

Views on Child Rearing in the Study of Imam Ghazali's Legacy

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Abstract. *During the years of independence, broad opportunities opening up for the comprehensive economic, political and spiritual development of our society. Today, the use of the teachings and advice of our ancestors to ensure the spiritual and moral education of young people has a special pedagogical value. In this article, the spiritual end pedagogical heritage created by Imam Ghazali is important in educating the younger generation. After all, spiritual heritage, pedagogical views, ideas, didactic works created by him serve to form the younger generation as a fully mature, well-rounded person, to provide them with proper education and upbringing. Because, in the pedagogical heritage of Imam Ghazali, the issues of human decency, morality, faith, conscience, freedom, family, and child upbringing are theoretically substantiated.*

Keywords: *Imam Ghazali, economic, political and spirilual, spiritual and moral education of youth, teachings and advice of our ancestors, spiritual and pedagogical heritage, education of the younger generation, faith, freedom of conscience, raising children in the family.*

Introduction.

It is important and urgent to use the invaluable spiritual and pedagogical heritage created by our ancestors in the process of educating the youth of our nation today. The spiritual and pedagogical heritage created by Imam Ghazali, like a number of Eastern thinkers, is important in educating the younger generation. After all, his spiritual heritage, pedagogical views, ideas, didactic works created by him serve to form the younger generation as a fully mature, well-rounded person, to provide them with proper education and upbringing. Because, in the pedagogical heritage of Imam Ghazali, the issues of human decency, morality, faith and belief, conscience, freedom, family, and child upbringing are theoretically substantiated. His educational and educational works continue to make a huge contribution to the education and upbringing of youth today.

Literature Review

Therefore, it is necessary to pay special attention to the formation of the spirituality of the younger generation. When we talk about the Muslim religion, first of all, we imagine Allah and His Messenger, our great scholars, our great imams who are spiritually close to us. We mean our perfect saints, such as Imam al-Bukhari, Imam at-Tirmidhi, Khoja Bahauddin Naqshband, Ahmad Yassawi, Abdulhaliq Ghijduvani, Zamakhshari, whom the great Islamic world speaks of with infinite respect.

Because the dear names and immortal heritage of these great people are closely intertwined with our holy religion. They cannot be separated from each other. We are creating conditions for our entire people, including our youth, to enjoy the glorious heritage of these thinkers, for them to mature in such a spiritual environment, and for the humanistic philosophy and great ideas of Islam to take root in the hearts of the younger generation.

Abu Hamid Al-Ghazali's rich pedagogical heritage, his views on the education of the younger generation, especially his ideas on morality, honesty, religion, faith, belief, conscience, hard work, love of knowledge, and humanity, serve as the main tool for the comprehensive and harmonious development of a well-rounded individual. Also, the instillation of ideas characteristic of the upbringing of a well-rounded person, such as love of knowledge, patriotism, freedom, humanity, hard work, faith, honesty, moral purity, justice, brotherhood, and freethinking, which occupy a central place in his educational and moral views, has an important didactic value.

Abu Hamid Al-Ghazali, with his views on the education of the younger generation, made a significant contribution to the development of the spirituality of the peoples of the East, the development of their culture, and the development of socio-pedagogical thought. The content of his teachings includes rationality and education as a criterion for human perfection. From this point of view, the activity aimed at studying Al-Ghazali's teachings has its own rather complex historical and spiritual roots.

Methods: Among the peoples of the East, especially among the Uzbeks, a child is considered an important foundation that strengthens family and parental relationships. The birth of a child in a family is a means of providing parents with love, mutual understanding and cooperation, and encouraging them to resolve their joys and sorrows together.

In order to convey the spiritual and moral views of Imam Ghazali to the minds of young people, it is necessary to present his life work, rich experience, and spiritual and pedagogical heritage. At the heart of his pedagogical heritage is the issue of child upbringing. After all, when raising a child in a family, special attention should be paid to his spiritual and moral, intellectual, and physical education.

Imam Ghazali (1058-1111) wrote more than 100 works on tafsir, hadith, history, philosophy, jurisprudence, and Sufism during his lifetime. His works are popular not only among scholars, but also among all became a source of advice and advice to members of society that broadened and enriched their ideas about family, marriage, marital relations, and child rearing. His thoughts on child rearing, the inner and outer purity of a person are of important didactic importance for today's education system. For example, G. Hegel described Ghazali as "the author of works on logic and metaphysics, a great oriental intellect."

The name and works of Imam Ghazali were banned and not taught during the Soviet era. After our republic gained independence, special attention was paid to translating and studying his scientific, pedagogical, and philosophical works. For example, scholars such as Mahkam Mahmud Andijoni and Abdullah Umar Toshkandi translated and published Imam Ghazali's "The Chemistry of Happiness: (The Truth of the Soul)" into Uzbek. This work is considered an invaluable treasure in studying the history, rich culture, and philosophy of the peoples of the East. The work consists of poetic and prose texts, and there are more than 100 sections, such as "The Truth of the Soul", "On the Powers of the Heart", "On the Structure of the Universe", "On the Manners of Guests", "On the Rights of Parents", "On the Rights of Children". At the same time, the work also describes the requirements of the Islamic religion. Mahkam Mahmud notes that Imam Ghazali in his work "The Chemistry of Happiness: (The Truth of the Soul)" "... also respects the natural sciences. He also explains the science of medicine in depth"[1].

Another major educational work by Imam Ghazali is called "Ihyou ulumid-din (Revival of Religious Sciences)", and this work was translated into Uzbek by scholars such as A. Azimov, M. Usmankhan, Mansurali Tajimhammad oglu, Abdurahmon Sahibjon oglu, A'zamjon Muhammadali oglu, Mubashshir Ahmad. The work consists of 7 chapters, each chapter has a separate content. This work also presents topics relevant to today, including "The virtue of learning science", "The virtue of teaching", "Explanation of the changed words of sciences", "In the explanation of the truth and parts of the mind".

In all his works, he enriched his thoughts on education, morality, and manners with the thoughts of famous figures of the Islamic world and hadiths. His special work on raising children is called "O

Child" ("Ayyukhol Walad").

Only spiritual, enlightened people can improve themselves spiritually, morally, and physically, and contribute to the development of the Motherland, society, science, and the education of the younger generation, and they are considered thinkers, saints, and wise men. Imam Ghazali is one of such thinkers. He devoted special chapters of his books "Munashafat-ul Qulub", "Kimyoi saodat", and "O Farzand" to important human etiquette issues such as "Pleaseing the Father", "A Mother Should Be Kind and Merciful", "A Father Should Teach His Children Manners", "Those Who Do Good to People Will Receive Their Reward in the Hereafter", "The Virtue of Visiting", "Etiquette of Guests", "A Man's Manners of Treating His Family Women", "The Rights of Husbands Before Wives", "About Neighborhood", and "The Rights of Parents". Every thought, every idea in these works are educational guides that have been refined and enriched over the centuries. They are works written in an exhortative manner, and the author uses examples from the Holy Quran, Hadith Sharif, and the life experiences of great figures to substantiate his ideas.

Imam Ghazali scientifically and practically describes the obligatory actions that a human being must perform during his birth, adulthood, and the period of his acceptance in society. Islamic etiquette and moral standards, even before he leaves for the next world. For example, Imam Ghazali writes in his work: "Etiquette has several forms. A person must first know the etiquette of dressing well. He must also observe etiquette such as opening the door, relieving himself, cleaning himself and leaving the toilet, performing ablution and going to the mosque, praying, leaving the mosque and entering his home or workplace, and meeting people." In addition to the etiquettes specific to the months of Rajab, Sha'ban, and Ramadan, the thinker also describes the etiquettes related to the hands, feet, tongue, ears, and skin and genitals. Ghazali's works also discuss issues such as neighborliness, trade, dress, behavior, communication, conversation, receiving and serving guests.

There are also ideas on the etiquette of going, eating, marital relations, borrowing and lending, inquiring about the health of the sick, scholars, and scholars, and visiting them.

Imam Ghazali explains to children the Islamic and practical aspects of the above-mentioned moral standards and other human relations necessary for them, based on his own life experience, the morality of Islamic figures, the requirements of the Quran and Hadiths. On this basis, he explains the algorithm of the expenses and the order of moral standards that the child must adhere to every day and throughout his life. These efforts of Imam Ghazali are a program that is applicable in the education of the younger generation today.

Imam Ghazali stated that human scientific activity should be built on the basis of Islamic principles. In this process, parents play a key role in the family. For the proper upbringing of children in the family, the positive attitude of parents towards them is important. This is reflected in the behavior, various activities, worldview, manners, feelings, and aspirations of the student throughout his life.

According to the great enlightener Abdulla Avloni, the social environment, family conditions and peers play an important role in the formation of moral qualities in children. Parents who embody true human morality have a good influence on their children and are able to provide real education. At the same time, they prepare the ground for their children to be raised as kind, patient, honest and acceptable. Abdulla Avloni continued his opinion, saying that "there is a difference between upbringing and teaching (meaning education), because the one who receives a lesson is a knower, and the one who receives education is a doer." Therefore, the activities of each parent, their actions, should be based on exemplary, exemplary, positive behavior.

In his opinion, trainers should implement education and upbringing in a coherent manner, conveying every idea to young people based on evidence. In short, theory should be implemented by linking it with practice. Only then will the theoretical knowledge given in the lesson process be reflected in their practical activities.

The textbook on pedagogy (O' Askarova, A.Q. Munavvarov, G' Jo'raboiev, M. Sobirova) defines upbringing as follows: "Upbringing is the goal of creating intellectual maturity and worldview,

human beliefs, duties and responsibilities, and moral qualities inherent in the people of our society based on the knowledge acquired in the growing generations. Upbringing begins from the birth of a child.

Results and Analysis. It is a process that begins and continues until the end of life. Therefore, the word upbringing is often used education also refers to the content of the work included in the educational and information processes. Education and reflects the results of education” [2].. In the dictionary of pedagogical terms, the term education is defined as follows: “Education is 1) a practical pedagogical process aimed at the formation of certain physical, mental, moral, and spiritual qualities in a person; 2) a process of continuous presentation of universal and national social experience to pupils and students, aimed at the comprehensive development of the younger generation” [3]..

Indeed, the authority of parents in society is the basis of national education. It is through this factor that they spiritually influence the consciousness and behavior of their children. The relationship of parents to each other and to their children has its own characteristics. There are laws that have been firmly established in the upbringing of the family and children for centuries. And humanity has lived and functioned in society, subject to these laws. In addition, our ancestors constantly practiced family lore and passed it on from generation to generation.

In Imam Ghazali’s views on education, humanistic ideas and issues of child upbringing occupy a special place. He emphasizes that man is the most perfect and mature representative of world development. Therefore, Ghazali notes in his works the need to consistently educate the younger generation.

In our opinion, the process of educating the younger generation should be continuous and integral. Because in pedagogy there is a principle of continuity of education. We considered that in the process of working on our research, it is necessary to pay special attention to the following: To intensify work to instill in the minds of young people the humanistic and democratic essence of the progressive views of our ancestors; to do this, in-depth study and analysis of the didactic works and pedagogical views of our ancestors, including Imam Ghazali, and their application in today’s educational practice;

Considering the misinterpretation of the ideas of great thinkers during the Soviet era, it is necessary to give a rational assessment of their teachings and incorporate their truthful, humane views into textbooks and teaching aids;

To popularize the issues of spiritual and moral perfection of man in the teachings of Imam Ghazali; At a time when today’s market economy relations are increasingly developing, Ghazali to teach young people the ideas in his works about preparing children for market relations; To understand that the pedagogical works created by Imam Ghazali are the main tool for the comprehensive and harmonious development of the younger generation;

Today, at a time when various information flows are rapidly entering the territory of our republic, it is necessary to prevent the formation of moral views in the minds of young people that are contrary to Eastern morality; this includes widely promoting the ideas of Ghazali’s teachings among young students, arousing in them an interest and need to study the heritage of their ancestors.

According to Muslim etiquette, adults should teach their children manners, parents should teach their children manners, and children should follow the path shown by their adults and obey what they say. It is the human duty of parents to teach their children good manners.

The sciences are as if hidden by nature in the instinct of the mind, and when a cause arises to reveal them, they manifest themselves in existence. Even as if these sciences do not come to the mind from outside, they are present in it beforehand and then appear. A vivid example of this is the water under the ground. When a well is dug, it also appears. It is collected and separated by feeling, not by the introduction of something new. The pistachio in “The oil, the rose in the flower, is similar to this” [4]. Therefore, today’s young people need to be well-educated and aware of modern information technologies.

Imam Ghazali, in his work “The Alchemy of Happiness”, divides human behavior into two:

praiseworthy qualities and bad behaviors. “Bad behaviors are the qualities of animals, and they purify the jewels of their hearts by drinking water”[5].

Children should be role models for those around them with their exemplary behavior. Imam Ghazali repeatedly describes the duty of a child to his parents in his works, based on Islamic teachings and examples from the lives of ordinary people, as an example for those who establish new families and raise children.

It should be noted that Imam Ghazali’s view of child education as a very important problem is the result of his work as a teacher in madrasahs. Therefore, the analysis of his works focused on child education is based on his being an accomplished pedagogue.

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