

SUBTLE ASPECTS OF CHILD EDUCATION

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During the process of growing up, children primarily learn from the adults around them. They observe, imitate, and gradually acquire life experiences. If you yourself are rude or ill-tempered, yet believe that you can raise your child to be well-mannered and virtuous, you are mistaken. Similarly, if you smoke or drink but expect to correct your child from these harmful habits, your efforts are likely to be futile. If you are dishonest or deceitful, do not expect your child to develop honesty and integrity. There is a saying: *"The world takes revenge; the world gives back."* The way you treat your parents or other close relatives will inevitably be reflected in how your own children treat you. Likewise, if your child has shown you disrespect or caused you pain, they too will encounter similar behavior from their own children. This cycle continues like the links of a chain, connecting one generation to the next. If you do not want your child to suffer the same *"generational clash"* that you have experienced, it is necessary to break these negative chains of behavior. Many remarkable anecdotes illustrate this truth. For instance, it is said that a young man was beating his father by grabbing his beard, while neighbors watched in distress. They were shocked, thinking, *"Can a child really hit his own father?"* At that moment, an elderly man who had seen much in life explained: *"Do not be surprised. The one currently inflicting humiliation was himself beaten by his father in the same manner when he was young. Now, the behavior has returned to him."* Another story illustrates this point. An elderly father, who had lived a long life and had grown weary of his children, was about to be taken outside the city by his son and daughter-in-law, following their advice. On the way, exhausted, he stopped to rest in the shade of a tree. For some reason, he smiled, and when his son asked why, he explained, *"Many years ago, when I myself set out to take my father to the same place, I stopped here to rest, just as I am doing now."* This reminds us of a recent incident discussed on one of the national television channels. A young Uzbek man, fed up with his father's alcoholism, had brought him to an elderly care home. Initially, the public discussion praised the son's action and criticized the father for drinking. However, an elderly man intervened, saying, *"Brothers, what are you saying? In our religion, a child is forbidden to publicly shame their father or raise their voice against him. Even if the father is a non-believer, a Muslim is commanded to show compassion and care."* After this reminder, the discussion shifted, emphasizing respect and compassion for elders.

As one of our contemporary scholars wrote: *"Everything is strong and stable when connected to its origin, while that which is severed from its roots is doomed to disgrace and destruction. A person's origin is their parents, because their growth and development depend on them. The fortune and happiness of anyone cut off from their parents has never been high and never will be. One who is severed from one or both parents is called 'orphaned.' To separate from one's parents is to cause them distress. A son or daughter who harms or displeases their parents is 'orphaned' and bears great sin."* Education can be divided into several types: physical education, spiritual education, intellectual education, moral education, education of willpower, communicative education, labor or practical education, and others. Physical education involves raising a child to be physically strong, teaching cleanliness and hygiene, and familiarizing them with sports and exercise routines. Parents who wish for their children to be healthy should

encourage outdoor activities such as walking, swimming, horseback riding, wrestling, and marksmanship. Islam not only emphasizes the spiritual and moral development of a person but also pays serious attention to their physical well-being. Scholars often compare spiritual and material life to the two steps of a ladder, emphasizing that both must be balanced. Just as faith and conviction should be strong, the body should also be healthy, resilient, and capable of enduring various challenges.

Here is an **academic-style English translation** of your Uzbek educational text on children's upbringing (spiritual, intellectual, and moral development), suitable for scientific or scholarly contexts:

2. The task of spiritual education involves forming a child's purpose, belief system, religious identity, and faith; cultivating genuine human virtues; and developing traits such as the ability to discern truth, courage, and resilience in emotionally responsive and sensitive children. Conversely, for children with rigid dispositions, it encompasses the use of appropriate influences to soften their hearts and nurture them toward gentle emotional responsiveness. Such education plays a significant role in protecting a child from psychological depression and preventing them from becoming discouraged in the face of difficulties.

3. To improve intellectual and cognitive education, activities that enhance a child's reasoning, intellectual capacity, memory, and powers of observation are conducted. The child is presented with instructive stories and narratives, and essential knowledge and information are reinforced. Typically, children at an early age ask questions about everything they see, examine and test their environment, and pose incessant queries. In such moments, one should respond to their questions without hesitation, with patience, and in a clear and simple manner.

4. For moral education, first and foremost, parents should exemplify ethical behavior and manners and regularly teach these principles. This is because proper conduct is considered one of the primary means of attaining lasting spiritual benefits. This notion is affirmed across all religions; in the Qur'ān and in the sayings of the Prophet Muhammad (peace be upon him), special attention is dedicated to matters of ethics and moral conduct.

5. The purpose of cultivating willpower is to raise one's child as a strong-willed individual. In this process, the child is taught to struggle with personal desires, to regulate or, when necessary, renounce individual wishes and needs, and not to place personal interests above the interests of others and society. Typically, during the period of stubbornness (from four to sixteen years of age), willpower education requires a certain degree of firmness and patience; however, at the same time, the child should continuously feel love, care, and sincerity.

6. Verbal education also plays an important role in a child's development. Generally, children begin to speak at the age of one and a half to two years. From an early age, they should be taught to pronounce words correctly, to speak fluently and clearly, and to observe proper etiquette when addressing adults; moreover, they should be made aware of the negative consequences of using offensive and obscene language. Since children have a strong tendency to imitate adults, it is essential to refrain from using vulgar, insulting, abusive, rude, or inappropriate expressions in their presence. Parents must be extremely cautious in educating their children, because, as mentioned above, children imitate adults very quickly. First of all, adults themselves should speak correctly. When a child has started speaking, parents should not remain indifferent to inappropriate words used by the child, but should immediately explain that such expressions are unacceptable. Otherwise, such language may one day have a negative impact on the child's upbringing and may even be directed toward the parents themselves.

7. In order to provide labor education, children are advised about earning a living through honest work, and from early childhood they are assigned various small tasks to foster a love for labor. They are taught different professions and skills, and if parents are not able to do this themselves, the child is entrusted to a qualified mentor.

From early childhood, it is necessary to instill in the child the seeds of faith and belief, to introduce them to and encourage love for our Creator and our Prophet (peace be upon him). This is because a child who lacks faith, moral integrity, and conscience may grow up to be ignorant, misguided, selfish, and indifferent to the interests of society and the nation. Our state and people do not need such individuals; rather, they need people who are pure-hearted, vigilant, educated, and faithful. Educating children in this manner should be considered an important responsibility for everyone. As our national leader has stated, "We must educate our children on the basis of the hadiths of Imam Bukhari, the wisdom of Yassawi, the teachings of Tirmidhi, and the doctrine of Naqshband," raising a child as a God-fearing, socially responsible, morally upright person who serves the people will create a foundation for their future development as a well-rounded individual.

Parents should treat their children fairly in their interactions and should not discriminate between one child and another, between sons and daughters, or vice versa. In giving gifts, showing kindness and affection, and fulfilling requests, all children should be treated equally. Otherwise, if equality is not maintained in giving presents or if one child is scolded while another is praised and indulged in their presence, feelings of jealousy and resentment may arise among siblings. Research has shown that the loss of fairness among children within the family plays a significant role in the development of negative emotions such as jealousy, envy, and hostility toward others.

The question "When should education begin?" has long puzzled young parents. It would be most appropriate to answer this question with a parable. A man once came to a wise person and asked, "At what age should I begin educating my child?" The wise person replied, "How old is your child?" The man answered, "He has just turned two." The wise person then said, "You are already two years late in beginning his education." However, haste is not appropriate in providing education and moral upbringing to a child. Just as it takes several years to nurture a tree and bring it to fruition, it also requires many years to adorn a child with proper upbringing and moral values. Education demands long-term patience, endurance, perseverance, and dedication from parents and educators alike.

For a married couple, the most honorable and important responsibility is to have children and to raise them in such a way that they will contribute positively to their nation, parents, and society in the future. As is well known, today's youth are our successors and the ones who will continue and develop all the major and minor endeavors we have initiated in every sphere of life. Just as every era has its own unique characteristics and values, in our age of rapid scientific and technological advancement, the upbringing of young people also acquires a distinctive significance. Along with the development of their scientific knowledge and professional skills, the moral qualities of our children must also continue to grow. Caring for the education and upbringing of the younger generation is not only the responsibility of the government or schools, but above all a sacred duty of every parent. Every individual aspires for their child to grow up as a well-rounded and worthy member of society.

They aspire for their children to grow up, occupy a *достой* position in society, and become loyal to their homeland, ready to serve their people, and be conscientious and morally upright individuals. However, not all parents demonstrate the same level of affection and educational

commitment toward their children. Some show great negligence in child upbringing. For them, personal concerns and the pursuit of material wealth take priority, while attending to the moral education of family members appears to be a secondary matter. The issue of child upbringing has been widely discussed in the past; nevertheless, today we return to this topic once again, focusing particularly on the responsibilities of mothers in raising their children. One of a mother's primary duties is to show affection to her child and to protect them from various harmful influences, to ensure timely nutrition, maintain cleanliness through proper care and hygiene, dress them neatly, prevent illness, and provide attentive and diligent care without negligence or laziness, remaining constantly alert and informed about the child's condition and needs.

However, unfortunately, not all mothers bestow genuine maternal affection upon their children. There are also women who, without valid reason, entrust their children to orphanages. It is useful to recall the most important aspects of child upbringing presented in the book "*Spiritual Feast*" on Islamic ethics. Parents should show kindness and compassion to their children, treat them gently, and not interrogate them without reason. They should frequently embrace them, stroke their heads affectionately, and strive to spend time with them regularly: engage in activities, participate in their games, joke with them, and work on developing their speech. They should never curse them, use abusive language, or offer bad prayers for them, because such actions lead to corruption and may bring poverty to the family. On the contrary, parents should offer good prayers, wishing faith, fairness, and goodness for their children.

Those who believe that children should be disciplined through physical punishment are seriously mistaken. Children respond to kind words, whereas harsh speech and beating only alienate them from their family and parents. Parents should never assign tasks or responsibilities beyond their children's capacity, as failure to fulfill them may lead to lying, deceitful behavior, or even disobedience toward parents. Parents are responsible for providing their children with food, clothing, allowances, and for meeting all their basic needs.

Conclusion: In conclusion, I would like to emphasize that before educating a child, we must first educate ourselves. We should embody all human virtues within ourselves; while acquiring secular knowledge, we must also seek and master religious teachings. This is because many of the pressing problems facing our society today are the result of the lack of knowledge or experience of us as mothers and fathers. The loss of balance within the family, irresponsibility toward child upbringing, the weakening of respect between adults and children, deficiencies in moral conduct, and spiritual and psychological issues can all be addressed through continuous learning, the pursuit of knowledge, and adherence to the teachings of our religion.

All the blessings we possess are invaluable. If we truly appreciate these blessings, follow the prophetic traditions, and approach the upbringing of our children with a deep sense of responsibility toward our families, we will certainly attain the high status of being mothers and parents who raise scholars and virtuous individuals. This, however, requires great competence, patience, perseverance, and knowledge from us. Raising individuals who will bring honor to our homeland and represent our country on the global stage is within our collective capacity. As long as the world exists, as long as life continues, and as long as mothers exist, they will live for their children. Every woman is a perfect creation, and we are capable of far more than we often imagine.

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