

## **Educational Issues in Islam**

***Musayeva Nadira Nizomovna***  
*Doctor of Pedagogical Sciences*

***Kudratov is the son of Zarif Furkat***

*Asia International University Faculty of Social Sciences and Technology  
Pedagogical specialty MM-4 P-24 Master*

***Abstract.*** *It is impossible to imagine that a person can find his place in life, achieve the happiness of two worlds, contribute to the development of his country and become a worthy child of this country without education. We can compare this to the fact that a bird could not fly to the sky without two wings. Allah Almighty says in verse 6 of Surah "Tahrim": "O you who believe! Protect yourself and your family from the fire fueled by people and stones." How can a man protect himself, his wife, and his dependents from the fire? This protection is first of all by removing ignorance from people after themselves, and protecting them from various crimes and sins, ignorance and vices, which lead to the fire in the life of the world, through education and training.*

***Keywords:*** *Islam, Koran, education, parents, children, society, manners, science.*

### **Introduction:**

There is a clear difference between education and training. Education is a part of education. Education includes education, not the other way around. Therefore, education is perfect and comprehensive compared to education itself. The meaning of Islamic education is to build a perfect human personality in society from all sides, and of course, this education includes spiritual, mental and physical aspects. Indeed, Allah Almighty created mankind to improve the earth. So, in order to fulfill his duties, he must be perfect and mature in every way. Our religion Islam has all the instructions and possibilities for this. The most important thing is that a person should constantly turn to God while performing the tasks set before him.

### **Main part:**

After the revelation of this verse, Hazrat Umar, may God bless him and grant him peace, asked our beloved Prophet Muhammad, may God bless him and grant him peace: "O Messenger of God, how can we protect our souls and protect our people?" Then the Prophet, peace and blessings be upon him, said: "You will also turn away from what Allah has turned you away from. Whatever Allah commands you, you command them. That will be to protect them from the fire," they answered.

In fact, not knowing God's commands and not turning away from His commands is ignorance and ignorance, the result of which is the fire. The cure for ignorance and ignorance is the acquisition of knowledge and education. A clear example of this is what Hazrat Ali, may God bless him and grant him peace, said: "Teach yourselves and your people good and make them polite."

As we mentioned above, education is a part of perfect education. And it develops and polishes the mind. As a result, he learns knowledge, knowledge, various information about things, professional skills or sciences related to professions, which he will need in his life. But it cannot be as

comprehensive as education. Because education cannot cover a person's spiritual, mental and physical aspects at the same time. That is why it is necessary to always have education together.

Hasan Basri says: "He who does not have manners does not have knowledge." These words of theirs mean that no matter how much knowledge a person has, if he does not have manners, there is no attention to his knowledge.

Proverbs says: "A tree without manners. Knowledge is a fruit of it. It is not for nothing that it is said that if there is no tree, the fruit can come from anywhere. If it is important, the wisdom talks about education first and then education. Considering that education starts from the family first, parents are responsible for education and training in human life.

After all, our Prophet, peace and blessings be upon him, said: "Each of you is a leader and each of you is asked by your subordinates."

Some parents blame the school and teachers for the mistakes and indecencies of their children, saying, "The school is not providing education and training." This is definitely wrong. Because the first school for a child is the family, and the first teacher is the parent. The child opened his eyes and saw that his parents are always with him. If the parents are educated and well-educated, this quality will automatically be passed on to the child. If the parents do not have education, manners, and culture, it is difficult to expect the same from the child. That's why some psychologists said: "Don't educate your child, educate yourself, and your child will be educated."

If a person does not have manners and education, it is very difficult to get an education. If there is knowledge and no manners and education, he is the most dangerous and dangerous person in the world. Because it can bring various problems and troubles to people. That is why in our religion, education is the first priority. In a hadith narrated by Abu Huraira, may Allah be pleased with him, it is said that the Prophet, peace be upon him, said: "I have been sent as a Prophet to perfect good morals."

The bloodshed, crimes committed by young people and women, riots, which are happening in some places, are worrying the whole world today. The reason for this is that their parents are not busy with their children's education, they leave them alone and ignore them. As an example, can we take the uncultured and uneducated young people who promote mass culture or not, who are members of various currents and support foreign ideas, who are loyal to their country and people, their creed, their sect, national Do we bring young people who are going against their values and traditions, who are trying to spread various conflicts and slanders among their people, all these are their concepts of education and manners lack of it.

Parents do not threaten the child all the time, because it becomes easy for him to hear and do ugly things, and the effect of the words is removed from his heart. Let the father maintain the awe of talking with his child, and let him leave his child not all the time, but sometimes. And let the mother threaten him that she will tell your father, so that he may turn him away from evil.

Do not allow him to sleep during the day, because it causes laziness. It is not forbidden to sleep at night, but do not sleep on soft beds. Then his organs will be strong, his body will not get fat and he will not need to abstain from food. Let him get used to rougher things while sleeping and dressing. It is necessary to forbid the child from doing anything secretly. Because if a child hides something, he will definitely believe that it is a bad thing. If it is forbidden at such a time, it will leave the bad work. During the day, sometimes, so that laziness does not prevail, it is customary to walk, move, and do physical education. He is taught not to expose his body, not to walk fast. He does not leave his hand completely, but puts it on his chest. Their peers are discouraged from being proud of what their parents have, or what they eat or wear, or their plates and inkwells. Maybe it is a habit to be humble and respect everyone around you, and be polite when talking to them. It is forbidden to take from the children of the rich what seems beautiful to him. Perhaps it is said that greatness is not in receiving, but in giving. Of course, it is meanness and greed to take, even if the children of the poor do. Tasting

and fetching are said to be mean, humiliating, and a habit of the dog. Because the dog waits for a bite and licks its tail to taste it.

Also, it is bad for children to love gold and silver and to dream of them. They are called to be more careful with gold and silver than snakes and scorpions. Because the disaster of loving gold and silver and dreaming of them is more harmful to children than the disaster of poisons. This is true even for adults.

It is also necessary to get used to not spitting, not blowing your nose, not yawning in front of others, not sitting with your back to someone, not crossing one leg over the other, not putting your palm under your chin, and not leaning your head with your wrist. Because these are signs of laziness. He is taught how to sit, that talking too much is a sign of indecency, that it is the work of children of low class.

Also, it is forbidden for him to take an oath, whether it is true or false, so that he does not get used to swearing at a young age. The previous sentence is returned from the beginning. They are only trained to respond or respond appropriately to the question. He is taught to listen attentively when someone older than him speaks, to stand up for someone higher than him, to give him a place, to be shy in front of him. Saying useless and ugly words, cursing, cursing, joining children who always have ugly words on their tongues is discouraged. Because these habits are undoubtedly transferred to him from bad friends. The essence of teaching children manners is to protect them from bad friends.

He should not raise his voice and shout when his teacher hits him. He does not ask for help when he is beaten. Maybe he will be patient. It is mentioned that this situation is one of the habits of men and heroes. It is said that shouting a lot is a habit of slaves and women.

After school, he should be allowed to play in a nice way, not to the point where he gets tired. Because banning him from playing and forcing him to study constantly kills his soul, destroys his intelligence, and poisons his life. Then the child will look for a way to get rid of it completely.

Stop obeying parents, teachers, teachers of manners, people older than you, whether they are relatives or strangers, look at them with respect and bow, and play in front of them. should be taught to do. When he reaches the age of distinguishing between white and black, he should not be allowed to leave prayer and ablution. Ordering him to fast on certain days of Ramadan, avoiding silk clothes and gold, teaching him everything he needs from the Sharia, stealing, eating haraam, cheating, lying, obscenity and everything that seems interesting to children. one should be afraid of bad deeds. If he grows up like this, he will be able to learn the secret of these things when he approaches adulthood.

It is said that food is like a medicine to him, they are only a helper in people's strength to obey Allah Almighty. Again, the world has no origin, for it is not permanent, death ceases its blessings, and the world is not a permanent abode, but a transitory land, and the Hereafter is not a transitory land, but a permanent abode, and death is every is expected in an hour, a wise and intelligent person is a person who has prepared for the hereafter in this world, it is even said that his level in the presence of Allah is great and his blessings in heaven are many.

If the child grows up well, when he reaches adulthood, these words will be effective, useful, and will take a firm place in his heart, as if a pattern is fixed on a stone. If the child's upbringing is contrary to this, and he is accustomed to play, vice, indecency, gluttony of food and clothing, adornment, pride, his heart will be as far removed from the truth as a wall is from the soil. . The most important thing is to pay attention to upbringing, because a child is created to be an equal receiver of good and bad. Of course, his parents make him lean towards one of the two sides. The Prophet, may God's prayers and peace be upon him, said: "Every child is born by nature. His parents make him either a Jew, a Christian, or a pagan" (narrated by Imam Bukhari and Muslim).

Sahl ibn Abdullah Tustari says: "When I was three years old, I used to get up at night and watch the prayers of my uncle Muhammad ibn Sivor. One day he asked me, "Do you remember God who created you?" they said. I said, "How do I remember him?" I said. Then he said: "When you are lying on your bed, without moving your tongue, say with your heart three times: "Allah is with me, Allah is

watching over me, Allah is watching over me." I said that for a few days, and then I told him about it. They said to me, "Say it seven times every night." I said a few more days. Then I told him. They said to me: "Say it eleven times every night." I said, and then his heart fell into my heart. A year later, my uncle told me again, "Remember what I taught you and keep saying it until you enter the grave, because it will benefit you both in this world and in the hereafter." I have been saying this for several years. I also found his pleasure inside me. Then my uncle said to me one day, "O Sahl, if God is with a person who looks at him and sees him, can that person disobey God?" "You also avoid disobedience to God." I was walking alone, they sent me to school. I said: "I am afraid that my goals (that is, striving to get closer to God) will be scattered." But they made an agreement with my teacher that I would go for an hour and come back after getting an education.

I went to school and started studying the Qur'an. I memorized it when I was six or seven years old. I fasted every day. And my food has been barley bread for twelve years. When I was thirteen years old, a problem arose. I asked my family to send them to Basra to ask about this matter. I went to Basra and asked the scholars, but no one could answer my question. I went to a man from Basra to Ibadon. He was called Abu Hubayb Hamza ibn Abiy Abdullah al-Ibadani. I asked that person about the issue, they answered me. I stayed with them for a while, used their knowledge and learned their manners. Then I returned to Tustar. I contented myself with buying barley itself for one dirham for my food. They used to grind it and make bread. I ate one portion every night at dawn without salt or bread. One dirham was enough for a year. Then I went hungry three nights in a row and then ate. Then I went hungry for five nights, then seven nights, then twenty-five nights. Twenty years have passed like this. Then I went on a trip to the earth for several years. Then I returned to Tustar. I would stay all night as long as God willed. Ahmad said: "I did not see that person eat salt until he worshiped Allah."

One of the verses in the Holy Qur'an was revealed when the Companions of Madinah came to the Prophet, may God bless him and grant him peace, and complained that they had to sell their houses and move to a nearby place because their houses were too far away. That is, there is no need to sell the houses, if they are coming from far away, every step they take will be rewarded.

"We will write the steps they took, the steps they took, and we will also write their work," it was said. In one of the commentaries, it is expressed the opinion that "their traces" in this verse are our work, our descendants.

From this verse of Allah, we understand that Allah records not only our actions, but also the actions of our descendants. That is why education is necessary.

Let's leave behind a well-educated child so that there will always be merit and no evil.

Education is declared as an obligatory act in our religion. I think that the words "training" and "mentor", which we use the most, are derived from the same root as God's name "Rob", which probably increases the responsibility of educators.

So this is not an easy task. Education is not just influence, order or control, inspection, it is divine. Education means always taking control and monitoring the child, because God Almighty said in the first verse of Surah Al-Fatiha, Praise be to God, the Lord of the worlds.

In this verse, Allah mentions the name Rab. "Robbil Alamiyn" means the teacher of all worlds. If God stops coaching, i.e. control, monitoring for a moment, the worlds will go off the track.

If a coach or a parent ignores their child for a moment, the upbringing of children will be disturbed. The Messenger of Allah, may God bless him and grant him peace, said that every child born is born in fitrah, that is, every baby is pure, it is like white paper.

The fact that our muhaddiths quoted this hadith in the chapter of fate, not in the chapter of parents, means that education depends on fate. It is impossible to be late for education.

Education begins with the choice of the father and mother of the child, because the Messenger of Allah, peace and blessings be upon him, said: "Choose a suitable bride or groom, for race is

transitory." That is, the parent's behavior is passed on to the child, so the father must be well-educated for the child to be well-educated. If the mother is noble, pure and religious, and if the father is like that, then the child will definitely be drawn to his lineage, he cannot escape from it.

### **Conclusion:**

In conclusion, it can be said that if the parents are engaged in the upbringing of their children from a young age and make good use of the opportunities and conditions that are created, when they give education and upbringing on time, our youth will fall into such bad situations and spend their youth in infamy. they did not do it, but they were worthy of their country and true heirs of their ancestors.

Teaching our children to distinguish good from bad, white from black, is the most important task for parents and school teachers in our era of "globalization", where the world of information is mixed with each other.

### **LIST OF REFERENCES:**

1. Askar Zunnunov. Intellectual education in folk pedagogy. // Public education, issues 3-4 of 1994.
2. Askar Zunnunov. Scenes from the development of pedagogical thought in Central Asia.-T.: "Fan". 1996.
3. Abdullah Avloni. Selected works. - T.: "Spirituality", 1998. 14. Amir Temur. The triumphal arch. — T.: "Hyp", 1992.
4. "Avesta", historical and literary monument. Translation by Askar Mahkam. - T.: "Sharq", 2001.
5. Aziz Kayumov. Monuments of antiquity. — T.: Literary and Art Publishing House named after Ghafir Ghulam, 1972.
6. Alisher Navoi. Hamsa. - T.: "Fan" 1960. 7. Alisher Navoi. Mahbub ul-Qulub. Works, Volume 12. — T.: Literary Publishing House, 1966.
7. Sobirovich, T. B. (2024). The National Idea as a Driving Force behind Ideospheric Transformation in Uzbekistan: Exploring its Implications and Impact. Asian Journal of Applied Science and Technology (AJAST), 8(3), 170-176.
8. Sobirovich, T. B. (2024). Renewal of Societal Ideosphere: An Analytical Study of Medieval Philosophical Thought. Philosophy, 8(3), 12-18.
9. Sobirovich, T. B. (2020). The development of democratic society and spiritual renewal in the views of Eastern and Western thinkers. International journal of advanced research and review, 5(10), 60-65.
10. Turdiev, B. S. (2024). Balancing national and universal perspectives: the dialectical dynamics in society's ideosphere. Asian Journal of Basic Science & Research, 6(3), 59-65.
11. Sobirovich, T. B. (2024). The Dynamics of Ancient Thought: How Philosophies Shaped Changing Societal Ideospheres. Dynamics, 8(3), 19-24.
12. Turdiev, B. (2024). BUILDING A FUTURE: THE ROLE OF CULTURE IN NEW UZBEKISTAN'S IDEOSPHERE. Академические исследования в современной науке, 3(31), 171-176.
13. Sobirovich, T. B. (2024). Exploring the Ideosphere: A Comprehensive Examination of Eastern Philosophical Perspectives and Their Societal Reflections.
14. Sobirovich, T. B. (2024). Socio-Philosophical Analysis Of Society's Ideosphere. Indonesian Journal of Social Development, 2(1).
15. Sobirovich, T. B. THE SPIRIT OF A NEW ERA: THE IDEOSPHERE GUIDING UZBEKISTAN TOWARDS DEMOCRACY.
16. Turdiev, B. (2024). THE PRIORITY OF HUMAN INTERESTS IN UZBEKISTAN'S IDEOSPHERIC DEVELOPMENT. Теоретические аспекты становления педагогических наук, 3(15), 120-123.