

# THE ROLE OF ISLAMIC DOCTRINE IN PERSONAL DEVELOPMENT AND RELEVANT ISSUES

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## Abstract

This article tells you about the Islamic source and Islamic faith in the development of the person as well as methods and advice of Islamic knowledge are included which can be used to bring up children.

**Keywords:** Personality, sociogenetic theory, biogenetic theory, personality development, personality composition, Islam, the law of recapitulation, role theory.

## Introduction

In today's independent Uzbekistan respecting and esteeming the value and dignity of humans have risen to one of the top priorities of state politics. Works did support the previous year 2022 named as, Year of human interests and development of the mahalla” \*(Derived from Arabic mahalla, meaning, local’, the term mahalla is formally used in Uzbekistan to mean neighborhood, local community, or state administrative unit ) and naming this year 2023 (in order to continue deeds in 2022) as,, The year of caring for people and quality education” can be examples to prove the statement above.

Our president Shavkat Mirziyoyev hold a video meeting on 2022 26th of January. In this video-meeting developmental strategies aimed to be done in 2022-2026 were discussed. And here is what he said:

“The value of people, for us, is not a kind of abstract or high-flying conception. Firstly We take into consideration people’s living in safety, promoting the fulfillment of their rights and freedom. We understand it as establishing a worthy, healthy lifestyle and organizing modern infrastructure, qualified medical care, education, and social care, and creating a healthy ecological environment for people. In order to reach this goal, we should aim to use the opportunities of mahalla which is a rare democratic structure, broadening its authority and making it a significant part of society. If mahalla is safe we are safe. If mahalla is prosperous we are prosperous” By this, we mean our prime goal: people not for the sake of, but also state for the sake of people. Our president Shavkat Mirziyoyev in The General Assembly of UNO session 72 on November 19th, 2017 once said: “We cherish our sacred religion as the focal point of time-honored values. We strongly condemn and we will never reconcile with those who rank our great faith together with violence and bloodshed. Islam calls us to kindness and peace, the preservation of a genuine human beginning. I would like to especially note the

invaluable contribution of a whole galaxy of outstanding representatives of the Central Asian Renaissance to the development of the Islamic and world civilization. One of the - Imam Bukhari is acclaimed all over the world as the author of "Sahib A1-Bukhari", the second most important book in Islam after the Koran. In order to preserve and study his richest legacy, and disseminate his teachings on enlightened Islam, we decided to establish the Imam Bukhari International Research Centre in Samarkand. The activities of the Centre for Islamic Civilization, which is being established in Tashkent, will contribute to the implementation of this task. I would like to address the participants of today's session with a proposal to adopt a special resolution of the General Assembly "Education and religious tolerance". Its main goal is to promote universal access to education and eradicate illiteracy and ignorance. It is designed to promote tolerance and mutual respect, ensure religious freedom, protect the rights of believers, and prevent discrimination.

Ladies and gentlemen!

While maintaining the non-aligned status, Uzbekistan is open to dialogue. We are interested in expanding cooperation with all partners in the name of peace, progress, and prosperity.

In this, we see a decisive condition for the successful implementation of the most important tasks of reforms carried out in our country, the main goal of which is a human, his needs and interests.

Conceptions of the Arabic peninsula have appeared in the history of central Asian countries in the 7th century and Islam spread in our motherland. This phenomenon was not without a great effect on the moral atmosphere of this land. Because the religion of Islam, its main book "The Holy Qur'an" and the hadiths that are the main sources after it, along with faith in Allah and his prophet Muhammad (peace be upon him) respect for parents, hard work, the pursuit of knowledge, harmony with each other, aspects of human qualities such as love, kindness, charity, patience, humility, loyalty, purity, justice, piety, and ways to be virtuous and polite are described. Likewise, in the religion of Islam, a person is glorified for his humanity, regardless of his nationality, race, and body color. Nationalism, mutual discrimination, robbery, and racism do not exist and never existed in Islam.

Islam is a universal doctrine that is above any nationalism. It unites all nations, makes them equal, friends, brothers, and sisters, and teaches them to live peacefully. As the late first President I.A. Karimov said: "Islam is the religion of our ancestors, let's not forget that it is faith, morality, religion, and enlightenment for us. It is not a collection of dry beliefs. Our people take this enlightenment seriously and follow its good teachings. They try to be kind, respectful, and honorable, to observe the concepts of honor and respect.

Therefore, for almost 15 centuries, the religion of Islam, which has been strengthening the moral and spiritual world of many Muslims (almost 1.5 billion), the Holy Qur'an, Hadiths, especially the great scholar of hadith science Ismail al-Bukhari (810 -870), the importance of the ideas of Imam al-Tirmizi (824-892) is incomparable even today. In the historical development of the moral and pedagogical ideas of the peoples of Central Asia, they appeared in the middle of the 8th century and continued in the 9th - 15th centuries.

The importance of the philosophy of Sufiyy or Sufism, which was widespread in our region

during the centuries, especially the teachings of its prominent representatives, Hoja Ahmed Yassavi (1041-1167), Najmiddin Kubro (1145-1221), Bahavuddin Naqshbandi (1318-1389) contributed a great deal in this process. It can be seen from this that we are sure that our holy religion of Islam has a positive effect on the mind and consciousness of a person and serves to make him a perfect person. In the 70th verse of Surah Isra of the Holy Qur'an of our religion, the following was said:

And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference And In the 4th verse of Tiyn:

We have certainly created man in the best of stature

For the fourteen century, the status of Islam, which is seen and recognized as humanity, tolerance, and tolerance, is incomparable. In our Sharia, special attention is paid to the education of children. That is why the answer to the question of when to start raising young people is before starting a family, that is, before choosing a mother,(or father) our scholars emphasize that before the child is born, they tell us to pay attention to the people through whom it can be born. The future mother or father is the apparent founder of the upbringing of the unborn child. Because when a child is born, his nature is born pure and he is influenced by the environment in which he is brought up and grows up. He will do everything possible for him to grow into a healthy, mature, well-rounded person. After that, they give it to a good teacher and create opportunities and conditions for him to learn. They help to form a perfect person. The Messenger of Allah, may God bless him and grant him peace, said: "Every child born is born in the Islamic nature (namely pure nature). His parents will make him either a Jew, a Christian, or a pagan." If a parent is religious, he will raise his child to be religious. In many ways, mothers have a great influence on their child's education. religion, morals, and manners are considered. Narrated by Ibn Majah Abdullah ibn Umar, may God bless him and grant him peace, he quotes the following hadith: "Do not marry women only for their beauty, their beauty can lead to destruction, and do not marry for the sake of rich countries, because these rich countries may bring trouble, but marry their believers, even she is black. Religious people are preferred even if they are maidservants" A person should educate and discipline his children from an early age. After reaching a certain age, it becomes difficult for a child to accept some things. The head of the family will have to forgive some of the sins of the family members, and educate them by forgiving them instead of threatening them. Allah, the Highest, addressed the parents and said: "O you who believe! Protect yourselves and your family members from the hell whose fuel is people and stones". Therefore, it is narrated from Ibn Umar, may God be pleased with him: "The Messenger of God, may God bless him and grant him peace, said: "Each of you is an authority and each of you is responsible for those under your command. The imam is an authority and is responsible for his subordinates. A man is the authority in his family and is responsible for his subordinates. A woman is an official in her husband's house and is responsible for her subordinates. An employee is an official on his master's property and is responsible for his subordinates. This hadith was narrated by Imam Bukhari and Imam Muslim. In the above verse and hadith, each person's responsibility to society, each man's responsibility



to his wife, each woman's responsibility to her husband's household, and all people's responsibility to other people. He explained his responsibility to him. Good behavior is the highest and best of all human qualities. Because good things are always expected from people who have good manners and good morals. It only benefits him, his family, society, and the whole environment. In psychology, there are several theories about the formation of a person, and if we think about some of them, according to the socio-genetic theory, one of the main rules of the formation of a person is to be together in an interpersonal society and communicate with them. One of the main rules of human formation is interpersonal communication. In the religion of Islam, it is said that living with people's pain (adapting to enduring people harm) is a sign of faith. That is, it is not said to run away from the person who hurt you, or to forgive him, on the contrary, it is said to accept them as they are. According to the socio-genetic approach, the changes occurring in a person are explained based on the structure of society, the methods of socialization, and the means of interaction with the people surrounding him. According to the theory of socialization, a person is born as a biological species and becomes a person under the direct influence of social conditions of life.

A person is a separate individual, essentially a whole socio-moral world. He embodies the essence of man, his value as a being. The person is interpreted differently in social and humanitarian sciences from the point of view of his direction, research object, and purpose. As a very complex, contradictory, self-denying being, biological, physiological, social, spiritual, moral, and aesthetic intelligence, as an object of contemplation, even philosophical and logical, research in terms of the right to life and the logic of life can become a source. From these words, it can be understood that to become a person or to achieve perfection, there must be an interpersonal relationship. Biogenetic law played a certain historical role in promoting the theory of organ development and in the fight against anti-Darwinists. However, he made serious mistakes in explaining the relationship between individual and historical development. In particular, according to the biogenetic law, there is an idea that the individual development of a person's psychology (ontogeny) briefly repeats the main stages of the historical development (phylogeny) of the entire human race. According to the German psychologist V. Stern, a baby (a newborn child) is not a human being yet, but only a mammal, after six months of age, it is only equal to monkeys in terms of mental development, and at the age of two, it becomes a normal person, and at the age of five, it is primitive, reaches the level of people in herd condition, goes through the primitive period from the school period, small school. At the age of 16-18, he reaches the cultural level of modern people. This theory is hardly used now. The reason is that today proved that this theory is wrong.

American psychologist Stanley Hall considers the "law of recapitulation" (brief repetition of phylogeny) to be the main law of psychological development. According to him, individual progress in ontogeny repeats important stages of the phylogeny. According to the scientist's interpretation, infancy is nothing but the return of the stage of development characteristic of animals. The period of childhood corresponds exactly to the period of hunting and fishing, which was the main occupation of ancient people. Between the ages of 8 and 12, the period of growth consists of adolescence, which coincides with the peak of maturity at the end of

wildness and the beginning of civilization. Adolescence begins with sexual intercourse (12-13) and lasts until puberty (22-25 years), which is equivalent to romance. According to S. Hall's interpretation, these periods consist of "storms and pressures", and internal and external disputes (conflict), during which a person develops a "sense of individuality". This theory of personality development serves as a source of many critical comments in its time because the stages of development in the human race do not and cannot exactly repeat the phylogeny. The above two theories are completely contrary to Islam. we found In Surah Isra verse 70... Verily, (We) honored the children of Adam and made them ride on land and sea (horses and ships) and gave them sustenance from pure things and made them as We created them. We preferred them to the living creatures..."

According to the essence of the theory of roles, society assigns to each of its members a set of stable methods of behavior (behavior) called status (rights).

The special roles that a person must perform in the social environment leave a significant mark on a person's behavior, relationship, and communication with others.

