

## INTERPRETATION OF SPIRITUALITY AND PERSONAL SPIRITUAL IMAGE IN ISLAM

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From one point of view, this topic seems understandable to everyone, the reason for this is listening to conversations on religious topics in everyday life, at various gatherings and rallies. Secondly, due to independence, books on religion and religious customs, traditions and rituals began to be freely published and sold by a wide readership. Thirdly, the mass media: on radio, television broadcasts and shows, as well as on the pages of newspapers and magazines, various conversations and articles on religious, moral and spiritual topics are regularly broadcast. Being aware of the history of Islam, its main sources: the Holy Qur'an and the history of hadith studies will help you to understand the essence of the subject. Considering this situation, first of all, we found it necessary to provide brief information about Islam and its sources. Because we think that it will be useful for readers.

Islam is one of the world religions that is widespread among many peoples. Believers of this religion - Muslims make up about 1 billion 315 million people in the world.

The word "Islam" in Arabic means "surrender to God", "obedience", "submission". Therefore, believers of this religion are called "Muslims". Its plural form is "muslimun", which is called "musulman" in Uzbeks, "musurmon" in Kyrgyz and Kazakhs.

Islam originated in the Arabian Peninsula at the end of the 6th and the beginning of the 7th century. Its founder, Prophet Muhammad (570-632), was born in Makkah in the Hashemite family, belonging to the Quraysh tribe. In 609-610, he began preaching monotheism in Mecca. But when he faced opposition from the nobles, he moved to Medina (Yasrib) with his followers in 622 (Emigrates in Arabic). The Hijri calendar of Muslims begins from this year.

By the year 630, Mecca also passed into the hands of Muslims and a Muslim state was formed. After Muhammad's death, this state is ruled by his successors, i.e. viceroys (caliphs). In this regard, the Muslim state was named "Arab Caliphate" in history. In 674, the Arab army crossed the Amu Darya and entered the city of Bukhara for the first time in the lands of Central Asia - Movarounnahr (the lands between the rivers). In 705-717, Qutayba ibn Muslim occupied the

lands of Movarounnahr. Along with the Arab armies, the religion of Islam entered the lands of Central Asia. From this period, the culture, spirituality and enlightenment of the Islamic region in Central Asia was formed in its own way and experienced a stage of development.

The foundations of Islamic religious teachings are expressed in the Qur'an and hadith collections, as well as in the theological literature created during the 8th-12th centuries.

Qur'an means reading, reciting, summarizing in Arabic. This holy book is the programmed source of religious rules, the main holy book of the Muslims of the world. Scholars of Qur'anic science describe the Qur'an as follows:

"The Qur'an is the word of God, which was revealed to Muhammad alaihis-salam through revelation, transmitted by tawatur, recited in prayer, and which amazes everyone." [1]

It is said that the word was transmitted by tawatur, and it is transmitted by a large number of people to the extent that it is not possible to turn it into a lie. All of them were trustworthy people, they did not come close to lying, and in terms of their numbers, there was no possibility of being deceived.

The Holy Qur'an is a divine book, which was revealed by the angel Gabriel in the years 610-622 in Mecca, and in the years 622-632 in Medina, for a total of 23 years.

Muhammad, peace be upon him, memorized the verses of the Qur'an by hearing them from the angel Gabriel. Then other Muslims would learn from that person and memorize it. At the same time, the companions who knew how to write, including Abu Bakr, Umar, Uthman, Ali, Zayd ibn Thabit, Ubay ibn Ka'b (r.a.), along with memorizing the verses, wrote them on the bark of palm trees, stones, and large bones. , those who wrote verses of the Qur'an on leather, paper and similar things.

The Prophet, peace and blessings of God be upon him, was showing them which surah the newly revealed verse was from and where it should be placed.

During the lifetime of Muhammad, the Qur'an was not compiled into a book for the purpose of re-revelation. After his death, the Qur'an remained in the hearts, memories and writings of people. In one of the riots that happened after the death of the Prophet, many reciters who had memorized the Qur'an were martyred. He advised that it could be harmful to the Qur'an, so it should be compiled in the form of a book.

Abu Bakr (r.a.) called a companion named Zayd bin Thabit (r.a.) and instructed him to carry out this work.

Despite the fact that Zayd ibn Thabit, Umar ibn Khattab (r.a.) and others memorized the Holy Qur'an thoroughly, they tried to make this work solid and reliable, saying in the mosque: "Whoever has a written Qur'an in his hand and the Prophet If there are two witnesses that it was written in the presence of Ambar, let him bring it to us! "It was the Caliph's order to compile the Qur'an," [2] they announced.

They compiled the Qur'an for more than a year, sitting in the mosque and examining the witnesses with great precision. Then they showed it to many people, and everyone agreed. Thus, Zayd and Umar, after hard work, wrote the Qur'an on pages made of deer skin, tied it around their waists and left it in Abu Bakr's house. After that person passed away, the pages stayed in the houses of Umar (r.a.), and after him, his daughters and the Prophet's wives stayed with Hafsa bint Umar (r.a.).

In 651, Caliph Uthman ibn Affan asked Hafsa (r.a.) for pages from the time of Abu Bakr (r.a.) and ordered six copies to be copied. He assigned Zayd ibn Thabit to manage this huge work. After the copied copies were ready, he sent one copy and one Qari to the central cities of the Muslim countries and ordered them to learn recitation from this Qari. He gave the copied copies to Mughaira ibn Sa'ib in Makkah, Mughaira ibn Shahab in Sham, Abu Abdurrahman Silmi in Kufa, Amir ibn Abdul Qays in Basra, and Zayd ibn Thabit to teach the people of Madinah how to recite the Qur'an.

Uthman (r.a.) took a piece of mushab for themselves.

Later, in the process of copying, it was introduced to rely only on the copies written during the Ottoman period. Finally, in order to confirm the authenticity of each copy, it was written that this copy is according to Mushabi Uthman.

Thus, both writing and stylistic uniformity of the Qur'anic text was preserved.

The copy of the Holy Quran left in the hands of Hazrat Osman is currently kept in the library of the Office of Muslims of Uzbekistan. Having such a unique copy of the Holy Qur'an in our country should be considered as God's grace to our country. The Holy Qur'an consists of 114 chapters and 6666 verses.

Due to the freedom given to religion with the honor of independence, our various ceremonies begin with the recitation of the Holy Qur'an. It was just a dream in the past.

The Qur'an is the main and first source of all Islamic rulings. If Muslim jurists want to know the ruling of something according to the Sharia, they certainly turn to the Qur'an first. If there is a ruling about the ruling they are looking for, they will accept it immediately. If there is no clear answer to a specific question in the Qur'an, they resort to Sunnah, Ijma, and Qiyas.

In theology, the religion of Islam is recognized as consisting of three elements - faith, Islam, charity. The requirements of faith include the requirements of believing in God, angels, holy books, prophets, the Last Day, the divinity of destiny, and the resurrection after death. The requirements of Islam, i.e. the foundations of religion, include 5 practical ritual requirements called arkon ad-din. These are the requirements of reciting the word, praying, fasting, giving zakat and, if possible, performing Hajj. Ihsan is to sincerely believe in creeds and perform rituals.

Religious rituals that ensure the influence of Islam on people's minds and lifestyles, and ensure that they take a strong place in their lives - circumcision, Eid of Ramadan, Eid of Sacrifice and Sacrifice, Mawlud, Ashura, etc. In addition, the traditions that existed in the local peoples before Islam, such as wearing kenna, telling fortunes, resting, worshipping holy places and saints, have also been adapted to Islamic rituals.

From this we can understand that the aspects of Islamic spirituality are colorful and deep in essence.

## **Quotes**

[1] Ислом маърифати. - Тошкент, “Тошкент ислом университети”, 2005. 6-7 pages.

[2] Ислом маърифати. - Тошкент, “Тошкент ислом университети”, 2005. 6-7 pages.

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1. Baxromov A. Islom va ma'rifat. - T.: Movarounnaxr, 2002.
2. Juzjoniyy A.SH. Islom xukukshunosigi. - T.: Toshkent islom universiteti, 2002.
3. Islom va dunyoviy davlat (xalqaro ilmiy-nazariy konferensiya materiallari).-T.:2003.
4. "Islom tarixi" fani buyicha o'kuv uslubiy ko'llanma. T.: - Toshkent islom unizersiteti, 2001.
5. Ислом маърифати. - Тошкент, “Тошкент ислом университети”, 2005.