

## ФІЛОСОФІЯ

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## DIALOGUE OF ISLAM AND CHRISTIANITY: ETHICAL STANDARDS AND HUMAN VALUES

**Formulation of the problem.** Any religious system appears and evolves as an ethical system; the ethical content encompasses religion as a whole, and in this sense ethics is global in the context of religion. Christianity and Islam are united by the idea of morality, focused on the ordering of mass consciousness. Therefore, the pre-religious period is defined as a period of ignorance and savagery, that is, the era of immorality. The well-known fundamental difference between Islam and Christianity is of an ethical nature. The fact that in Christianity Jesus Christ is endowed with a divine essence, and in Islam it is strictly forbidden to attribute a divine essence to anyone other than Allah, presupposes a moral and ethical understanding and, accordingly, a moral and ethical interpretation. Consequently, the fundamental difference between Islam and Christianity is of an ethical nature and predetermines methodological discrepancies.

**The main purpose** of the study is to determine the fundamental ethical principles of Islam and Christianity, allowing us to talk about their ideological coincidence. The main sources for the study 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. When studying this issue, general scientific methods are used, such as description, analysis, deduction, induction, synthesis and comparison.

**Analysis of research and publications.** The problems of ethics are posed and developed by such thinkers as R. Descartes and F. Bacon. In G.W.F. Hegel, already in the early period of his work, such works as "The Life of Jesus" and "The Spirit of Christianity and its Destiny" are found. In the future, he creates a "Philosophy of Religion", unique in its integrity and completeness. We can say that all the outstanding thinkers of past eras pay tribute to ethics, which is directly associated with religion. Islamic ethics is becoming an object of study not only for Muslim scholars, but also for Christian ones. It is possible to single out 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. Delcambre, T. E. Kafarova, A. A. Maududi, E. V. Muzykina, A. V. Polosina, A. V. Smirnova. Among the huge number of works on Islamic ethics, history and culture, it is very difficult to single out any one. At the same time, it should be noted that the works of Academician V. M. Mammadaliyev, who played a truly enlightening role at the end of the last and the beginning of this century, are of particular importance for Azerbaijan.

**The main material.** Islam as a world religion covers the entire human life activity. Human life is arranged in such a way that it cannot exist outside the ethical framework. Whatever a person does, he gives his activity a moral content. Already in ancient times, the most primitive types of activities stimulate the formation of ethical norms. To talk about Islamic ethics means to talk about the moral basis of this religion. It is both easy and difficult. It is easy because the ethical norms of Islam lie on the surface. The Quran is a highly transparent book, therefore the word "mubin" is often found in the Quran, that is, a clear, understandable book, not at all difficult to understand. It is difficult because a superficial understanding of the Quranic theses does not at all deny their deepest content.

Islamic philosophy, and ethics in particular, greatly enriched and expanded popular ideas about good and bad. For example, the theory of permissible and unacceptable in the context of halal and haram contributed a deep philosophical content to the ethical knowledge of the peoples of the world. Primitive culture, with its identity, did not exclude the exceptional savagery of the peoples of its bearers. It is known that the Arabs, for example, buried newborn girls alive. The Prophet spoke about the inadmissibility of this, which ran into the inertia of the people. In order to understand all the revolutionary progressiveness of Islamic ethics, it is enough to recall the obligation of a five-fold daily prayer, which was preceded by a five-fold daily ablution.

The principles of Christianity are reflected primarily in the Gospels. It is believed that Christianity is a new religion and a new system of worldview compared to Judaism, although Christ himself said that he did not come to break the law, but to confirm it. Initially, the attitude to the person and the teachings of Christ is defined quite differently in the three Abrahamic religions. In Judaism, Christ is considered neither god nor a prophet. Thus, the Jewish Encyclopedia indicates: "Jesus of Nazareth; 4 BC? – 31 AD?" A Jewish preacher of the Second Temple era, whose followers created a religious movement that developed into a new religion that separated from Judaism – Christianity. In Christian dogmatics, Jesus appears as one of the three hypostases of God, the second person of St. Trinity ("God is the son") [9, p.706]. The same article notes that Christianity is characterized by "the primacy of ethical norms over ritual worship, which was proclaimed by the ancient Israelite prophets" [9, p.706]. This is a very important point that largely determines the difference between Judaism and Christianity. The Pharisees' accusations of hypocrisy are scattered throughout the gospels. Christ establishes the primacy of content over form. For him, the main thing is sincere faith, not formal worship.

The moral content of the New Testament begins to be traced from the very first lines of the Gospels. For example, the Gospel of Matthew describes the birth of Jesus. The story of the immaculate conception is well known and it is hardly worth dwelling on it. But in this story, one point draws attention to itself, which, in our opinion, is very important. Joseph, Mary's husband, is presented from the very beginning as a righteous man. It is being righteous that he does not want to disgrace her. After finding out that she is pregnant, he wants to secretly let her go. We know that the righteous were called people who exactly fulfilled all the covenants, without departing from them one iota

Thus, the Gospel establishes new laws of righteousness and moral behavior, the essence of which is humanity. The Torah establishes an immutable law, following which the Jews survived in the most difficult conditions of Egyptian captivity and the subsequent forty-year wandering in the desert. It was the law that preserved the people. The gospel to some extent denies the inviolability of the law, since it puts mercy above the law. In our opinion, it is charity that turns out to be the cornerstone of Christian ethics. Another important moral principle of Christianity is that Joseph accepts Mary, lives with her, but does not touch her until she gives birth to her child.

The essence of the eighth hadith al-Qudsiyah is extremely important in terms of revealing the ethics of Islam. It deals with the content of prayer, at the same time the formulas of prayer receive a high ethical significance here. Formally, the need to pro-

nounce standard formulas is emphasized, but in fact, by revealing the deep content of these formulas, the prophet makes the ethical content of the religion of Allah obvious. The hadith begins with a kind of intimidation: "The prayer performed by any person who has not declared the Essence of the Holy Quran during the performance of prayer is insufficient and incomplete" [11, p. 22]. One could assume that here we are talking about the rules of performing prayer, that is, in what position you need to stand, how your arms and legs should be folded, which phrases and how many times you should pronounce. In other words, one might think that the formal and ritual side of prayer is meant here. Today, many books have been written about this, and they all differ from each other, since they depend on the confessional affiliation of the author. All these books and manuals on the performance of prayer affect only the external side of prayer. It is characteristic that in the hadith attention is focused on the substantive side of prayer, which is done by revealing the meaning and functional significance of each verse uttered during prayer.

The hadith explains the innermost meaning of the verses of Surah Al-Fatiha. Each verse is interpreted from the point of view of unconditional submission to Allah. But at the very beginning of the hadith there is an amazing phrase that does not lend itself to superficial analysis. The following is written here: "The Prophet (may the blessings and peace of Allah be upon him!) He said: Allah (may He be mighty and great!) said: "I have divided the prayer between Me and My servant into two halves, and My servant will receive what he asks for" [11, p.22]. "To divide the prayer" is not entirely clear from the point of view of ordinary language and ordinary ideas. What does it mean to "share" something? In everyday language and linguistic consciousness, the word divide means to take on half of an action or its object. For example, to share bread means to give half of bread to another, to share burdens means to take on part of the work, worries, to perform actions on an equal basis with someone to provide something, to solve a problem. In other words, to divide means to do half of what the other does. If we proceed from this logic of language, then to share a prayer should mean "to pray on an equal footing with the worshipper". But how can Allah pray with His servant? In our opinion, the meaning of this hadith lies precisely in this obscure division of prayer, when Allah participates in human prayer, shares its innermost essence with a person. If such an "entry into togetherness" succeeds, then the requests of the worshipper are fulfilled. They simply cannot fail to be fulfilled, because Allah takes part in it. Apparently, this togetherness, or even "collegiality", is the meaning of Islamic ethics. The cooperation of Allah with a person can mean only one thing – the moral height of a person.

As you know, the Christian Church recognizes only four Gospels as canonical, that is, faithful, legitimate: Matthew, Mark, Luke and John. The first three Gospels are very similar, they talk about the same events and almost in the same terms. These three gospels are called synoptic from the Greek word synopsis – “review”. Without going into the details of the history of the compilation and interpretation of these books, we can simply note that they, in principle, do not have an author whose identity would be unconditional. At the beginning of the second century of our era, it was decided to recognize the authors of the Gospels of these individuals. In the XVIII century, the authorship of the Gospels was questioned. The Gospel of John appeared much later and differs from the synoptic ones, since it has a philosophical, ideological and generalizing character. It asserts that Christ is the eternal word and the Savior of mankind.

Thus, if the Gospels of Matthew, Mark and Luke almost completely repeat each other, then in terms of content it is enough to analyze one of them. The analysis of these three synoptic Gospels shows that the description of the life of Christ, his statements and activities is in full accordance with the monotheistic attitudes of Judaism. In other words, Christ constantly distances himself from God, prays to him, talks about the need to worship only God, the one and eternal, and no one else. At the heart of these principles is the recognition of the unity of God, dependence on God, gratitude to God. This principle brings Christ's teaching closer to Judaism and Islam. A departure from this basic principle later meant a departure from Judaism, and accordingly Islamic philosophy could not recognize the justice of the deification of Christ.

Jesus claims more: “I tell you that everyone who is angry with his brother in vain is subject to judgment; whoever says to his brother, ‘cancer,’ is subject to the Sanhedrin; and whoever says, ‘mad,’ is subject to hellfire” [1, p. 21-22]. It is noted in the comments that the Hebrew word cancer means “an empty person” [4, p.1015]. Thus, the ethics of Christian teaching does not allow any insult to one's neighbor, moreover, it is immoral even to be angry with one's neighbor. The following fragment fully repeats the Islamic requirement of 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 before the altar, and go first make peace with your brother, and then come and bring your gift” [11, p. 23-24].

The maximalism of Christ is also manifested in relation to adultery. In Judaism, one of the ten commandments says about the inadmissibility of adultery. Jesus poses the problem very harshly and categorically. He claims that he who looks at a woman with lust is already committing adultery with her in his heart. Jesus also forbids divorce from

his wife, because he believes that divorce gives a woman a reason for adultery. Moreover, it is also impossible to marry a divorced woman, since this is also adultery [1, p. 27-32]. The Catholic Church still prohibits divorce. Jesus said that only in case of infidelity of the wife, divorce is permissible.

Judaism strictly forbids not to fulfill the oath, to forget about it. Jesus forbids swearing at all. Even a person has no right to swear by his head, since not a single hair on it can make either black or white [1, p. 33-37]. Jesus forbids revenge. Judaism considers an act of revenge to be a completely moral act. The ethical norm in this case is that revenge does not exceed the crime. Both the eye and the tooth acquire symbolic meaning in the context of Judaism. Both mean “one”, nothing more. An eye for an eye, that is, one eye for one eye. A tooth for a tooth – one tooth should be knocked out just one tooth, not two. The punishment must correspond to the crime. This was both the right of the ancients and justice. Islam also allows revenge, considering it just. Jesus denies revenge at the root: “Did you hear what was said: an eye for an eye and a tooth for a tooth. And I say to you: do not resist the evil one. But whoever strikes you on your right cheek, turn the other one to him; and whoever wants to sue you and take your shirt from you, give him your outer clothing as well: and whoever forces you to go one field with him, go two with him. Give to him who asks of you, and do not turn away from him who wants to borrow from you” [4, p. 1016].

From numerous examples, we know how monks mortified their flesh. It is enough to recall “Father Sergius” by L. N. Tolstoy. Christian morality prompted F. Nietzsche to write his “Antichrist”. However, the culminating phrase of the Gospel, which, in our opinion, consists precisely in the call to be as perfect as the Lord God, explains the motivation of Christ's commandments. He sets super-tasks for Jews not just to make them perfect people. He sets them almost impossible tasks so that they become perfect like their Heavenly Father.

One of the five pillars of Islam is associated with alms. In all religions there is an ethical principle that directly reflects the elementary human kindness. In Islam, Allah appeals to this feeling, that is, in fact, the Creator of man touches the best strings in the soul of his creation. According to Muslim ethics, a person is obliged not just to live, but to live in accordance with the best that is originally embedded in him. A person initially has a kind attitude towards all living things. It is no coincidence that in Latin the word “cultura” is derived from the verb “colere”, which means “to cultivate (soil), take care of, grow (plant)”. There is a completely unique motivation in this semantic paradigm. The cult of the deity from the cult of the plant (colere, cultura). In the Azerbaijani language, the word “b sl m k” is sur-

prisingly accurate. In the semantic structure of this word, such a shade of meaning as “tenderness” is directly represented. The cult of the plant creates a reverent attitude towards all living things. In Azerbaijani culture, this ancient cult finds expression in “səmāni”, the cultivation of which by Novruz has been preserved to this day. The sacred meaning of this ritual is changing, as nowadays more and more people prefer to buy ready-made “səmāni”. Thus, people deprive the process of its spiritual content. Especially children enthusiastically and tenderly take care of the plant during the preparation for the holiday, with great joy they notice an increase in sprouts. There is no doubt that caring for “səmāni” contributes to the moral education of the child. And no matter how pagan in its content this action is, it forms spirituality. As L.P. Karsavin said, when a primitive man is delighted with the beauty of a tree and falls to his knees in front of him, he is not mistaken in his feeling. He makes a mistake in choosing an object, because his level of development does not give him the opportunity to understand that a tree cannot be a god. But all totems, both animal and vegetable, are created on this sense of worship.

Thus, charity turns out to be the most important tool for the spiritual development of a person, which is already found in the most ancient cults. An appeal to this feeling or even, perhaps, the needs of a person is found in the 11th hadith of al-Qudsiyah: “O son of Adam, spend out of your good, and I will spend on you” [11, p. 25]. It is characteristic that alms is one of the five pillars of Islam. The ethical content of alms is realized in an almost infinite range. Of course, discussions about the most important principles of Islam concretize the concept of “alms”. In other words, if prayer, having a very broad meaning as an appeal to the Almighty, receives concretization in the form of exact parameters of prayer, then alms, characterized by a wide range of gifts, receives concretization in the paradigm of the five pillars of Islam. However, the philosophy of Islam, its moral and ethical content presupposes a much broader idea of the need for alms. It is important to understand that charity is not limited to a certain amount of money that Muslims donate to the poor every year. It is no coincidence that one of the signs of the end of the world is the absence of people begging in society, when there will not be a single person to whom it will be possible to give alms. Understanding this intellectual model is quite difficult

In both Christianity and Islam, there is a strict rule to do alms unnoticed. The ethical content of this rule is absolutely indisputable. Charity must be done secretly, and God will reward it openly. The symbolism of the hands (let the right one not know what the left one gives) is identical in both religions. The motivation is also identical. The hadith was considered

above, which says that Allah punishes people who give alms for show. You make it so that people talk about you, “how generous they are”, and they talk about you like that. So you have already received your reward. The same is in the Gospel: “When you give alms, do not sound the trumpet in front of you, as the hypocrites do in synagogues and in the streets, so that people may glorify them. Truly I tell you: they are already receiving their reward” [8, p. 1017].

The most important point of Christian morality is connected with prayer itself. Christ is against verbosity, he believes that only pagans utter many words in their prayers, because they think that in their verbosity they will be heard. Christ proceeds from the fact that God already knows what a person needs. Prayer itself is important as a sincere appeal to the Almighty. The gospel contains the famous example of prayer that Christ gives to people and which is known as “Our Father” [2, p.9-13]. The need for forgiveness is contained in prayer. Forgive us, Lord, as we forgive our debtors. After that, the Gospel contains a logical explanation: if you forgive people, then you will be forgiven; if you do not forgive, then the Lord will not forgive you either.

The moral commandments of Jesus also affect the ethics of fasting. And in this point of his teaching, he is against posturing and hypocrisy. “Also, when you fast, do not be despondent like hypocrites, for they assume gloomy faces in order to appear to people fasting” [2, p.16]. And here a phrase is repeated that completely coincides with the hadiths of al-Qudsi. “They have already received their reward”. Christ calls people to be clean and beautiful during the fast, so that “they may appear fasting not before men, but before your Father” [2, p. 18]. Christ calls to look at everything with a clear eye, because the eyes are the lamp of the body. If a person’s gaze is pure, then he him [8, p. 1018].

Christianity has a peculiar elitism, in our opinion, going back to the Torah. Since the Jews are a God-chosen people, they and only they, according to Christ, are ready to accept his ideas and, in general, his worldview. Hence such an ethical norm as the rejection of strangers. Christ preaches his teaching only in the Jewish environment and warns his disciples: “Do not give holy things to dogs and do not throw your pearls before swine, so that they do not trample it under their feet and, turning, tear you to pieces” [3, p. 6]. This position of Christian morality is in clear contradiction with the logic of the development of religion and in general with the logic of the formation of world religions. It can also be said that practical Christianity has never observed this principle of Christ. On the contrary, there has always been the spread of a new teaching by fire and sword. Enlightenment has always played a huge role in Islam. Therefore, the spread of Islamic values has always been welcomed.

At the same time, it is necessary to recognize the peculiar justice of Christ's words. In our opinion, they mean the following. It is not worth telling people about what they are not able to understand. Moreover, a word uttered at the wrong time and in front of an unprepared audience can only do harm. Listeners have a misconception, which becomes a serious obstacle to further understanding. On the other hand, it is important to understand that a person who does not understand the value of high ideals is not to blame for this. There is no fault in misunderstanding. Let's also compare the Azerbaijani expression "q l n c m s l m a n". That is, the people themselves are aware of the nature of their religious affiliation. That is why Christ says that it is not worth throwing pearls in front of pigs. The pig, by the way, is not to blame for the fact that pearls in her eyes have no value.

The philosophical content of hadiths in Islam is extremely deep. But the most important thing, in our opinion, is that they are revealed on several levels. The primary level of interpretation is based on the analysis of the meaning of the characters directly composing the text. That is why, as a rule, hadiths are extremely clear and transparent. They seem to be addressed to everyone and suggest solidarity. This hadith shows how important it is just to be in the company of honest and decent people. Another very serious point is the belief of Allah in man. In other words, Allah believes that a person is always able to become decent. There is a legend among the people that a person who has committed many dirty deeds confesses to the prophet and asks if Allah will forgive him. The Prophet replies that the mercy of Allah is so great that everyone can count on it. Finally, this man confesses to a terrible crime. Upon hearing this, the prophet recoils from him in horror and exclaims that there is no forgiveness for him and there cannot be. The man leaves in despair, and the prophet hears a Voice from heaven asking him who gave him the right to decide on behalf of Allah whether forgiveness will be granted to the sinner or not.

Allah forgives and grants paradise to a sinner who just sat down to rest next to sincerely believing people. He could have sat down next to the unbelievers, he just wanted to rest and listen out of idle curiosity to what people were talking about. The meaning of forgiveness is that the Creator believes in man. The possibility of realizing a good beginning in a person is perceived as a used chance. In our opinion, the content of this hadith is directly related to the first hadith of al-Qudsiyah: "When Allah appointed His creation to be, He (laid) He took upon Himself (responsibility), writing in His Book: "My mercy prevails over My anger" (Hadiths of the prophet, 2000, p.10). From the point of view of prac-

tical norms of behavior, Christianity and Islam have a lot in common. In our opinion, the most important spiritual and moral principle of these religions is the need to do good to one's neighbor for the sake of the Almighty. An identical formula is found in the Gospels and the Koran. Thus, the basic principles of human relationships in Islam and Christianity coincide. Moreover, the analysis shows that they largely duplicate those principles that go back to the Torah, the Mosaic Pentateuch. Such norms of the hostel as do not kill, do not steal, do not perjure yourself, do not wish for a neighbor's wife, his ox are very ancient in nature and were recorded for the first time in the thesis form.

You can talk about the trinity of God as much as you like, but the separate pronouncing of the names of the Trinity indicates a separate perception. In addition, in the church there is an image of Christ, and not of the Trinity. It is the figure of Christ that is also in the altar. The question of the Trinity is quite complex and philosophical in nature, so there was no need to delve into it within the framework of the study. At the same time, it is directly related to the differentiation of the spiritual and moral principles of Islam and Christianity. The main moral principle of Islam was and remains the worship of the one Allah. This symbol of faith is clearly and unambiguously expressed in the surah "Ikhlas", which ends with the words that no one can be like Allah. The most important ethical principle of Islam, consisting in the requirement of gratitude to the Creator, directly follows from the adoption of the provision on his uniqueness.

**Conclusions.** Thus, Islam and Christianity differ at the very core of their worldview. If we take into account the fact that the basic principle of spirituality, reflected in the creed, is extrapolated to the entire system of morality, then it is easy to understand the fundamental differences between these two religions. Islam, coinciding in many ways with Christianity in the aspect of compassion and special delicacy, elevated to the absolute, returns to the strict monotheism of Judaism. The ethical content of Christianity and Islam naturally coincides with respect to the moral content of the worldview and the corresponding rules of human behavior in the world. It differs in philosophical and ideological grounds. If we assume that this philosophical foundation does not affect the essence of the ethical content of religion in any way, then an identical system of values is implemented in these religious systems. On the contrary, if we assume that the deification of Christ somehow affects Christian morality and distinguishes it from Muslim, then we will be faced with the need to discursively identify these differences.

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## Анотація

*Абдуллабеков Ельхан Фірудін огли. Діалог ісламу та християнства: етичні норми та загальнолюдські цінності.* – Стаття.

Стаття присвячена етичним нормам та загальнолюдським цінностям Ісламу та Християнства. Іслам та християнство як дві з трьох авраамічних релігій мають, на наш погляд, ідентичний етичний зміст. Як показало дослідження, багато формул збігаються. Але є й відмінності, що значною мірою визначальним чином впливає світогляд людей. Науково-теоретичне дослідження етичних норм та культури спілкування у двох найважливіших світових релігіях – християнстві та ісламі – особливо актуальне як з погляду моделі мультикультуралізму в сучасному Азербайджані, так і загальнолюдських цінностей. Здавалося б, всі вони виходять з ідей абсолютного добра, з яким пов'язане божественне начало. Проте практика стосунків протягом тисячоліть свідчить про нетерпимість. Основна мета дослідження полягає у визначенні фундаментальних етичних принципів ісламу та християнства, що дозволяють говорити про їх світоглядний збіг. При вивченні цього питання використовуються загальнонаукові методи, такі як опис, аналіз, дедукція, індукція, синтез та порівняння. Наукова новизна дослідження полягає в тому, що звернення до текстів самих священних книг, а не до тлумачної богословської літератури визначає етичні норми ісламу та християнства з науково-філософської точки зору. Етичні норми безпосередньо пов'язані із системою філософських, світоглядних постулатів. Виявляється триєдина модель духовно-моральної основи життя людини. Визначається тотожне ядро морального змісту основних ісламських та християнських текстів. **Висновки.** У християнстві діяльність Христа та його заповіді створюють уявлення про необхідність домінування змісту над формою, фактичного шанування над формальним. Якщо іудаїзм був сукупність

законів, то християнство вносить у релігію ставлення до гуманізму. Іслам утверджує примат моральності над будь-яким формалізмом. Іслам намагається позбавитися мішури, химерності, зайвого, що має безпосередньо моральне значення.

*Ключові слова:* релігія, філософія, етика, хадиси, заповіді, Іслам, Християнство.

## Summary

*Abdullabeyov Elkhan Firudin. Dialogue of Islam and Christianity: ethical standards and human values.* – Article.

The article is devoted to the ethical norms and universal values of Islam and Christianity. Islam and Christianity as two of the three Abrahamic religions, in our opinion, have an identical ethical content. As the study showed, many formulas are the same. But there is also a difference, which in many ways determines the worldview of people. The scientific and theoretical study of ethical norms and culture of communication in the two most important world religions - Christianity and Islam – is especially relevant both from the point of view of the model of multiculturalism in modern Azerbaijan and universal values. It would seem that they all proceed from the ideas of absolute goodness, with which the divine principle is associated. However, the practice of relationships for thousands of years testifies to intolerance. **The main purpose** of the study is to determine the fundamental ethical principles of Islam and Christianity, allowing us to talk about their ideological coincidence. When studying this issue, general scientific methods are used, such as description, analysis, deduction, induction, synthesis and comparison. The scientific and theoretical study of ethical norms and culture of communication in the two most important world religions - Christianity and Islam – is especially relevant both from the point of view of the model of multiculturalism in modern Azerbaijan and universal values. It would seem that they all proceed from the ideas of absolute goodness, with which the divine principle is associated. However, the practice of relationships for thousands of years testifies to intolerance. **The scientific novelty** of the study lies in the fact that the appeal to the texts of the holy books themselves, and not the interpretive theological literature, determines the ethical norms of Islam and Christianity from a scientific and philosophical point of view. Ethical norms are directly connected with the system of philosophical, ideological postulates. A 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. **Conclusions.** In Christianity, the activity of Christ and his commandments create an idea of the need for dominance of content over form, actual worship of God over the formal. If Judaism was a set of laws, then Christianity introduces ideas of humanism into religion. Islam affirms the primacy of morality over any formalism. Islam is trying to get rid of tinsel, pretentiousness, superfluous, which has a direct moral significance.

*Key words:* religion, philosophy, ethics, hadith, commandments, Islam, Christianity.