

ORIENTAL METHODS OF UPBRINGING IN MAINTAINING THE PLACE OF COMMUNITY OF THE FAMILY

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Abstract. *This article is devoted to the Oriental methods of Tabia in maintaining the place of the family in society. It contains an in-depth analysis of the views and opinions of eastern philosophers about the obligations of parents in raising their children.*

Keywords: *family, moral foundations, traditions, values, parents, actions, upbringing, relationships.*

Introduction. The Republic of Uzbekistan has long been a center of science, culture and enlightenment. Most prominent figures of Science and culture are representatives of Central Asia. Their names are glorified all over the world. These Are Abdurahman Jami, Babur, A. Navoi, Mahmud Kashgari, Yusuf Khos Khojib are the others. Their works remain in use to this day. For example, as can be seen from the pedagogical works of Navoi, he appreciated the human mind and science. "Knowledge and wisdom are the decoration of man," he wrote. The issues of education and upbringing are widely presented in his poetic and prose works. Nawai's pedagogical views are deeply humanistic. He pays special attention to the issues of formation and upbringing of the child, said that children bring home lighting, joy and happiness to the family.

Main part. One Spanish philosopher devoted his whole life to the study of the customs, moral foundations of the peoples of the world. This scientist visited our country in such cities as Tashkent, Samarkand, Bukhara after returning home, he said, "I would exchange my many years of research work for the behavior of a fifteen-year-old girl, who rose, put her hand on her chest and gave me tea, her tenderness conquered me." We can be proud that we are representatives of such a highly civilized, moral people. In fact, our people are famous for their moral qualities. Our parents pay great attention to their morality, behavior in dealing with people when raising children in the family. The family is the oldest social institution. Despite the versatility and complexity of historical periods, the great changes and reforms that took place in these periods, especially in the XIX-XX centuries, this structure managed to preserve its system, composition and responsibility to society when it comes to educating the younger generation. Given that people have created a family and that their relationship has determined the viability of this family, the family can be considered the cleanest place of open relationships. President of the Republic of Uzbekistan Shavkat Mirziyoyev said "the greatest happiness, I will not get tired of returning it a thousand times, let our family be calm! When the family is a small homeland, the family is peaceful, and happy, the homeland is peaceful. May it be for all of us to see those happy days, the perfection of our homeland, our youth, as we intend now!", not for nothing. As long as the family exists, the incomparable wealth of the child's family lives on. As long as there is a child, humanity lives with dreams and aspirations." In fact, the family is an invaluable supplier to a society of highly civilized perfect individuals. From the date of birth, the child lives in a family environment. Traditions, values, traditions of the family form the personal qualities of the child. Most importantly, children feel the demands of society through the family's life School. Here, the

progressive idea of the pedagogical idea is associated with deepening, strengthening the correct direction of Family Education. In fact, the concept of family upbringing refers to the upbringing of children by the older generation of parents, grandparents, brothers and sisters on the basis of national moral standards. It is directly related to the relationship between parents, brothers and other family members. Our people say that for some reason "the bird does what it sees in the nest." If you look at history, the oldest Greek philosophers Plato and Aristotle believed that society is responsible for raising a child, in this matter all important processes must be carried out by the state. They tried to prove this that the upbringing of the child is primarily associated with the needs of society. But Eastern thinkers, on the contrary, believed that parents should first of all deal with the upbringing of children. Therefore, they give the leading role to family upbringing. The views of Eastern thinkers on education and upbringing, the role of the family in family education were formed on the basis of the Islamic worldview, its values. Universal ideas in the work of Eastern thinkers correspond to the ideas of Islamic ethics. Muhammad ibn Musa al Khwarazmi wrote of raising a child in a family: "there are two types of parents: father parent and father educator. The first is associated with physical life, the second with spiritual life. Their relationship and at the same time is of great importance in upbringing. His quote was: "I did not see a teacher better than life, a student". These phrases are very exemplary. According to him, on the one hand, we understand how the social environment plays an important role in raising a child, and on the other, how a person's personality improves as a result of Education. Abu Rayhan Beruniy raises the issue of purity of body and soul. If there is purity and discipline in the family, then there is moral purity. This idea cannot be limited only by the purity of the body, you need to make many movements. These actions mean hard work. His thoughts on the soul and movement are associated with the idea of the integrity of the purity of the human body and soul. This idea of interdependence in the upbringing of the child's physical health and moral wealth corresponds to today's demand. Berunius demands that his parents protect their children. This means that it is necessary to protect the child from intense excitement, anger, fear, resentment, find something useful for him, remove unloved things from his life. The attitude of parents towards the child leads to different behaviors of the child. The Thinker scientifically substantiated that educational actions in a child's behavior lead to the health of the body and soul. Berunius showed how the educational environment, its position, has an important influence on the upbringing of the child. Abu Ali ibn Sino, a leading scholar of the Eastern Renaissance, wrote a special book, "mas'at al manozil", dedicated to educational problems. This reflects the responsibilities of parents in raising children. The work reflects the duties, the duty of parents to raise children, thoughts about their relationship, especially how parents instill in the child a love of the profession, crafts with their hard work. Devices of children's life, their ability to correctly and effectively use the time of a child are a guarantee of the correctness of family upbringing, the regulation of the further life of children. This indicates that raising a child in the family is a very complex and delicate process, so it should begin at birth and continue continuously. Touching on the educational role of the mother, the author reveals that she performs two educational tasks. The first is that the vibration of the cradle physically hardens the child. The second, with the rhythmic shift of the cradle (cradle) and singing, the child feels the dreams of love, tenderness and his future coming from the bottom of the mother's heart. This distinctive alla is heard as a song to the child and reaches the child's heart. And he gradually begins to understand the world around him. This concept is upbringing. Because learning comes from understanding. Abu Ali ibn Sina drew attention to this situation, stating that "the power to

understand a young child is equal to the power of an adult" in addition, Ibn Sina noted how much influence a father has in raising a child. "If the head of the family demonstrates his inexperience, as a result of impotence, he will not be able to bring up family members well, and this can lead to poor results in Ohiri." The father must be an example in the family, in behavior, communication, in the culture of speech, in the process of relations between family members, in truthfulness. The author believes that the formation of a child's ideal in the moral world is the most important means of raising children correctly. The 11th-century thinker Yusuf Khos Khojib, in his "Qutadgü bilik", paused in raising the child, writing that "the more educated, intelligent, gentle the child, the brighter the child's father's face". He changed how much the responsibility of the father influenced the upbringing of children. "Whose children grow up selfish, they cry after that. If the father has not paid enough attention to his daughter or son, and they have bad behavior, the child is not at all at fault, the father is at fault. If the father controls the children, teaches them crafts, when the children grow up, is happy that they have children, because it is necessary to teach the children crafts, teach them, which will later decorate not only the lives of the children, but also their parents"! Joseph Khos Khojib believes that parenting is a very complex process. It requires the strength of the body and soul, mental balance. He believes that if a person himself has beautiful qualities, he should teach them to other people. But in order to obtain exemplary morality, habit in children, it takes a lot of strength and tremendous work of parents. It arises as a result of upbringing. His pedagogical views pose one important problem. This is a perfect human problem. The Thinker analyzes the role of a person, his qualities, his place in society. A human child is born to do good things in this world. To do this, his worldview must be dominated by the thought of doing good to other people. This is his duty to his parents. In the East, the great work "Kabusnoma" by Unsuralmaali Kaykovus is known. The fifth chapter of this work is entitled "homage to father and mother". In the "thoughts on raising a child" section of the work devoted to raising children, a number of obligations to parents are presented. Give your child a good name. Find a smart and kind nanny. Hold children's weddings. Teach and teach some kind of craft. If the child was born into a military family, then teach this craft. Caicovus argued that raising children should be demanding but gentle. He says, " and during the exercises, if the teachers beat him (the child), you will not regret and allow, because the child learns science and art and art from under a stick, and not himself. However, if he is rude and you are angry with him, do not beat with your hands, feed the teachers and order them to be punished so that there is no anger towards you in your heart. Kaykovus believes that a father should not spare money and funds to raise his child. He says, " money and gold, and any desire he desires, do not regret him as much as possible, so that for money he does not want you to die according to inheritance, does not cover himself with shame. Know that your son has the right to knowledge and upbringing. ... As they say: whoever was not brought up by his parents, brings him up at night and days.

Conclusion. The modern development of society requires the improvement and strengthening of spirituality, morality, ideology and the best human qualities. In the implementation of this important task, it is necessary, first of all, to study and use national traditions created by the people, oral creativity, customs, holidays, pedagogical ideas, views and experiences. The cultural heritage of each people has deep roots in the history of the people, up to the early period, and thus enriches the experience of World pedagogy and historical education. On the basis of the pedagogical views of Eastern thinkers and national traditions, a model of preparing children for family life was created. The opinions of Eastern thinkers presented in this article have

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