

FORMATION OF REPRODUCTIVE CONSCIOUSNESS IN YOUTH ANALYSIS OF ISSUES

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***Abstract.** Interest in problems related to the formation of reproductive consciousness in young people is expressed in many theoretical approaches and views. In particular, socio-psychological, religious factors and characteristics affecting the formation of reproductive consciousness are deeply studied as the main means of revealing the nature of the problem. It is noteworthy that reproductive consciousness has been studied in many studies in connection with the problem of "birth", "reproduction". Therefore, it is appropriate to study reproductive consciousness in an integrated direction, to interpret it as a subject of various studies.*

***Keywords:** reproductive consciousness, family, marriage and religion.*

Russian researcher F.N. Ilyasov defined: "Reproductive consciousness is a system of actions and relationships that mediate the birth of children or the refusal to have children in any case." In this, the relationship system of a person is given the primary place as the main factors forming the reproductive consciousness. Later, sociologist A.I. Antonov interprets this definition differently and defines reproductive consciousness as a system of actions and relationships that mediate the birth of a certain number of children. According to this approach, reproductive consciousness is characterized more exclusively by actions and attitudes related to childbearing and childbirth.

Reproductive behavior is reflected not only in some external actions, reproductive events, but also in the positive expression of these internal structures, beliefs, attitudes and motives.

The German sociologist O. Comte examines the social features of the formation of reproductive consciousness in the system of mutual relations of the main social institutions such as family, state and religion. The author recognizes the family as the main unit of society. Similar views can be observed in the works of E. Durkheim. According to him, the reproductive consciousness is formed as a result of the interaction of the institutions of family, marriage and religion. Hence, it can be seen that the factor of religion is the main means of forming reproductive behavior or healthy beliefs.

According to the local researcher, Z.A. Karimov, behavioral trends are formed from childhood, on the basis of family education and values. The child is always, father- absorbs the mother's relationship with each other and her children in the family. So, positive relationships in childhood create positive values, and they create positive attitudes. As a result, a positive reproductive consciousness is formed.

In contrast to the above views, the formation and strengthening of the reproductive consciousness in young people not only under the influence of social or psychological factors, but also through spiritual and spiritual influence, is due to long-standing traditions, rich spiritual heritage and customs.

Reproductive consciousness, in turn, is directly related to a person's religious consciousness, which causes a person's faith, religious worldview, and young people to pay more serious attention to issues such as marriage and family.

The teachings of Islam place special emphasis on leaving a healthy offspring in the family and making it happy in both worlds. In his words, Allah the Almighty describes all the recommendations necessary for the well-being, peace and stability of the family and the development of the children to be born in it.

For example, in Surah Fatir: "Allah created you from dust, then from sperm, then made you in pairs" (verse 11).. And in Surah "Rum": "And of His signs is that He has created mates from yourselves so that you may find peace, and He has placed between you affection and mercy. Verily, in this are signs for a people who reflect" (verse 21).

The fact that a person is divided into male and female and created as a couple is a clear evidence of the need for them to live as a family and leave behind pure children. Explaining the wisdom of God's creation of a man from himself, he says: "So that you may find peace." In fact, a man finds peace, tranquility, comfort, tranquility and peace only from a woman. Also, a woman finds the quietness, peace, comfort, tranquility and peace she needs from her husband. Therefore, the wisdom of man being created as a pair, male and female, is very great. It is also said in the verse: "...and He has placed between you kindness and mercy." That is, Allah the Most High puts love, affection, and mercy between husband and wife. Therefore, they can bear some of each other's shortcomings, family difficulties.

In the Qur'anic verses, there are other wisdoms about the creation of human beings in pairs - male and female. For example, in Surah Nahl, Allah the Exalted says: "Allah has made for you mates from among yourselves, and made for you children and grandchildren from your mates, and provided you with pure things" (verse 72). In this verse, it is stated that one of the wisdoms of creating a human being as a couple - male and female - is to leave children and grandchildren and ensure the continuation of the human dynasty. Through this, it is emphasized that only Allah has the right to give those great blessings. Islamic teaching emphasizes that family life and conjugal relationship should be considered for honorable purposes. It is said that husband and wife should strive to fulfill those responsibilities and cooperate with each other in times of ease and difficulty, breadth and narrowness. They should strengthen their families, raise noble children, and try to bring benefits to the nation and the country. This, in turn, requires everyone to conscientiously fulfill the duties assigned to him. It is said that the family relationship between husband and wife should be based on love, appreciation and mutual understanding.

According to Shaykh Muhammad Sadiq Muhammad Yusuf's book "Happy Family": "Allah created man in male and female gender. He gave each one its own members and characteristics. In particular, in order to perpetuate the human race, he created each one with its own reproductive organs. He created the human race by the union of male and female. Both of them naturally enjoyed this union. For this, the people made the necessary organs in them - feelings, cells and similar substances. The interest in the pleasure and stimulation that comes from this union is so powerful that it forgets the hardships of the child's birth and upbringing. God Almighty willed the human race to reproduce in a pure way through sexual intimacy, that is, through the union of a married man and a woman, and made it a vital necessity.

In Islamic teachings, an important social event that strengthens the institution of the family is the birth of children. In this case, reproduction is considered the main and primary function of the family, and it is the process of biologically increasing the population in society and satisfying the need for children for a person personally.

Since reproduction is the main task of the family institution, serious attention is paid to this issue in Islam. In this religion, the birth of children is encouraged in families. In a hadith well known to all of us: "Marry, have children, multiply, then I will be proud of my ummah (number) like you on the Day of Resurrection.", and this is a direct reference to the reproductive function of the family.

If we compare this situation with the rulings of Catholic doctrine, in the Catholic Church certain categories of people (for example, both men and women priests) are commanded not to start a family at all. This situation is called "celibate" in the Catholic Church - in Latin, unmarried. At the same time, ideas about family and marriage in Christianity were changing, albeit slowly, and this process continued until the end of the Middle Ages. After that, Christianity became the main proponent of the ideological norms of family morality, in particular, the prohibition of extramarital relations and the non-dissolution of marriage.

In Islam, being married and having children is encouraged, and special attention is paid to not abandoning this world as the hereafter. However, ignorance of religious values in solving family problems in modern societies, and in most cases disregarding them, leads to the collapse of many families for trivial reasons. The main function of the family is reproduction, followed by the educational function. Because when a child is born, the upbringing of a new generation begins. Of course, Islamic rationalism is of great importance in this process. Along with the material factor in raising a child in Islam, the role of the spiritual factor in this process is incomparable, as the hadith says: "A father cannot give a child anything better than good manners.", stated that.

From this point of view, it can be said that people who are building a family should understand these facts. At the same time, they should realize their duties towards their future children and fulfill those honorable duties.

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