcohol, and this has its own logic. The drunkard cannot perform namaz, for it is forbidden for the impure to begin the prayer, which has always included drunken people.

This has always been the case with the drunken. It is a grave sin for a Moslem not only to drink It is considered a grave sin for a Muslim not only to drink wine, but even to be present at a drunken feast. One of the hadiths says: "Wine is the source of sins. He who drinks wine loses his mind. He does not know God, does not recognize anyone's rights, he has no respect for anyone, not even his family and friends..." There are also food prohibitions.

Muslims must not eat pork, blood, or carrion. Gambling is also forbidden.



Gambling: Gambling burns a person out and distracts him from his duties. So, despite the presence of different trends, currents, and sects, Islam as a whole is a fairly coherent religious system. It was formed at the junction of the ancient European European and Near Eastern civilizations, which absorbed all the elements of the Christianity and Judaism, Greek philosophy and Roman law, the system was the the complex outcome of a multifaceted synthesis. The basis of this synthesis was Arab culture and Arab statehood.

Islam showed itself to be one of the most significant forces among the world's religious religious systems in the world. Its strength was, and is, that it permeated all pores of Muslim society, and has determined the nature of socio-economic relations, culture and way of life of the faithful.

Thus, the strength of Islam lies in the foundations that were laid as early as Muhammad. Even today, Islam is a living, developing religion that is actively intervening in the the social and political life of Islamic countries and in world politics.

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