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## THE ROLE OF ISLAMIC VALUES AND THE INTERPRETATION OF PERSONALITY EDUCATION IN THE GLOBAL ENVIRONMENT

**Abstract:** In the article, issues such as the essence of man, his role in society, his duty to society and Allah, spiritual appearance are analyzed and summarized scientifically, based on the interpretation of various aspects in a number of verses of the Qur'an, hadiths, fiqh (Muslim jurisprudence) and sharia, with examples from the views of a number of scholars.

**Key words:** religion, Islam, Quran, Fiqh, Sharia, Allox, verse, Adam, value, mysticism, circumcision, philosophy of the word, social essence, personality.

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### Introduction

As the president pointed out - "...religion as a component of human spirituality from time immemorial is a holistic system of ideas and views, embodying people high ideals, truth and reality, dreams about compassion and justice, reinforcing them in the form of stable rules"[1].

Issues such as the essence of man, his role in society, his duty to society and Allah, spiritual appearance have been interpreted in a number of verses of the Qur'an, hadiths, fiqh (Muslim jurisprudence) and Sharia[2]. However, one should not look at such verses as insults against a person, verses aimed at humiliating a person, as some Islamic authors have pointed out. First of all, it is necessary to pay attention to the moral and educational aspects of these verses. On the high moral and moral and educational significance of these verses, the researcher M.O.Usmonov writes: "in the verses of the Qur'an it is emphasized that a person is created from a material element, like any other and in this respect he does not prefer other creatures. Because, it is also

created by Allah like any other (the word "creature" means "created"), man is also an animal like any other animal ("animal" means the owner of the soul). But the verses of the Qur'an, which have interpreted man as such a pure biological and physiological essence, also have educational significance. That is, these verses should be understood so that since a person is created from a simple material element, he should not be tormented by any mahal in relation to people, he should not be given to arrogance, he should be as kind, compassionate as possible"[3]. In the same sense, it is emphasized that regardless of the position that any person holds in society, physiologically, physically, both before and after all have the same origin and have the same fate. As mentioned above, the researcher according to M.Usmonov, therefore, a person can achieve wealth, career, prestige, happiness in this world, but at the same time he can also suffer from poverty. However, this should not lead to the fact that one group faces oppression and injustice over a second group of people, while the third group is depressed and out of life. The rich-the poor, the

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official-the citizen has no advantage over each other, their suicidal destinies are the same.

Now, when we come to the Qur'an, which interprets a person as a social essence, its main principle is the expression in the verse " лақад каррамно бани одама" ("we have truly respected the children of people").

In this regard-the person is the most merciful of all creation, the caliph of God on earth. Because Allah has given man the mind, which is a great blessing. Man is different from the animal because of this blessing. In this regard a person needs to worship other creatures. As proof of this, in several verses of the Qur'an, it is possible to cite the verses that the Angels also worship human, and that only the devil is arrogant, refusing to worship a person, and for this he is cursed and expelled from paradise.

As proof of these thoughts, we would like to come to a few verses from the holy Qur'an. "In fact, we have paid tribute to the children of human (dear and) and to them. We have preferred many creatures that we have created" [4], "o men! Indeed, we have created you from one man (human) and one woman (Eve) and have made you (different) nations and tribes (elats) so that you may meet one another." [5]

In this verse, it is stated that the religion of Islam looks at the world of mankind, the upbringing of a person and the attitude of society. First of all, all people are children of one parent. Secondly, the division of people into different strata, el-seeds is not so much for the fact that they will spend their lives with each other in the war of possessions-janjal, but for the purpose of getting acquainted with each other, cooperating and jointly flourishing the land on which they are the caliphs. In this regard, we want to bring a piece of information that will serve as a certain basis for the proof of our thoughts.

The translation and brief interpretation of the above verse in the "brief interpretation of the Qur'an in Arabic and Russian languages" published in Cairo by Sumaya Muhammad Afifi and Salam Al-Mansiy, professors of Ayn-Shams University in Egypt, is also close to Abdulaziz Mansur's translation of the Uzbek language and the comment given to him. In view of the justification of our opinion, it is necessary to cite the original Russian text of this interpretation-translation: "О людды! Мы сотворили вас равными от одного мужчины и от одной женщины Адама и Хаввы-и, размножив вас, сделали многими народами и разными племенами, чтобы вы знали друг-друга и сотрудничали друг с другом" [6].

In our opinion, it is worthwhile to study in the Qur'an the issue of the upbringing of a harmonious

person, the issues of human interaction from the point of view of the same principle.

In the system of Islamic values, the doctrine of mysticism, which is a specific direction of religious and philosophical thought, also played an important role in the issue of the upbringing of a harmonious person. The major manifestations of mysticism, such as Abdukholiq Gijduvani, Ahmad Yassavi, Najmiddin Kubro, Bahouddin Naqshband, who came from Central Asia, and the issues of socio-moral and spiritual perfection in the religious-philosophical views of the founders of the sect, are evident as one of the main aspects of mysticism philosophy, especially in the issue of harmonious personality relations. It is not the desire of seek wealth, wealth in the society, but the salvation of satan, who is an enemy of God, must be overcome and possess compassionate qualities.

In these religious-philosophical views, the attitude of a person to the material world, human qualities or qualities is directed only to one side, that is, only to the understanding of the existence of God, but is called upon to forego the egoistic characteristics of people, such as the imposition of ambition on property, with special attention to the place they hold in society.

One of the principles that characterize the issue of the socio-spiritual essence of a person in mysticism, his activity in Real life, his relationship with society and people is the slogan "dil ba yoru, dast ba kor", put forward by the great thinker Bahouddin Naqshband.

The main idea in "Dil ba yoru dast ba kor" - with the human heart Allah remember, the human hands, the practice is emphasized to be engaged in socially useful labor, profession.[7]

As can be seen from the above, the teaching of Naqshbandiya is distinguished by its perfection in the ways of educating a perfect person on the path of mysticism. Therefore, this doctrine is one of the foundations of our national spirituality.[8]

In conclusion, the philosophical analysis of the material and spiritual wealth associated with it in the upbringing of a harmonious person is widely covered in the philosophical directions of Islamic teaching. Islamic philosophy in the analysis of these issues, the Holy Qur'an and the Prophet (s.a.v) on the basis of circumcision. If the philosophy of the word is based on the power of reason, the muazilians focus on ensuring freedom of will in man. It is considered that it is necessary for sufism to approach Allah through the understanding of human self as a pattern, for this it is necessary to fulfill four stages (Sharia, sect, enlightenment, truth).

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