



THE ART OF LISTENING TO REBUKE: UNVEILING THE IMPACT OF REPRIMANDS ON PERSONAL AND PROFESSIONAL DEVELOPMENT

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Abstract: This article focuses on the crucial skill of attentively receiving and processing rebuke, exploring its profound influence on an individual's personal and professional development. Acknowledging that reprimands are an integral part of life, the study investigates the transformative potential that lies within these corrective experiences. By examining the psychological, emotional, and professional repercussions of listening to rebuke, the article aims to shed light on the constructive aspects that can be gleaned from such encounters. It delves into the importance of cultivating resilience, self-awareness, and adaptability in response to criticism, thereby fostering continuous improvement and growth. Through real-world examples and psychological insights, this research seeks to empower individuals with strategies for turning reprimands into catalysts for positive change, both in their personal lives and within the context of their professional pursuits.

Keywords: Reprimands, Criticism, Personal Development, Professional Development, Listening Skills, Constructive Feedback, Self-awareness, Resilience, Adaptability, Growth Mindset, Learning Opportunities, Psychological Impact, Behavioral Transformation, Corrective Experiences, Positive Change.

Introduction

Reprimands are given by interlocutors during interactions, as everything has its own rules (rules, customs) There are also appropriate ways to listen and accept, which we will discuss below [1,2].

There is a misconception among the public that reprimand is mainly applied by adults to youth, by parents to children, by husbands to wives, and by superiors to employees. He does not choose age, career, or gender. It all depends on how it is expressed and accepted. Here is a small narration: "One of the companions of our Prophet - the sons of Caliph Hazrat Ali - Imam Hasan and Imam Husan were walking in a pond when they saw a man in his seventies doing ablution. Noticing the defect in Moisa'fid's ablution, Imam Husan gently scolded his brothers [3,4,5]:

"Look, this father is practising piety without following the rules of ablution," they said.



- Yes, even when the youth becomes great, a person remains forgetful, - said Imam Hasan and went to the meditation. - But let's try the grandfather.

- How? Imam Husan asked curiously.

- I will start ablution just like my grandfather. And you, "Yes, brother! "Not like that, like that" and you are telling me about my mistakes in ablution, that is, you are trying to draw grandfather's attention to our discussion! did you hear

- Yes, I heard. Good luck! Imam Husan said.

The brothers agreed to go to Moysafid's side and started ablution. Imam Hussain gave a "dakki" to Imam Hassan, who did not observe the customs of ablution just like his grandfather. Their discussion involuntarily attracted Moysafid's attention. When Moysafid compares his ablution with the ablution of "eating dakki", the same is true. "Hey, so I'm doing the wrong ablution too!" thought Moysafid and turned to the young man:

- Yes, my sons! Your coming here has taught me a great lesson. I always used to perform ablution like this partner of yours. Moysafid thanked Imam Husan saying, "Thank you!"

The idea that "reprimands are given only by intelligent, educated and understanding people" is not very correct. On the contrary, we can read the following in Alisher Navoi's work "Mahbub ul-Qulub" about the importance of such people knowing the value of their words and not slandering people in vain: "If a scholar puts an ignorant person in front of him and wants to slander him, this is an insult to the scholar himself. A scientist, first of all, should preserve the degree and weight of his science, he should not strike a stone to test a gem:

In Kaikovus' work "Nightmare" we read the following thoughts about it: "...don't say a word without being asked and refrain from idle words, tell the truth when asked every word. If he does not ask you, do not give advice or advice to anyone, especially do not say anything to someone who does not listen to you, because such people do not listen to advice. Do not admonish one person among many people..."¹

It seems that it is very important by whom and to whom the rebuke is given. After all, our people did not create proverbs like "The one who listens to talk, the one who breathes life into the soul, the one whose mother gives birth prematurely when you don't speak" were not created in vain. With the above saying of the people: "Speak to a person who listens and listens with the ear of his soul." "Naughty, don't even talk to idiots, you won't be heard anyway, and your talk will be wasted," he wants to say [9,10,11].

In one of the anecdotes about Nasriddin Efandi, it is said that Efandi slapped his son on the face while giving him a jug to fetch water. A bystander watching this:

- Why did you do that? he asked.

- So that my son does not break the jug, - answered Efandi.

- After all, he hasn't broken the jar yet! - the man was surprised.

- What is the use of my hitting after breaking the jar? Efendi replied.

From "When to rebuke?" a natural question arises.

¹Kaikovus. Nightmare. - Tashkent: Teacher, 1986. - P.32.



70% of all the information that a person receives during his life is received before the age of 5 years.²from the sentences, it is better to start dealing with the child's education very early - when he is still in the mother's womb, rather than scolding and scolding him when he grows up. Because mother-child communication starts before birth. That's why during the Timurid era, pregnant women were given high compliments: listening to pleasant tunes and songs, providing them with pleasant things, and those who entered the world to raise future children [12-15].

As is the norm in all things, it is better not to give too much reprimand. Because Haji Abubakr Warraq Tirmizi said: "Many words harden the heart."

Just as giving a rebuke requires great skill from a person, to receive it correctly and benefit from it, a person must have a high level of worldview and knowledge.

First of all, young people should be aware of the etiquette of listening to reprimands. According to the opinion of Ismail al-Bukhari, "A person cannot be a mature Muhaddith in the field of knowledge until he receives hadith not only from his superiors or equals but also from those inferior to him."

In terms of reprimanding practices, we recommend that our peers follow these guidelines:

- do not be offended by someone who reprimands you, even if he reprimands you inappropriately or unjustly;
- get used to distinguishing between necessary and unnecessary reprimands;
- find meaning even in non-verbal activities;
- be observant;
- be patient;
- don't be nervous;
- exercise your listening organs (listening is not only the function of the ears);
- get used to listening to classic tunes and songs

In keeping with the times, the interaction between people is becoming more and more tense and delicate, and it is required to organize the communication process correctly and thus maintain the balance of social ecology in the family, workplace and society. It is necessary to study the process of communication at the point of different disciplines because it is carried out in connection with the human psyche, health, age, gender and other social characteristics. Just as everything has its food, there are certain etiquettes and rules for listening to a rebuke. To give rebuke or praise, and to accept them is a great art. It is up to each person to what extent they follow it.

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