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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**ETHICAL NORMS AND CULTURE OF
COMMUNICATION IN ISLAM AND CHRISTIANITY**

Specialty: 7214.01 – history and philosophy of religion

Field of science: Philosophy

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Baku-2021

The dissertation was accomplished in the "East- West" department of the Azerbaijan National Academy of Sciences Institute of Oriental Studies named after Academician Ziya Bunyadov

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GENERAL DESCRIPTION OF THE WORK

Relevance research of the topic. At present, it is difficult to imagine a topic more relevant than the relationship between different faiths. It would seem that they all come from the concept of absolute good, with which the divine principle is associated. However, the practice of relationships for millennia indicates intolerance. Abrahamic religions not only call to believe in one God, but also recognize their descent from the same mortal man. Thus, there are all ideological prerequisites for unity. Meanwhile, there is no unity even within the framework of the same religions. These contradictions are well known and hardly worth dwelling on. Time makes contradictions between specific faiths especially relevant. Say, at the beginning and middle of the last century, relations between the Christian world and the Jews were as aggravated as possible. A wave of Jewish pogroms swept through Eastern Europe, Russia and Ukraine. In Germany, anti-Semitic actions ended with the so-called Holocaust, the extermination of 6 million European Jews. Since the last century, anti-Islamic hysteria has been escalating, although many Europeans pay tribute to the worldview of Muslims, accept Islam and promote its values. In these conditions, the dialogue of cultures is of particular importance. No matter how hackneyed this phrase may be, it is fair and oriented towards understanding the practical value of mutual understanding. Mutual understanding of representatives of various civilizations is possible only in conditions of recognition of justice and the universal value of ethical priorities. Thus, the study of the ethical content of world religions such as Islam and Christianity is of particular importance in the modern world. Working with primary sources reveals the ethical value of the texts themselves, outside the interpretive background.

The object of study was the main sacred texts of Islam and Christianity.

The subject of the research is the ethical content of these texts.

The main goal of the study is to determine the fundamental ethical principles of Islam and Christianity, allowing us to talk about their worldview coincidence, the identity of philosophical

understanding of the meaning of human existence.

To achieve the main goal of the study, the following specific tasks were solved:

- a) the theoretical principles of the study were determined;
- b) the Quran and hadith were read to identify philosophical postulates from which ethical principles flow;
- c) the Gospels and theological Christian literature were read to determine the philosophy of the New Testament, which allows to identify the basic ethical standards of Christianity;
- d) an attempt was made to determine the general and distinctive in the space of Islamic and Christian ethics;
- e) the results of the study were summarized, generalizations and conclusions made.

The scientific novelty of the study lies primarily in referring to the texts of the sacred books themselves, and not to interpret theological literature. Ethical standards are directly associated with a system of philosophical, worldview postulates. The triune model of the spiritual and moral foundation of human life is revealed. The identical core of the moral content of the main Islamic and Christian texts is determined.

The theoretical significance of the study is to identify the philosophical foundations of the texts studied, to determine the ethical content of worldview models, to compare and postulate a general and distinctive.

The practical significance of the study lies in the possibility of using its materials and results in other works devoted to the history of religion, the philosophy of the main world religions, identifying their moral potential, which allows us to talk about a common spiritual foundation that embraces all faiths. In addition, the results of the study can be used in universities of the country in the preparation of general and special courses on the history of religion, oriental studies, philosophy, ethics and cultural studies.

Research methodology. The methodological basis of the study was the general theoretical foundations of philosophy and such a variety as ethics.

Research methods. In the work mainly scientific methods are

used, such as description, analysis, deduction, induction, synthesis and comparison.

Sources of the study. The main sources of research were the texts of the Koran, hadiths, books of the Old and New Testaments, liturgical literature on Islam and Christianity, as well as historical and philosophical literature.

The degree of development of the problem. In science, there are problematic fields about which it is simply impossible to talk about the degree of development or degree of development. They include not hundreds of thousands, but millions of works, since a huge number of people have been addressing them for millennia. They cannot be circumvented, even if your attention is focused on related areas. Such problematic areas of knowledge include ethics and metaphysics of major world religions. If ethics as the science of morality has been a part of philosophical knowledge since ancient times, then religious ethics seems to be a much more complex area, since it actually includes two independent spheres of the intellectual process - the ethical and religious ones. The first process is an attempt to theorize a patterns mechanism of interaction between members of human society, determining optimal models of people's attitudes to each other, to the world, nature, plants and animals. The second process is an attempt to establish a logical relationship between the basic tenets of religion and empirically determined optimal patterns of living. Ethics issues are already posed in the ancient world. Aristotle already has special works on ethics: “Evdemian Ethics”, “Nikomakhov Ethics”, as well as “Great Ethics”. Ethics issues are posed and developed by thinkers such as R. Descartes and F. Bacon. G.V.F. Hegel already in the early period of his work reveals such works as The Life of Jesus and The Spirit of Christianity and His Fate. In the future, he creates a “Philosophy of Religion”, unique in its integrity and completeness. We can say that all the prominent thinkers of past eras pay tribute to ethics, which is directly connected with religion. Islamic ethics is being studied not only by Muslim scholars, but also by Christian scholars. One can distinguish the classic works of A.E. Krymsky, A. Metz, D. Surdel and J. Surdel, L.R. Syukiyainen, A.M. Shimmel, V.V. Lebedev, A.M. Delkambr, T. E. Kafarov, A. A.

Maududi, E. V. Muzykina, A. V. Polosin, A. V. Smirnov. Among the huge number of works on Islamic ethics, history and culture, it is very difficult to single out any of them. At the same time, it should be noted that the works of academician V.M. Mammadaliev, which played a truly enlightening role at the end of the last and the beginning of this century, are of particular importance for Azerbaijan. In addition, various aspects of Islamic ethics are considered in the writings of N. Abdullaeva, J. Dzhamshidov, A. Akhmedov, R. Aliyev, M. Aliyev, A. Farkhadov, S. M. Ibragimov, R. Ilyasoghlu, F. Gazanfaroghlu, Sh. Medzhidova, L.Kh. Ragimi, M. Verdieva. It is equally difficult to single out works on Christian ethics, since Christian morality is becoming a subject of close attention of scientists for two millennia. Among the works that were directly related to the topic of research, we can distinguish the works of A. Augustin, J. Beme, G.V. F. Hegel, F. Bacon, R. Descartes, J. Huising, E. Blavatsky, V. Velichkina, L. P. Karsavin, S. G. Lozinsky, N. O. Lossky, N. M. Nikolsky, M. E. Poskov, H. M. Vegas, G. Florovsky and other.

The working hypothesis of the study. The initial premise of the study is the idea of the ethical basis of world religions. The belief system defined as religion is ethical in its essence. Therefore, when discussing a particular religious' system, it is necessary to perceive it not as a system of dogmas, but as a system of moral and spiritual principles that regulate human behavior, focused on the spiritual education of a person who is inherently organically connected with nature, the animal world, endowed with inherently inherent instincts, usually playing a dominant role in his attitude to the world. Christianity reveals a deep ethical content already by virtue of its basic world outlook postulate that Christ has sacrificed himself to mankind and humanity. Thus, sacrifice or the principle of sacrifice becomes the main philosophical and ethical position of Christianity. If Christ sacrificed himself in order to atone for the sins of mankind, then every person should also sacrifice himself. It is important that the principle of sacrifice is based on the idea of love. Christ, according to Christianity, is a mashiach, a messiah, who sacrifices himself out of love for humanity, he alone executes for all. Hence the cornerstones for Christianity of the concept of mercy and sympathy. All Christian

ethics are shaped as the ethics of mercy, compassion and condescension. All specific norms can be regarded as concrete explications of the principle of mercy.

In Islam, the Most High Himself is defined as the Merciful and the Gracious. Thus, mercy is elevated to the unattainable height of the divine attribute. In Islam, there is a model of extrapolating the divine relationship to the human. If Allah is merciful to people, then people MUST show mercy to each other. Islam implements the moral principle of responsibility for the created. In the hadith it is said that Allah, having created man, took responsibility. The essence of the sense of responsibility is that the mercy of Allah must prevail over his anger. Islam is dominated by the principle of gratitude, which forms the basis of the moral content of this religion. Thanks for everything, you need to remember the good, which is absolute in nature, cannot be small or large. Islam and Christianity have an identical ethical foundation. The differences relate to particulars. But there are fundamental differences. First of all, they are associated with the interpretation of the status of the Creator. This paragraph constitutes the methodological basis of ethical incompatibility. Moreover, the model of human relationships is largely identical, some ethical requirements coincide literally. Neither the Qur'an nor the Gospel can be taken literally, since a literal reading runs into contradictions. In our opinion, the most important of these seeming contradictions is the mismatch of mercy and punishment. The texts all the time talk about the boundless mercy of the God and at the same time about inevitable punishment.

Conditions to be defended.

1. Any religious system appears and evolves as an ethical system; ethical content embraces religion as a whole and in this sense, ethics is global in the context of religion.

2. Christianity and Islam are united by the idea of morality, focused on streamlining mass consciousness. Therefore, the pre-religious period is defined as the period of ignorance and savagery, i.e., the era of immorality.

3. The well-known fundamental difference between Islam and Christianity is ethical. The fact that in Christendom Jesus Christ is

endowed with a divine essence, and in Islam it is strictly forbidden to anyone other than Allah to ascribe a divine essence, implies a moral and ethical interpretation and, accordingly, a moral and ethical interpretation. Consequently, the fundamental difference between Islam and Christianity is ethical and predetermines methodological discrepancies.

4. From the point of view of the fundamental discrepancy between Islam and Christianity, the primary source on Christianity acquires special significance, that is, the gospels themselves. Gospel texts testify that Christ constantly and purposefully distances himself from God.

5. If Islam and Christianity show differences on the main issue regulating the relationship between God and man, then the relationship between people is interpreted in the framework of identical models, which is the basis for mutual understanding.

Testing the study. The main conditions of the dissertation were constantly reported at theoretical seminars held at the Institute of Oriental Studies of the National Academy of Sciences of the Azerbaijan Republic, university, interuniversity and international conferences. In addition, the main results of the study were reflected in 8 articles and abstracts.

The structure of the dissertation. The dissertation consists of an introduction (11063), two chapters (I-127831, II-87840), a conclusion (8622) and a list of used literature. The total volume of the dissertation is 251621 symbols.

MAIN CONTENT OF THE WORK

The introduction substantiates the relevance of the research topic, talks about its goals, objectives and methods, reveals the novelty, theoretical and practical significance of the work, gives provisions to be defended.

The first chapter of the dissertation is called “Ethical Norms of Islam” and consists of two subheadings. The first sub-chapter is called “Ethics of the Holy Koran.” Here, various Koran suras are examined and their ethical principles are revealed. Islam as a world religion

embraces the whole life of a person. Human life is structured in such a way that it cannot exist outside of an ethical framework. Whatever a person does, he gives his activity a moral content. Already in ancient times, the most primitive activities stimulate the formation of ethical standards. Hunting instills in a person a conscious attitude to the partner, on the one hand, and to the object of hunting, the beast, on the other. It is significant that the ancient hunters felt deep respect for the strong beast and even worshiped him. A man had the same spiritual and moral attitude toward vegetation. The cult of the plant is in many nations, almost all. Thus, the ethical meaningful respectful attitude to everything around is inherent in a person from the beginning. We can say that this corresponds to the program inherent in its nature. In this sense, any religion can be regarded as a system of ethical values that interpret, systematize and enrich the worldview of an ethnic group, the moral content of understanding life. Islam, like Buddhism, Judaism and Christianity, turns to human spirituality. Moreover, the appeal to a person within any religion should be regarded as respect for his moral nature. After all, any appeal is based on the ability to understand. The Koran realizes its content in an ethical space. This means that each verse of the Koran is addressed to the conscience of the person reading it. Of course, all the suras and verses of the Book can be divided in this regard into two parts. One part directly represents ethical standards. The other suggests an appropriate analysis and bringing standards to a superficial, explicit level. This second part involves a serious philosophical analysis. However, the first part, in which the norms are presented explicitly, allows interpretation. Apparently, for this reason, exegetical analysis can in any case be supplemented by hermeneutic analysis. The ethics of the Koran is presented already in the first sura. In this sense, the sura "Fatih" is truly the "Opening Book". The fifth ayah contains a request addressed to Allah: "Lead us along the straight road." In this context, the direct path means moral life, life in accordance with the rules established by Allah himself.

From the point of view of ethical standards, the sura "Lukman" stands out in the Koran. In the sura, the wisdom of Lukman is noted: "We gave Lukman wisdom even earlier: Thank Allah! Who thanks,

thanks for himself, and who is ungrateful ... Indeed, Allah is rich, glorious!”¹. As you know, Lukman is a legendary sage of very ancient origin. In the folk environment, information about him existed a thousand years BC. The sura is built as an edification to the son, therefore, it has an obvious didactic character. Each ayah of this sura requires interpretation in the aspect of religious ethics. “Here Lukman said to his son, exhorting him: “O my son! Do not give Allah companions: polytheism is a great injustice.”²

In this verse, one characteristic feature is noteworthy. Ayah does not speak of error, not of delusion, but of injustice. Moreover, injustice is defined as great. The explanation of the expression great injustice against the background of the previous context makes it possible to understand that great injustice lies in ingratitude. Lukman is wise because he is grateful; his whole being is imbued with appreciation. The model is easily extrapolated to the human situation. It is easier for a person to understand what is familiar to him from his life and destiny. Azerbaijanis have the expression “*chorayi dizinda*” about a man who does not remember good. In our opinion, this is one of the most expressive expressions, meaning one of the lowest ratings. Such a person does not deserve any respect from others. This is clear to everyone and does not raise any questions. To say about a person “*chorayi dizinda*” means to give him an exhaustive description. Any person is already at a subconscious level and instantly there is a sharply negative feeling. Any person, regardless of their national and cultural affiliation, understands well what ingratitude is. Therefore, there is an expression in Russian of “*black ingratitude*”. The black epithet very accurately conveys not only the character of ingratitude, but also the feelings of the person who was paid back for good by ingratitude. This situation, which is well known to every person, can easily be transferred to the relationship of a person and *his Creator*. Among the designations of the Most High in this case, the Creator is the most accurate. It itself implies the gratitude of the created. The names of Allah denote the qualities of his immense kindness towards

¹ Koran. Translation by academician I. Yu. Krachkovsky. M.: SP IKPA, 1990, p. 338.

² Koran, p. 339.

man. For example, the Merciful, the Gracious, the Giver of Food, the One whom everyone needs, etc. But the word Creator is used in all religions and even by people far from religion. Thus, for any person, Allah is first of all the one who created him. Therefore, the most important requirement of an ethical order for a person is that he should be grateful, always remember to whom he have to be thankful to his birth. It is no accident that the Koran begins its accusations against unbelievers with an accusation of ingratitude, and not at all of unbelief. The category of polytheism is also interpreted in the context of the sin of ingratitude. Since believing in many gods means disbelief in the true God. The logic of polytheism is obvious. Muslims believe that nothing is impossible for Allah. Allah is great and powerful. Polytheism is sinful already because it basically denies the ability of one single God for everything. In polytheism, every deity is responsible for something. This means a subconscious belief that God alone cannot do everything. Therefore, heavenly forces are spreading in a functional sense. In other words, to each his own. In the Koran, for various reasons, the need to respect parents is emphasized all the time. The sura “Lukman” states the following: “And We also bequeathed to the man of his parents. Mother wears it with weakness over weakness, weaning it - in two years. Thanks to Me and your parents: return to Me ”³. It is obvious that Allah puts the parents of a person on a par with Him in relation to him. In other words, a person should feel love, respect and great gratitude, along with Allah, to his own parents. Philosophical and ethical understanding of this requirement can be carried out in the context of a model of the relationship of one with many. In this case, much is the cosmos, in the person of which the incomprehensible expediency and harmony of everything is represented. The One is man as a seed, whose transient being is realized in space and time. The true reality is only Allah, since it exists outside of space and time and regardless of these frameworks. In the sura “Arrahman” it is indicated: “Küllü mən əleyha fanin uə yəbka uəchu Rəbbikə zul cəlali uə ikram (ayah 26-27).

Translated by academician I. Yu. Krachkovsky: “Everyone who

³ Koran, p. 339

is on her will disappear, and the face of your Lord remains with glory and DIGNITY”⁴.

Islamic morality is explicitly presented in the 16th ayah, where in just a few words the basic principles of earthly life are covered in accordance with the norms of Islam. “Stand prayer, urge to the good, keep from the forbidden and endure that which befell you, - because it is from firmness in affairs ”⁵. As you can see, models are presented here in a capacious form behavior not only of the person himself, but also of his duties towards other people surrounding his members of society. This is a very important point, since it signals the most optimal moment of moral and ethical behavior from the point of view of socialization. In other words, Islamic ethics considers their own impeccable behavior of the individual insufficient. A truly moral person is obliged to induce others to the good.

It is difficult to overestimate the moral content of the 17th ayah of sura “Lukman”: “Do not bend your cheek in front of people and do not walk proudly on the ground. Indeed, Allah does not love all the proud, boastful!”⁶. The inadmissibility of pride can be interpreted in the context of Islamic philosophy. In this context, the question that begs itself is a question about the motives of human pride. All Islamic philosophy can be reduced to two main points. The first says about the eternity and omnipotence of Allah. The second is about the mortality of man on earth. Hence the fundamental question to which a mortal creature cannot have an intelligible answer: "What gives you reason for pride." Pride is censured in all religions, and everywhere the censure of pride is the basis of ethical standards. But it is characteristic that the translation of I. Yu. Krachkovsky is not about arrogance, but about pride. Kh. K. Baranov translates (*makhtara*) as “keep yourself important, put on airs”, accordingly (*makhtaratun*) means “importance”.⁷

From the point of view of the subject-logical, all these concepts

⁴ Koran, p. 439

⁵ Koran, p. 339

⁶ Koran, p. 339

⁷ Baranov Kh.K. Arabic-Russian Dictionary. M. State Publishing House of Foreign and National Dictionaries, 1958, p. 950.

signal different types of behavior and mental states. For example, to put on airs is related specifically to the style of behavior in society. Pride is the deep inner state of the human soul. Pride can overwhelm a person who is characterized by external modesty. In our opinion, the verse is about the appearance of a person, as evidenced by the call not to bend your cheek in front of people. The whole Koranic ethic of human relationships is able to fit perfectly into this one phrase. Here, the distinction between formal and substantive aspects in the relationship between members of society is obvious. The formal point is the need to observe external decency. Do not twist your cheek, do not make a displeased face in people is perceived as the ability to control yourself, which is not related to morality. This is actually not the case. First, self-mastery also reveals a deep moral content. If all members of society are able to control themselves, then society becomes completely ideal in terms of ethical standards. Secondly, the ability to control oneself means the ability and skills not pour out negative energy on others. In this thesis lies a very deep sociogenic content. The fact is that a bad mood or a negative emotional charge has the peculiarity of being transmitted along a chain. Therefore, a simple smile is a powerful incentive for organizing the mental mood of society. It would be appropriate to recall the American ethical imperative keep smiling. Psychologists advise in the mornings in front of the mirror to smile even to oneself, attuning oneself in a similar way to a positive mood. Azerbaijanis often repeat to children the phrase “*ağzını əymə*”! As we see, the Holy Koran reveals the deepest ethical content in the field of organization of thin threads connecting human society.

The following ayah is absolutely astounding from the point of view of ethical behavior: “And measure your gait and lower your voice: after all, the most unpleasant of the voices is, of course, the voice of donkeys”.⁸ Both imperatives require reading in two ways - literal and figurative. On both planes, a deep moral and spiritual content is revealed. It is significant that literal reading and comprehension is also directly related to the individual culture of

⁸ Koran, p. 339

behavior. It would seem that *measuring your walk* means a very simple prescription or advice to avoid jerky movements, to be sedate. The harmony of bodily and spiritual movements leads to mutual determination. In other words, the nature of bodily movements affects spirituality, the mental state of a person. On the contrary, the mental state determines the nature of bodily movements, facial expressions, gait, step size, gestures, etc. Based on this, one can understand how deep the meaning of the ayah is. *To measure your gait* means its power and measured. In this case, apparently, it is relevant to differentiate the degree, measured gait and arrogance, snootiness, self-conceit.

An analysis of the Koranic suras indicates that a person's moral duty in relation to Allah also determines a person's moral duty in relation to himself. In other words, the ethics of Islam also contains the obligations of the individual in relation to his own body and spirit. Thus, moral behavior implies gratitude towards Allah and the memory of him. Good attitude towards others. Commitment to yourself. Compliance with moral rules ensures a comfortable stay of a person on earth, as it creates harmony in three dimensions. Consent with Allah. Consent with others. Consent with yourself.

The second sub-chapter of the first chapter is called "Ethics in the Hadith of the Prophet". The simplicity of identifying and interpreting ethical standards is due to the fact that they are on the surface in hadiths. In other words, each hadith is actually read only in ethical terms. In fact, hadiths are nothing more than a guide to behavior; therefore, they are ethical by definition, by their nature and functional purpose. The meaning of the Hadith is that believers can behave correctly, in accordance with the moral laws that are established by Allah himself. Thus, there is nothing in the hadith that does not have an ethical content. Moreover, Islam itself and its fundamental text, which is the Koran, are wholly and completely ethical. The Koran brings to the world a new worldview, the adoption of which involves the assimilation of those ethical standards that are being preached. In our deep conviction, the Koran and the hadiths of the prophet are a set of ethical standards. At the same time, of course, they are extremely difficult for direct perception. It is no accident that ethics is considered one of the philosophical sciences. Ethics has a

deep philosophical content, often inaccessible to superficial observation and suggesting interpretation.

There are 40 hadiths of Al-Qudsiyah, the analysis of which testifies to the high ethical content of the Islamic tradition dating back to the Prophet Muhammad. In addition to Al-Ahadis Al-Qudsiyah, which were reliably heard from the prophet himself, there are 160 more hadiths, the evidence of which is not in doubt. These hadiths were translated into Russian by I.V. Porokhova and published in 2000.

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As already noted, it is very difficult to talk about the ethical content of the Koran and hadiths, contrasting this with something else, since they are thoroughly ethical, moral, suggest reading, assimilation and guidance to action exclusively in an ethical framework.

The first hadith of al-Qudsiya is significant in this sense: “When Allah appointed to be His creation, he (laid) upon Himself (responsibility), writing in His Book: “ My Grace takes precedence over My anger.”¹⁰ The highly moral content of this first hadith is quite obvious. Taking responsibility, Allah performs a highly moral act, the ethical content of which is realized at a much higher level than human notions. The very fact of creation (creation) motivates a sense of responsibility. Thus, the concept of “creation” correlates with the concept of “responsibility”. The explication of the meaning inherent in this text allows us to derive a moral formula: “Creation implies responsibility, i.e. concern for well-being ”. The interpretation of this formula is also inextricably linked with extrapolation to the human situation. For example, the laws of life determine gender unions, but neither marriage itself nor its consequences can be realized without responsibility, i.e. creation of offspring. The man has responsibility for the woman he marries. A man is responsible to Allah for the well-being of his wife, her health and happiness. Having created offspring, a man is responsible to Allah for his health and moral education. In other words, the hadith indicates that Allah sets a precedent to which man must follow.

⁹ Hadith of the prophet. Translations and comments by Iman Valeria Porokhova. M.: Al-Furkan. 2000.

¹⁰ Hadith of the Prophet, p. 16.

The second hadith is directly ethical in nature, where a person is accused of rejecting Allah and insulting him.¹¹ It would seem that there is no direct ethical content in this hadith, since its content is only an accusation. However, it is not. The essence of the accusations of stating the fact of immoral behavior, therefore, the moral of the hadith is how a person should behave.

In accordance with the hadith, the son of Adam, rejects Allah when he claims that Allah will never be able to reproduce it in its original form. To which the hadith objects, the original creation was no easier than reproduction. The insult of Allah by man is that he ascribes to him a son, while Allah is one. The associations that the hadith actualizes are obvious, therefore its semantic structure is quite transparent. In the Sura "Yasin," the phrase is pronounced on behalf of a person: "Who will revive the parts that have decayed,"¹² to which the answer follows: "Say: "The one who created them for the first time will revive them."¹³ As for the insult, there is an obvious allusion to the status of Jesus Christ. The Koranic sura "Ihlas" is directly directed against these attitudes of Christianity. Interestingly, the first Christians did not consider Jesus to be either a god or a son of God. Even in the IV century the main part of church life was occupied by the struggle against the "Arian heresy." Arians are known to have denied the divine nature of Christ. Sura "Ihlas" claims that nobody can be like Allah. In this section of the dissertation, the hadiths of the prophet are successively analyzed in terms of their moral content. It is noted that the hadiths serve to explain the moral standards of the Koran. The most important principles of moral life are gratitude to Allah, gratitude to parents, mercy, love for others, purity of thoughts and body, peacemaking, care for others, responsibility for everything created by Allah, continuous spiritual improvement. The second chapter of the dissertation is called "The Ethical Content of the New Testament." The chapter consists of two subheadings. The first subheading is called The Ethical Content of the Gospels. It is noted that the moral content of the New Testament has always been in the center of attention of prominent

¹¹ Hadith of the Prophet, p. 16.

¹² Koran, p. 364

¹³ Koran, p. 364

European philosophers.

For example, R. Descartes considered ethics “The highest and most perfect science”.¹⁴ G.V.F. Hegel believed that it was Christ who opened the way to genuine morality for people.¹⁵ F. Bacon draws a parallel between morality and music and notes that “dissonance, immediately giving way to harmony, forms harmony” is a musical rule. But it is also applicable in the field of ethics.¹⁶ “The Christian worldview has always perceived the teachings of Jesus as harmony, forming harmony in the nature and soul of man. The harmony of Christianity replaces the dissonance of antiquity.

The basis of Christian ethics is the gospel or the four canonical gospels recognized by the church. These are the gospels of Matthew, Mark, Luke and John. These gospels describe the life of Jesus and present his speeches. It should be noted that in their ethical content the Gospels differ from subsequent Christianity. The most significant difference is that Christianity makes Jesus Son of God, God, deifies him. Nowhere in the Gospels does Christ say that he is God. Moreover, he constantly emphasizes his service to the Most High, prays to him for mitigating his fate, thus distancing himself from him. The most important ethical principle of Christ is the pursuit of true service. Christ sets the primacy of content over form. For him, the main thing is in sincere faith, and not in formal worship. Woe to you the scribes and Pharisees, he says, because you are like the colored coffins. This expression can serve as a motto for the entire New Testament. The coffin laid down means “*painted coffin*.” No matter how beautiful and outwardly attractive the coffin may be, there is something unattractive in it. As you know, the Pharisees were distinguished by strict observance of the letter of the law. *The scribes* were called great scholars of Scripture. Jesus blames them for passion of memorizing religious rules, he contrasts knowledge and pride with this knowledge to sincere and true faith.

This principle is also reflected in the hadiths of the prophet Muhammad. It is enough to recall the hadith about the punishment of

¹⁴ Descartes R. Composition in 2 volumes. Volume 1. M.: Thought, 1989. p. 309.

¹⁵ Hegel G.V. F. Philosophy of religion. Volume 1. M.: Thought, 1976. p. 35.

¹⁶ Bacon F. Works in two volumes. Volume 1. M.: Thought, 1977, p. 202.

the theologian, martyr and a generous person. The martyr is said: “You really fought, but only so that (about you) they could say: he is brave and courageous. That's what they said about you”.¹⁷The theologian and the generous rich man are also accused of insincerity and pride. Islam calls for true service to Allah, and not for the sake of honor and earthly glory. It is this ethical principle that Jesus also establishes, accusing Bible scholars of striving for glory. Jesus' most important ethical principle suggests that religion should serve man, but not man to religion. Saturday is for man, but not man for Saturday. This section of the dissertation examines in detail fragments of the Gospels that testify to the moral content of Christ's teachings. It is noted that the moral content of the gospel is presented at the very beginning in the story of how Joseph accepts pregnant Mary. Joseph is called a righteous man, although, when he accepts Mary, he goes against the law of Moses, which states that strict punishment is needed for a girl who became pregnant before she came to her husband's house. Joseph is sorry for her, he wants to let her go home secretly. The gospel proclaims mercy, which must be above the observance of the law and rules. Thus, mercy becomes the primary moral principle of the teachings of Christ.

The dissertation details the ethical content of the Sermon on the mount. The gospel in the person of Jesus is constantly focused on true faith and humanism. In this sense, no matter what Jesus says, a model of overcoming Old Testament morality is being realized. It requires more and more moral. For example, Jesus, referring to the ancient laws of Israel, mentions the inadmissibility of murder, which is one of the famous ten commandments of the Torah.

Jesus says more: “I tell you that anyone who is angry with his brother in vain is subject to judgment; whoever says to his brother: “racka,” is subject to the Sanhedrin; but whoever says: “mad,” is subject to fiery hell ”¹⁸ (Matthew 5.21-22). In the comments, the Hebrew word for “racka” means “empty person”¹⁹. Thus, the ethics of

¹⁷ Hadith of the Prophet, p. 20.

¹⁸ Bible. Scripture Books of the Old and New Testaments. M.: Bible societies, 1995, p. 1015.

¹⁹ In the same place, 1015.

Christian teaching does not allow no insult to the neighbor, moreover, even to be angry with one's neighbor is immoral. The following passage fully repeats the Islamic demand for a correct and tolerant attitude towards another person: “if you bring your gift to the altar and there you remember that your brother has something against you, leave your gift there as an altar, and go reconcile yourself with your brother and then come and bring your gift”²⁰ (Matthew, 5. 23-24). These principles are reflected in Islam. On the whole, a comparative analysis of the ethical system of Christianity and Islam testifies to the identity of the moral foundation of both religions. In the thesis form or in the form of a certain rule, these principles in Christianity are embedded in the Gospels, in Islam - in the hadiths of the prophet.

The second sub-chapter of the second chapter is called “The Ethical Principles of the Apostles”. The study shows that it is unlawful to speak separately about the ethics of the Gospels and the ethics of the apostles, about the moral values they preach. Apparently, it is necessary to talk about the ethics of the New Testament as a whole. The apostles are spreading a new morality that has been proclaimed by Christ. The basic principles of gospel morality are uniquely stated by Jesus himself, and they do not imply ambiguity or corresponding interpretation. The most important feature of Jesus' sermons is the emphasized and consistent "overcoming" of the Old Testament ethics. The word *negation* in this context may seem too harsh, although it would be appropriate.

When in the Sermon on the Mount, Jesus always uses the formula “they told you ... but I say,” he actually denies the principles of the Torah.

According to Jesus, after his disciples, called *apostles*, began to preach the Gospel among the nations of the world. Following the four canonical Gospels, the book of the New Testament is called the “Acts of the Holy Apostles.” This book lacks the principles of behavior presented in the thesis form. It speaks of the ascetic activities of the apostles. The main idea of the “Acts” is to preach not so much gospel truths as the need for selfless devotion and complete dedication on the

²⁰ In the same place, p. 1015.

path of serving God. Despite the many deeds of the apostles described in the Acts, the main essence of this book is, in our opinion, a call to humanity. The most important principle governing all aspects of human life is humanity. This is the ethical principle of Christianity, which no one subsequently adhered to. In our opinion, all the miracles performed by Jesus were not just ostentatious, they say, you see what miracles are happening. Significantly, miracles consisted solely in alleviating human suffering. Jesus heals the sick, relieves cripples from serious illnesses, resurrects the dead, gives life, health, happiness. It is also characteristic that, leaving this world, Jesus leave an inheritance to his disciples the same skills - to heal the sick, to give sight to the blind, to cleanse lepers, to raise the dead, to alleviate the suffering of people, no matter what they are. Moreover, he warns them: “received for nothing, give for free”, i.e. do not take any bribe for your good. The pagan world was cruel. But for centuries European scholars regarded this cruelty as an essential manifestation of life in man. This point of view is most consistently presented in *The Antichrist* by F. Nietzsche, who categorically declared: “Christianity should not be adorned and dressed: it declared a mortal war on this higher type of man, it renounced all the basic instincts of this type: from these instincts it has expressed the concept of evil, an evil person: a strong person has become an unfit person, an “outcast”.²¹ 21 The apostles are trying to establish the moral law of humanity, which was not accepted either in theory or in practice. The New Testament books “The Acts of the Holy Apostles” and “The Epistles of the Apostles” testify to the humanistic struggle against ancient cruelty. In conclusion, the results of the study are summarized. It is indicated here that historically the formation of ethical thought has two paths. The first path has the character of trial and error, as a result of which each individual ethnos and humanity as a whole comes to the most rational community. Such a path does not go beyond the framework of socialization as a historically established optimal way of a joint LIFE to the space of ethnic culture. The second way is the formation of

²¹ Nietzsche F. *Antichrist. The Curse of Christianity* // Nietzsche F. *Collected Works* in 2 volumes. volume 2. M. Thought, 1990, p. 634.

morality under the direct influence of teachers, prophets, legislators, whose activities create order in the inordinate life of the clan, tribe, ethnic group, people. It is no accident that in Islam this erratic period is referred to as jahiliya, i.e. ignorance. The second path of moral development, in contrast to the first, which has a purely empirical basis, presupposes the existence of a logically harmonious system of worldview. In Judaism, the activity of the prophets creates such a system. In Christianity, the activity of Christ and his commandments create the idea of the need for dominance of content over form, of actual worship of the formal. If Judaism was a collection of laws, then Christianity introduces into the religion the concept of humanism. Islam affirms the primacy of morality over any formalism. Islam is trying to get rid of tinsel, pretentiousness, excessive, which is directly of moral importance.

From point of practical norms of behavior, Christianity and Islam have much in common. The most important spiritual and moral principle of these religions is the need to do good to their neighbor for God's sake. The system of ethical standards of Christianity and Islam coincides. At the same time, there is a significant difference, the essence of which come down to the deification of Christ by Christians and the categorical prohibition of deification of anyone in Islam.

The main conditions of the dissertation are reflected in the following publications:

1. Şərq məkanında islami dəyərlər. Akademik Vasim Məmmədəliyevin 70 illiyinə həsr olunmuş Beynəlxalq elmi konfrans. AMEA Z.Bünyadov adına Şərqsünaslıq İnstitutu. Beynəlxalq elmi konfransın materialları, Bakı, 27-28 iyun 2013-cü il, səh. 785-786.
2. Wielokulturowosc w Azerbejdzanie. Wokol problem tolerancji religijnej. Materialy III konferencji naukowej Azerbejdzan-Polska. Azərbaycan – Polşa III elmi Beynəlxalq konfransın materialları, Varşava – 2014, səh 242-246.
3. Azərbaycanca multikulturalizm. Dini tolerantlıq probleminə dair Beynəlxalq elmi konfrans, Bakı Slavyan Universiteti. Ulu öndər

- Н.Əliyev irsində multikultural dəyərlər. Bakı, 2016, səh. 27-28.
4. Развитие христианской нравственности в посланиях апостолов. “Elmi əsərlər” Beynəlxalq elmi-nəzəri jurnal, №1 (32). AMEA Fəlsəfə İnstitutu. Bakı, 2019, səh. 149-152.
 5. Этические нормы в хадисах пророка. AMEA akademik Z.Bünyadov adına Şərqşünaslıq İnstitutu. “Şərq araşdırmaları” №1. Bakı, 2019. səh. 210-215.
 6. Этическое содержание заповедей блаженства. AMEA akademik Z.Bünyadov adına Şərqşünaslıq İnstitutu. “Şərq araşdırmaları” №2. Bakı, 2019, 136-141.
 7. Благодарность как высшая нравственная категория в исламе. “Kremenets komparativ studiyaları”. IX buraxılış, Kremenets 2019, səh. 332-342.
 8. Нравственность и этика в исламе. «Гілея» Науковий вісник. Філософські науки. Українська Академія наук. Випуск 160. № 1-2 Київ, 2021. стр. 6-13 (PDF).

The defense will be held on " 7 " 12 2021 at 11 at the meeting of the BFD 4.03 One-time Dissertation Council of the Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Institute of Theology.

Address: Baku, AZ 1141., Ahmed Jamil Str. 41A, Institute of Theology

Dissertation is accessible at the library of the Institute of Theology

Electronic version of the dissertation and the abstract are available on the official website of the Institute of Theology

Abstract was sent to the required addresses on " 5 " 11 in 2021.

Signed for print: 05.11.2021

Paper format: A5

Volume: 35602

Number of hard copies: 20