

Faith In Islamic Values In the Spiritual Renewal of Society – as a Factor of Personal Spiritual Perfection

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Abstract

This article analyzes the role and significance of Islamic values in the processes of spiritual renewal within society. In particular, the article views sincere faith and devotion to Islamic teachings in the human heart as an essential factor in achieving personal spiritual perfection. Islamic values such as justice, purity, compassion, patience, humility, honesty, and responsibility play a key role in the moral upbringing of individuals and ensuring social stability. The study aims to explore the influence of Islamic values on the spiritual composition of society, their harmony with national values, and their function in the context of modern development. In addition, the article provides scientific conclusions on the importance and impact of religious and spiritual education in the formation of a spiritually mature personality.

Keywords

Islamic Values, Spiritual Renewal, Faith, Personal Perfection, Spirituality, Religious And Spiritual Education, National Values, Social Development, Moral Education, Spiritual Maturity.

Introduction

The emergence of Islam and its spread as a world religion into the lives and lifestyles of numerous nations, ethnic groups, and peoples has had both historical and practical significance. The widespread adoption of Islam-particularly the Hanafi school of Sharia-among the peoples of Central Asia, including the Uzbeks, had a profound influence on people's consciousness and worldview. This led to the harmonization of national and religious values and paved the way for the development of a national ideology.

Islam, spreading not only as a religious doctrine but also as a worldview, prompted increased attention to the development of its theoretical, philosophical, and legal principles. As a result, by the 9th–10th centuries, special Islamic sciences based on the Qur'an began to form.

Among these, hadith studies-which focus on collecting the sayings, teachings, and narrations of the Prophet Muhammad, considered second only to the Qur'an-developed as a distinct field. Scholars from Central Asia, rich in ancient traditions, such as Imam Bukhari, al-Tirmidhi, Yasawi, Naqshband, and others, made significant contributions to this process.

Through the promotion of Islamic philosophy and values, a community of faithful individuals emerged, characterized by strengthened moral qualities such as integrity, conscience, honesty, purity, compassion, care for the poor, and charitable behavior. From the perspective of Islamic theology, faith and belief (ikhlos) serve as a kind of "moral scale" through which a person evaluates their actions according to the worldview they have adopted. Consequently, not straying from the path of Allah becomes an integral part of one's thinking and lifestyle.

The ideas and values of Islam, embraced by its followers, served as a catalyst in the development of national consciousness. Over time, this spiritual and ideological unity led to the emergence of a community united by shared beliefs and goals. Indeed, the essence of these values and spiritual teachings lies in the call to goodness and purity.

Methods

Let us now reflect on certain aspects of the views on ethics, morality, and enlightenment found in Islam, particularly in the Qur'an, Hadiths, and Sharia. The Qur'an, Hadiths, and the directives of Sharia encompass all facets of moral and ethical upbringing, which serve as the foundation for an individual's spiritual and intellectual development. In fact, Hadiths represent a comprehensive collection of thoughts related to moral and spiritual education. A close study of the Qur'an, Hadiths, and Sharia reveals that no important matter concerning ethical perfection, honesty and purity, faith and conscience has been left unaddressed.

Firstly, the humanitarian ideas and moral virtues found in Hadiths are reflected in the scholarly Islamic sources that have emerged in our country thanks to independence-such as Al-Jami' as-Sahih, Al-Adab al-Mufrad, 1001 Hadiths, Shamail Muhammadiyah, and other religious-ethical sources. These sources emphasize that morality is as vital to a human being as water and air; it is one of the main qualities that distinguish humans from other beings and is an integral part of enlightenment.

Secondly, the ethical and aesthetic principles found in the Qur'an are of great importance to human society. These moral teachings should be recognized as one of the foundations of the state policy in the sphere of ethical education.

Thirdly, the social importance of Hadiths that promote the pursuit of knowledge, education, and learning a profession is demonstrated through the ongoing educational efforts in our country today.

Fourthly, it is important to explain in a new way the concepts of ethics found in the Hadiths-such as good and evil, selflessness and envy, generosity and stinginess, honor and shamelessness-based on modern thinking.

Fifthly, it is essential to demonstrate how the spiritual and moral development of an individual, as well as their ethical, aesthetic, and cultural relations with others, is guided by the teachings, ideas, and orientations presented in the sacred sources of Islam-the Qur'an and the Hadiths.

In the Hadiths, immorality is considered extremely disgraceful for believers and is a sin that will result in severe punishment in the afterlife. It is repeatedly emphasized that the task of leading a person to moral perfection lies in both religious and worldly knowledge, and that religious leaders must serve as moral examples to others. *Al-Adab al-Mufrad* contains many teachings and advice regarding good character, state matters, and guidance. One such teaching says, "The best among you are those with the best character." Another states that those closest to the Prophet (peace be upon him) are those "with the most pleasant character." In yet another Hadith, the Prophet (PBUH) declared: "I was sent to perfect good character" (Axloq, 1990).

Prominent figures of their time constantly promoted the ideas of humanism, and these ideas are clearly reflected in the Hadiths. In many of them, such virtues are strongly emphasized. The educational significance of Hadiths for all times lies in the fact that they condemn causing emotional pain, call on believers not to hurt others, and emphasize the importance of respecting others' dignity and honor.

Results and Discussion

In the Hadiths, it is stated: "The best among Muslims is the one from whose tongue and hands other Muslims are safe," and also, "The best of people is the one who is most beneficial to others." These teachings emphasize that every true human being should help others, be compassionate and charitable. Most of our ancestors who adhered to these teachings were engaged in agriculture, trade, and craftsmanship, and they promoted knowledge and enlightenment.

Immorality, shamelessness, and indecency are severely condemned in Hadiths, while indifference and apathy toward these vices are criticized. Such condemnation is aimed at morally guiding those who live with the attitude of "Let the world drown, I don't care," or "It's none of my business" (Axloq, 1990).

Islam repeatedly emphasizes that a person with good morals and virtues is considered pious and a true Muslim. Furthermore, even the issue of apologizing was not overlooked by the Prophet Muhammad (peace be upon him). He said: "Reduce the actions that require an apology," and "Do not commit actions that require an apology." Today, this Hadith finds its relevance in the proverb: "Your next enemy is the one you've wronged" (Karimov, 2008).

One manifestation of humanism emphasized in the Prophet's Hadiths is the respect and reverence for women, especially mothers. For example, one Hadith explicitly states: "Only honorable men respect women, and only disgraceful men humiliate them" (Boboyev & Gofurov, 2001).

Hadiths also highlight the significant role of education and the acquisition of knowledge in the upbringing of a perfect human being. One such teaching is: "Seeking knowledge is obligatory for every Muslim." Although this guidance, advice, and instruction are considered *Sunnah* and thus voluntary, gaining knowledge has been declared an obligation, thereby elevating the status of a "seeker of knowledge" to a compulsory role. This implies that the Prophet (PBUH) wisely understood that ignorance and immorality go hand in hand, and therefore included the pursuit of knowledge among obligatory acts.

The importance of this in the formation and development of a mature individual lies in the identification of the qualities that make a person good or bad. Another notable virtue, though less

frequently mentioned, is modesty, which is considered part of ethical values. Many Hadiths emphasize the importance of modesty in dress, behavior, and interaction.

In Imam Bukhari's *Al-Adab al-Mufrad*, in the chapter on arrogance, pride is condemned. Pride is defined as the rejection of truth and considering others inferior to oneself.

In At-Tirmidhi's *Shama'il Muhammadiyah*, Hadiths emphasize the importance of avoiding anger and insults. One Hadith says: "Anger is a burning ember within the son of Adam. If anyone feels angry, let him sit down." A good person's anger arises slowly and disappears quickly, whereas a bad person becomes angry quickly and takes a long time to calm down. Another Hadith advises: "May Allah have mercy on the servant who speaks kindly." These Hadiths stress the principle of patience and reconciliation. For example: "Do not insult anyone. If you become angry, remain silent. If you are standing, sit down. If your anger does not subside, then lie down." Insulting others is considered one of the gravest sins in Islam, even worse than usury. Insulting a believer is equated with violating their honor and dignity.

In the 10th to 12th centuries, thinkers of Central Asia developed teachings on the national characteristics of ethical and spiritual values. Great scholars of the East, who laid the foundations of universal human civilization-such as Al-Biruni, Ibn Sina (Avicenna), Ibn Tufayl, Al-Kifti, Ibn Rushd, and many others-played a foundational role in the formation and development of these values.

Scholar of Farabi studies, M. Khayrullaev, described the philosopher's ethical views by stating: "As a humanist thinker, he envisioned a future society free from war, poverty, and exploitation-a world of universal happiness, justice, equal rights, friendship, mutual assistance, mutual respect, and a high level of culture, formed as a united and holistic society on Earth" (Sattiyev, 2001).

The conclusion drawn from the evidence presented is that if a person lacks devotion to religious enlightenment, a desire for moral beauty, and fails to understand the essence of good and bad deeds, drawing lessons from life, then the idea of spiritual perfection becomes meaningless. The development of both religious and secular virtues in an individual directly affects the formation of one's spiritual identity. From this point of view, the words of the First President Islam Karimov, "Morality is the essence of spirituality," serve as the conceptual and theoretical foundation of our research. Indeed, spirituality draws nourishment from Islamic values and enlightenment and plays a vital role in a person's practical life.

To deeply comprehend this logical connection, it is essential to analyze the place of morality within the system of spirituality. Morality, in essence, can be likened to the central link connecting the two ends of a chain that forms a person's character, behavior, and practical activity. The other links in this chain-namely, moral values-manifest in connection with it. If there is a break in this connection, it will be like a star that has lost its gravitational pull-breaking apart and vanishing into nothingness.

As an example, we can point to religious movements and extremist groups that show disregard for religious education and values. The emergence of such movements is closely linked to the absolutization of certain religious doctrines. This absolutization typically occurs when moral values are sidelined. Fanatics deny the divine purpose of religion-that is, serving as a means of cultivating morally elevated and perfect human beings-while claiming to elevate religion itself. In reality, all spiritual phenomena, not just religious belief, inherently demand morality.

The views expressed in the divine sources of Islam clearly indicate that Islamic values, by their very essence, serve as a source of moral guidance and are meant to fulfill human spiritual needs. Consider a person who feels compelled to do good for others-this also indicates their own inner longing for kindness and compassion. In doing good, they themselves receive strength and emotional satisfaction. Through this process of fulfilling their spiritual needs, a person gradually cultivates good deeds and noble actions (Sattiyev, 2001).

Here, a subtle nuance arises: no matter how intense a person's inner need for goodness may be, it cannot manifest as an absolutely perfect moral act. Any act of goodness may satisfy only a certain group, not everyone. If it were to satisfy everyone universally, and be universally accepted and praised, then a person would have no further spiritual needs, having already fulfilled their existential mission. At that point, the soul's development would cease, and bodily refinement would end-resulting in a soulless being.

Therefore, like all human needs, the satisfaction one derives from moral actions is momentary and specific to certain groups. However, in the next stage of human development, this need reappears in a new and higher form. The more a person satisfies this need at increasingly elevated levels, the more they rise spiritually, their mind clears, and their soul becomes purified.

The exemplary lives of Islamic scholars and thinkers who elevated Islamic knowledge and values have a significant role in shaping virtuous human qualities. Speaking of this, Islam Karimov once emphasized: "The influence of spirituality on shaping our people's character, guiding each individual to choose the right path granted by God, understanding the meaning of life, and striving for spiritual purification, kindness, and virtue cannot be compared to any other force..." (Ma'naviy-axloqiy, 2003).

Although Muslims benefited from the treasures of Greek, Persian, and Indian civilizations, the concept of Islamic culture has always remained deeply connected to the Qur'an and Hadith. The fact that the great muhaddiths (hadith scholars) began their study of hadith with the exemplary life of the Prophet Muhammad (peace be upon him) is of great significance.

Studying the life of the Prophet demonstrates the immense religious and worldly role of hadith. In this regard, Imam Muhammad ibn Ismail al-Bukhari's collections *Al-Jami' as-Sahih* (Authentic Hadiths) and *Al-Adab al-Mufrad* (Refined Morals) serve as vital sources of knowledge regarding the spiritual character of individuals.

Al-Adab al-Mufrad (Gems of Manners) is one of Imam Bukhari's rarest collections, devoted to issues of morality and ethics. Comprising 267 chapters, it is a substantial work. If we contemplate the meanings of these hadiths, we see that they call on people to acquire the highest values.

These values embody a source of inspiration for the cultivation of moral virtues. Thus, hadiths call on traders to be honest, as the Prophet stated that honest merchants will be among the most faithful people on the Day of Judgment.

Hadiths call on workers to perform their duties at the highest level, for "God loves those who perfect their work." Craftsmen, especially those who receive payment in advance, are urged to carry out their tasks sincerely, as "On the Day of Judgment, God will surely ask whether they fulfilled the task for which they were paid" (Aziza, 2000).

Hadiths call on family members-parents, siblings-to fulfill their duties in the household just as they do in society, since "each member of society is responsible for the obligations they carry." Hadiths call on people to be truthful, for "Only those who are consistently truthful are counted among the believers by Allah." They call on people to be compassionate: "Show mercy to those on earth, and the Lord of the heavens and the earth will show mercy to you" (Aziza, 2000).

The Qur'an and Sunnah invite people to many other noble values, which scholars have dedicated immense effort to explaining over the centuries. As a result, hadiths provide instructive narratives that help correct human nature and behavior-wisdom that remains relevant to this day. As our country progresses based on market relations, adhering to the ethical demands of these hadiths in social, economic, and spiritual relations helps every conscious person understand their human duty and responsibility toward the society and nation they live in.

Especially in this transitional period, it is vital for professionals and tradespeople to regulate their actions-particularly in commerce-based on Sharia principles, with a clear sense of what is lawful and unlawful. The wisdom found in hadiths, moral teachings, and the ethical-spiritual views of great thinkers is immensely instructive for them. It is no secret that negative behaviors incompatible with Islamic ethics-such as deceit, cheating on weights, fraud, trickery, and exploiting farmers-are still encountered among merchants and entrepreneurs. Therefore, we believe that spreading the valuable insights and inspiring words of hadiths among the public, especially among tradespeople and businesspeople, would be beneficial. At the same time, it is essential to instill the wisdom of hadiths in the hearts of all citizens of our society.

Hadiths also contain instructive examples about how greed for wealth is not a blessing but a destructive vice for human beings. As one hadith states: "The greed of a servant for wealth causes more harm than two hungry wolves attacking a flock of sheep. Such greed harms one's religion and faith" (Yassaviy, 1977).

In Islam, undermining one's faith is the gravest misfortune. Faith is strengthened by good deeds. According to Sunni belief, faith itself does not increase or decrease-but its light and benefit can increase through righteous actions. As the great Sufi scholar So'fi Olloyor wrote:

The benefit of deeds is with faith, Deeds are accepted only with faith. God accepts no deed from the faithless, May we never fall to such disgrace.

In the works of the great figures of Islamic knowledge and our spiritual heritage, the question of spiritual development is given special attention. They stress that human dignity is measured by the purity of the heart, strength of faith, and virtuous deeds, calling on people to act accordingly.

Ahmad Yassawi's Hikmats (wisdoms) emphasize the need for heartfelt repentance for sins-committed knowingly or unknowingly-along with doing good deeds, recognizing the fleeting nature of life, and learning from the past. He expresses this need as follows:

Weep and repent for your sins, Walk to the path's beginning with intention, Look upon the departed and learn a lesson, Learn a lesson, and your resting place will be a rose garden.

Throughout life, a person ascends the stairs of purity and perfection by drawing inspiration from virtuous people, uplifting experiences, harmony in nature, and the spiritual heritage of ancestors-freeing themselves from anger, hatred, pride, envy, and selfishness.

Understanding and conveying the legacy and values created by our ancestors to future generations is a moral obligation of the present generation. In this sense, every individual is the

foundational social unit that ensures the existence and vitality of any society. The material and spiritual contributions of individuals-within families, ethnic groups, nations, and broader societies-manifest through their personal behavior, their attitude toward themselves and others, and the values they create.

Conclusion

In conclusion, it can be stated that the unique national characteristics of religious values have developed over a long historical process and play an important role in the spiritual perfection of the individual. It is fair to say that concepts such as harmony, tolerance, compassion, interethnic friendship and unity, and patience - which are recognized as both religious and secular values - reflect the national features of religious values by contributing to the development of noble human qualities.

It has become evident that the following factors must be taken into account in the formation of religious values:

1. In the context of national progress, it is of great importance to deeply study the natural, social, and historical roots of the changes and renewals occurring in our national mentality, and to analyze their role in enriching the spiritual world of the individual;
2. Religious values play a significant role in shaping human qualities cherished by the Uzbek people, such as generosity, love, mercy, respect, nobility, kindness, and benevolence;
3. The views rooted in our religious values about human perfection and spiritual health serve as an inexhaustible source of moral education for today's youth in finding their place, profession, and status in life.

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