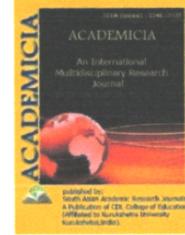




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EDUCATION OF YOUTH IN ISLAM

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ABSTRACT

This article provides recommendations for educating young people. In particular, the responsibilities of parents in the upbringing of young people were revealed. Aspects of parenting in parenting were outlined. Existing problems in the upbringing of young people were pointed out. The solutions to these problems are based on Islamic sources. Data were obtained from reliable sources.

KEYWORDS: *Child, Young, Upbringing, Reward, Punishment, Family, Father, Mother, Responsibility, Islam, Etiquette, Son, Daughter, Age, Puberty, Adolescent.*

INTRODUCTION

Islam pays special attention to the education of young people. Therefore, the question of when to start educating young people is answered in Islam by choosing their mother (or father). That is before the baby is born, attention is paid to who it can be born from. The expectant mother or father is the apparent founder of child-rearing. Because a baby is born pure and is influenced by the environment in which it is raised and dies. The Messenger of Allah (peace and blessings of Allah be upon him) said:

“Every child is born like Islam (that is, in pure nature). His parents will make him either a Jew or a Christian or a pagan.”

So, in Islam, the focus on educating young people begins with choosing a bride or groom. So what to look for in this process? Let us look at the hadiths of the Messenger of Allah (peace and blessings of Allah be upon him) in this regard.

It is narrated on the authority of Abu Hurayra that the Prophet, may Allah bless him and grant him peace, said:



“A woman gets married for four things. For wealth, account, beauty, and religion. You choose your religion! Fill your hands with dust!”

Ibn Majah narrated from 'Abdullah ibn Umar that he narrated the following hadith:

“Do not marry women just for the sake of beauty, it can ruin their beauty, and do not marry for the sake of wealth, but this wealth can make them horny, but marry the believers, of course, even if they are black maids, the believers are better.”

If a parent is religious, he will raise his child to be religious. In many ways the influence of mothers on the upbringing of their children is great.

The expectant mother should also choose the future father of her child. Here, too, the religion, morals, and ethics of the future father are considered.

It is narrated on the authority of Abu Hurayra that the Prophet (peace and blessings of Allah be upon him) said:

If a man comes to you who is pleased with his conduct and religion, marry him, and if you do not give him, you will cause great corruption in the land.

Once the two religious men and women get married, the next stages of child-rearing now take place. A woman should be more careful when she is pregnant with a child.

Islam also places the responsibility of education on the upbringing of the child. Indeed, Islam itself is a religion of science and education. The first revelation addressed to the Prophet (peace and blessings of Allah be upon him) reminded him of knowledge and teaching. When teaching a child, it is necessary to teach him to read and write. Because reading and writing are the main tools of learning. At the same time, the child should be taught the sciences of his time, depending on his abilities. Because without knowledge, the power of the nation decreases. The people of the Age of Happiness, who are an example for us, were the leaders in all areas of their time. We also need to educate our youth as Islamic pioneers. They also need to be taught other languages. Whoever knows the language of a people will be saved from their scheming. It is narrated on the authority of Zayd ibn Thabit. He said:

The Messenger of Allah (peace and blessings of Allah be upon him) said to me, 'Do you know the Syriac language? I will receive letters from them.' I said, "No," and they said, "Learn." I learned that language in seventeen days. If a letter came from the Jews, he would read it, and if the Messenger of Allah (peace and blessings of Allah be upon him) wanted to send a letter to them, I would write it down."

It is also necessary to promote the acquisition of science from a young age. It is narrated on the authority of Abu Dawud. He said: The Messenger of Allah (peace and blessings of Allah be upon him) said: The example of one who acquires knowledge in infancy is like a pattern carved in stone. The example of one who acquires knowledge in old age is like being written in water."

Abu Umamah said, "The Messenger of Allah (peace and blessings of Allah be upon him) said, 'When a young person grows old in knowledge and worship, Allah will give him the reward of 92 sincerity on the Day of Resurrection.'

Luqman Hakim advises his sons:

G'amza o'qin qoshig'a yolabdurur?

*Foilotun foilotun foilon*⁷

Some time after the great thinker, in the epic "Ravshan" sung by Ergash Jumanbulbul, a poem with a completely different meaning from the language of Hasankhan, written in a completely different context, was written in the same genre of ostrich. Because the poem in the epic meets the requirements of the genre of ostrich, described by Hazrat Navoi, in many respects. It is true that the hen used in the epic is not in the form of a dream, but in the finger system, which is traditional for Uzbek folklore. Consequently, the frame frame does not fall at the target weight at all. But the hen in the folk epic, like Navoi's work, has eleven syllables, in which the word tajnis, which has different meanings, has served as a rhyme:

Qo'lingdan kelgancha chiqar yaxshi ot.

Yaxshilik qil, bolam, yomonlikni ot!

Nasihatim yod qilib ol, yolg'izim,

Yolg'iz yursa, chang chiqarmas, yaxshi ot.

It seems that neither time nor space can prevent the fulfillment of the basic requirements that determine the nature of a literary genre. At the same time, the two hens have nothing in common but similarities in shape. This means that in art, the unique personality of the artist, his unique talent, the individuality of his worldview, and the uniqueness that arises due to the life and mood of the artist are depicted.

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