



Illumination Of The Problem Of Preparing Young People For Family Life In The Historical-Developmental Process

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ABSTRACT

This article, having studied and analyzed sources on family history, discusses the idea that the ideas, thoughts, and reflections on the subject in the works of our scholars and thinkers serve as an important methodological resource for organizing the education of young people in today's turbulent times, and therefore, the ways to improve their use in the upbringing of young people, especially in the process of preparing them for family life.

Keywords:

family, scholar, husband, wife, child, upbringing, behavior, ethics

Introduction. The unique interpretation of the formation of complex knowledge about the family in young people is reflected in the system of ethnopedagogical views and ideas. Since ancient times, our people have used many proverbs in order for their children to grow up in the family as well-mannered and moral. In such proverbs, the morality of a child is considered the adornment of the family, the face of parents.

Approaches to family upbringing are also mentioned in ancient written sources. In particular, the primary, written source "Avesta" deeply expresses the importance of such qualities as labor, goodness, humanity, purity, and tolerance in achieving human perfection.

Literature review. This text also contains ideas about loving the homeland, preserving the land on which they live, being attentive to the motherland, and faith in the family, which undoubtedly play a great role in forming faith in the family in the younger generation.

In the Avesta, homeland is understood as the land, tribe, family, and livestock on which they live. "Such a place is the place where Ashavan built a house. In that house, livelihood is established. A herd of cows and a housewife, children and flocks live in this house. The herd of cows is well looked after. The food of the cows is plentiful, the provision of good dogs is plentiful, the housewife is happy, and the children are joyful. The fire is always roaring. Every beautiful event of life is connected with goodness" [1; 112].

Research Methodology. It is clear from this that in this written text, a person should live as a family, raise children, keep a cow, which is considered a source of sustenance and fortune, and continue family traditions, such as caring for the guard dogs of this family.

In the Zoroastrian religion, morality and generosity are considered the result of labor. Lack of work is said to be a factor that causes vices. Zoroastrianism emphasizes that the world consists of two parts: good and evil. There

has been a struggle between them since ancient times. For example, the conflict between light and darkness, life and death, goodness and evil, law and lawlessness is mentioned.

In the Avesta, it is said that a man should leave offspring. If they refused to start a family, they were subject to certain punishments. Such men were beaten in sackcloth and were branded on their foreheads and tied with heavy chains around their waists. The state provided financial support to families with many children. Women who gave birth to twins or triplets were recognized as being specially rewarded. According to Zoroastrian ideas, in order to ensure the health of the offspring, to keep the blood of the people pure, and to prevent the occurrence of various hereditary diseases, close relatives were prohibited from starting a family.

Analysis and results. In Islam, the issue of family and marriage is also recognized as a relevant topic. For example, men and women are equally encouraged to start a family and the sanctity of marriage is emphasized.

Many issues, such as the issues of a folk and national approach to the upbringing of the younger generation, the duties of adults in the family in this regard, the obligations of the family in providing children with a decent education, and the desire to raise virtuous people for the development of society and the nation, have been emerging as pressing problems for many years.

Many of our great scholars, such as Abu Nasr Farobi, Abu Rayhan Beruni, Ibn Sina, Yusuf Khos Hajib, Mahmud Kashgari, Kaykovus, Alisher Navoi, Babur, Mukumi, Furqat, Zavqi, Uvaisi, Nodira, Abdulla Avloni, Mahmudkhodja Behbudi, Fitrat, have left their thoughts on raising children in the family in history in their works, which are of great socio-pedagogical importance for today's youth.

So, according to our great scholars, raising children is the first and most important task of the family. The more mature the child is, the more correctly the upbringing in the family will be organized. At the same time, our scholars list the most important moral qualities that are formed in a child, explaining that decency, hard work, honesty, purity, courage, kindness,

patriotism, truthfulness, and humanity form its core.

In this regard, the views and approaches of Abu Nasr Al-Farabi are of particular importance. In his work "The City of Virtuous People", he emphasizes that people unite in a community and society to satisfy their needs in social life. In his opinion, societies can be divided into complete and incomplete societies. In turn, complete societies are divided into three types: a large community, an average community and a small community. If a large community includes all places and people living on Earth, then an average community consists of representatives of a people. A small community is an association of residents of a particular city. Abu Ali ibn Sina also touches on important aspects of family issues in his works. He explains the organization of the upbringing of women in the family and what qualities they should possess. According to Ibn Sina, women should first and foremost be educated and religious, setting an example for others with their modesty, but also be brave, humble and honest, thrifty, faithful to their wives, respectful and loving of their spouses, and submissive to their husbands.

Ibn Sina teaches that women should be faithful to their spouses, saying that infidelity destroys the family. Ibn Sina teaches parents that they should never make mistakes in raising children in the family. According to the scholar, a child should be protected from infancy so that he or she can be physically and spiritually mature when he or she grows up. These tasks are certainly the responsibility of the head of the family, the scholar says. Ibn Sina explains that educating a child begins at the age of six and that the child should not be stressed at this age.

Kaykovus Unsurulmaoni - at the age of 63, he wrote the work "Kabusnama" dedicated to his son, and in this work he shows his child all aspects of social life. He prefers to leave his child admonitions rather than wealth.

This work of Kaykovus is still being effectively used in the upbringing of young people. Because it contains advice, advice, and guidelines that are necessary for raising children. The chapter "Remembering the Rights of Parents" of the treatise states: "If every child is intelligent and

wise, parents will not refuse to fulfill their love and affection." In this regard, he uses the proverb "What you sow, you reap," and believes that it would be appropriate to build child upbringing in the family on the basis of this important proverb. In his work "Kobusnama", Kaykovus, while advising his son, repeatedly reiterates the importance of acquiring a profession in this regard: "O son, be aware that a person without a profession is always a useless word and does not benefit anyone. You know that a scoundrel has a body, but no shadow. A person without a profession, like a scoundrel, benefits neither himself nor others" [5; p. 26].

Kaykovus teaches that a craft elevates a person to a high position and that a skilled person is always valuable: "It is obligatory to teach a craft to all, both young and old, because by learning a craft, a person will be in a higher position than his companions. Because if you see a craft in yourself and do not see that virtue in your peers, they will see you and you in a higher position than them. A skilled person is a person who, knowing that his virtue and his dignity are higher than others due to his virtue and craft, will work harder than before and become more virtuous and skilled than before" [5; p. 31].

The great sahibkir Amir Temur's services to the economic and cultural, political and social life of the peoples of Central Asia are enormous.

The great commander Amir Temur also paid great attention to the issues of family formation as a matter of state. The sahibkir expressed the following thoughts, in particular, about choosing a bride: "I paid attention to the search for a bride out of concern for marrying my sons, grandchildren and relatives. I considered this work to be equal to state duties. I inquired about the lineage and seven daughters of the bride. I determined her health and physical maturity through qualified people. Only if the bride was free from all defects in her lineage, manners, health and strength, I gave a grand wedding to the people and married her off" [7; p. 58].

Amir Temur paid special attention to the upbringing of his children and grandchildren, entrusting their upbringing only to authoritative queens like Bibikhanim. These skills prepare young children for the science of

ethics, such as the rules of etiquette: the culture of speech, how to behave in front of others, the culture of eating, being attentive to adults, and answering questions.

During the Timurid period, children of nobles were encouraged to acquire theology and ethics from the age of 4-5. At that time, there were two types of madrasahs. The first were madrasahs that provided primary education, and the second were madrasahs that provided higher education. In these educational institutions, along with theology, jurisprudence (fiqh), logic, mathematics (riyat), geometry (handasa), astronomy (ilmi hay'at), medicine, geography, Arabic language and other subjects were taught. At the same time, the princes who had just started studying were taught moral stories.

One of the famous scholars who scientifically and theoretically substantiated the need for a decent upbringing for young people in his time was Hussein Voiz Kashifi.

He recognized man as the highest noble creature in the world and said that morality is his decoration. He condemns people with negative morals and shows them through various stories and narratives that they cause great harm to society. Kashifi defines the concepts of good and evil, justice, conscience, and duty.

Kashifi's "Akhloqi Muhsiniy" is a valuable work on moral education for young people. In this work, the author shows with the help of real-life examples that education plays an important role in the future of young people. For example, he explains to young people what the attitude of a disciple towards his teachers should be, saying: "If they ask what the building of discipleship is built on, answer it on the will. If they ask what will is, say it is the sky and obedience. If they ask what the sky (hearing) and obedience are, say it is hearing with the ear of the soul, accepting it with the whole heart, and carrying it out in practice through the body's organs. If they ask why a disciple is good, say it is pure faith, because only faith leads a person to his will" [6; 43-p.].

Also, the thinker, speaking about the etiquette of discipleship, emphasizes that there are eight conditions for it and that if a disciple follows these conditions, he can achieve the goal of

discipleship: "The first is that when entering a reception or seeing a teacher, he should be the first to greet. The second is to speak little in front of the teacher. The third is to bow his head forward. The fourth is not to look around. The fifth is to ask permission from the teacher first if he wants to ask a question. The sixth is not to object when the teacher answers. The seventh is not to gossip about others in front of the teacher. The eighth is to maintain complete respect when sitting and standing" [6; p. 43].

In general, Kashifi is one of the scholars who left a worthy legacy for future generations with his works. He was a progressive thinker for his time and tried to show the aspects that made humans different from other creatures.

One of the brightest representatives of the Jadid movement is Abdulla Avloni. The issue of upbringing is mentioned in all his works. According to the scholar, the upbringing of a child is a matter that cannot be postponed or neglected. In this work, special importance is attached to the upbringing of patriotism. For this reason, the author devoted an entire chapter to the topic of the Motherland. In his opinion, one should not just love the Motherland, but be proud of it, and contribute to the development of the country with one's actions.

In his works, Avloni repeatedly emphasized that a healthy family environment is an important factor in raising a child. In one of his works dedicated to raising a child, he touches on the topic of "The Time of Upbringing" and explains that raising a child should begin early.

As we know, education is a continuous process - this idea was scientifically substantiated by Abdulla Avloni long ago. Thus, Avloni believes that the education of young people is not carried out only in the family. Teachers, the government, and others must also participate in it. In his opinion, education is not a private matter, but a national, social matter. The development of every nation and the strength of states largely depend on the education of generations. Education consists of several stages - home, kindergarten, school, and public education [4; 53].

Avloni's works pay special attention to the acquisition of knowledge. In his opinion, the

acquisition of knowledge does not happen by itself. This requires work and ability from a person.

Conclusion/Recommendations. Having studied and analyzed the sources of family history, it is worth noting that the ideas, thoughts and reflections in the works of our scholars and thinkers are an important methodological source for organizing the education of young people in today's turbulent times. Therefore, it is worth improving the ways of using them in the upbringing of young people, especially in the process of preparing them for family life, so that in the future it will help us achieve our goal.

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