



Pedagogical Analysis of Views on Family Education in Central Asia in Ancient Times

Alikulova Mukhayo Sherovna

Lecturer, Department of Preschool Education, Shahrizabz State Pedagogical Institute, Shahrizabz, Uzbekistan

ABSTRACT

This article presents a pedagogical analysis of views on family education in Central Asia. The article also analyzes the views and ideas about the upbringing of children in the family in folklore and written sources.

Keywords:

Family, Child, value, manners, family, social environment, upbringing.

Introduction

In Central Asia, views on family education began to appear from the earliest times. This issue is clearly visible in the content of examples of Uzbek folklore: legends, tales, riddles, proverbs, parables, and epics. In these pedagogical values, the ideas related to child education are expressed in a unique way.

The main part

Uzbek folk proverbs reflect the importance of a child, the fact that a child brings joy to the family, and there are no quarrels and quarrels in a house with a child: "A house with children is a market, a house without children is a grave", "A house with children is heaven, a house without children is a blessing", "A house with a child is sad, a house without a child is a dungeon", "There is no talk in a house with a child", "Even if there is a quarrel in a house with a child, there is no alienation", "There is no secret in a house with a child", "There is no theft in a house with a child", "There is no gossip in a house with a child", "There is no alienation in a house with a child", etc. [1-9]

At the same time, since ancient times, our people have used many proverbs in the family so that their children grow up to be polite and moral. In such proverbs, the morals of the child

are considered the ornament of the family, the face of the parents [10-14].

They were delivered to children in the form of pads:

"First say hello, then tell", "Know one big one, know one little one", "A child is dear, manners are dearer than him", "A child's man is a louse's vinegar", "In the house without a head, the father and the son speak", "If you don't listen to an only child, it will multiply", "Say hello to the big one, say a word to the little one", "In great honour - in small service", "If you call the big one big, it will go away, if you call the small one big, it will reach the big one", "When the big one feels shy, touch the little one", "A child who plays a lot is bad in the eyes of the people", "Politeness cannot be sold in the market", "Politeness is more valuable than gold", "A polite boy is welcome", "A polite boy is a star in the sky, a polite girl is a beaver on the collar", "Print to obscene page", "Don't buy gold, buy manners. Isn't manners golden?", "Keep your head down to your mother, keep your mouth shut to your father", "Don't take the girl whose mother praises you, and don't stay with the girl who praises you".

Similarly, in the family, fairy tales were effectively used to raise children to become well-rounded people, and children were told

fairy tales from a young age. Among such fairy tales are "Zumrad and Qimmat", "Ur Tokmok", "Greedy Rich", "Magic Candlestick", "Three Brothers and Sisters", "The Herdsman's Daughter", "The King and the Ant", "Old Man and Wolf", "Fox and Crane", "Golden Watermelon", "Lion and Durroj", "Proud Rabbit", "Hungry Wolf", "Little Hero", "Crooked and Straight" many tales can be included such as By listening to these tales, children learn that it is necessary to do good to people; they realize that it is necessary to be hardworking, hospitable, generous, and open-minded, and that brave, noble, patriotic people will always be in the nation.

Special attention is paid to a family upbringing in written sources, especially in the "Avesta" - the holy book of the Zoroastrian religion, the importance of such qualities as hard work, kindness, humanity, purity, and tolerance in the development of a child is deeply expressed [15-21].

In "Avesta" there are also ideas about loving the homeland, preserving the land where they live, being attentive to the motherland, faith in the family, which, undoubtedly, these ideas help in the formation of faith in the homeland in the younger generation. is of great importance.

In "Avesta" homeland means the land, tribe, family and cattle where they live. Such a place is the place where Ashavan built a house. In that house, life is shaking. A herd of cows and a housewife, children and flocks live in this house. The herd of cows is well cared for. The food of the dogs is prosperous, the food of the good dogs is abundant, the housewife is happy, and the children are happy. The fire is always roaring. Every beautiful event of life leads to goodness" [22-31].

It can be seen that in this written document, the ideas of continuing family traditions such as living as a family, raising children and bringing them to adulthood are put forward. So, in "Avesta" the family is considered sacred, and the family means the homeland, people live happily only in the homeland.

In Zoroastrianism, the sign of morality and generosity is work, and it is emphasized that lack of work is the cause of all defects.

According to Zoroastrianism, the surrounding world consists of two parts: good and evil. There is a struggle between them since time immemorial. For example, the struggle between light and darkness, life and death, good and evil, and law and lawlessness is mentioned. Such ideas were explained to children by parents in the family.

The main idea of Zoroastrian ethics is Good thought, Good word, and Good deed. If we pay attention to this idea, a good thought should first appear in human thinking, and then it should be expressed in good words, and finally, this good word should be put into practice. This idea also helps to educate children in the family to be kind to everyone.

According to Zoroastrianism, the family is considered sacred. Building a family was of social importance. If a man does not start a family while having the ability to leave offspring, he is given a certain punishment. He was put in sacks and beaten, stamped on his forehead or forced to walk around with chains around his waist. State funding of large families has been established [32-37]. Women who have given birth to twins or triplets are specially recognized. According to the ideas of Zoroastrianism, in order to keep the offspring healthy, to keep the blood of the people clean, and to prevent the occurrence of various hereditary diseases, it is forbidden for close relatives to start a family.

The positive influence of the holy religion of Islam on the spirituality and psyche of our people is extremely great because the religion of Islam always calls people of all nations to true faith, goodness, moral purity and spiritual maturity. In Islam, family is regarded as a value. For example, both men and women are encouraged to start a family, and the sanctity of marriage is mentioned.

Our Prophet, peace be upon him, said in one of the narrated hadiths: "O young men, whoever of you is able to start a family, let him get married. Marriage protects from gazing at non-mahrams and adultery. It is said that the person who cannot afford should fast so that it becomes an obstacle for him. According to this opinion, a man and a young man should

definitely build a family, because the family leads people to purity and promotes health.

At the same time, in the hadiths, what kind of women men can marry is also mentioned. Rasulallah, may God bless him and grant him peace: "Do not marry women for their beauty, their beauty can destroy them. Don't marry for wealth either, wealth can lead them to marriage. And marry because of your religion. Certainly, a religious woman with a dark complexion is better (than those who have no religion).

Or in this hadith, it is mentioned what to pay attention to when thinking, that is, the Messenger of God, may God bless him and grant him peace, said: "Whoever marries a woman for her dignity, prestige and honour, God will increase her humiliation." ate. Whoever marries a woman for her wealth, Allah will increase his poverty. Whoever marries a woman because of the glory of her ancestors, Allah will increase her humiliation. "Whoever marries in order to protect his eyes from uncleanness, to avoid adultery, and to restore kinship, God blesses the woman to her husband and the husband to his wife" [38]

According to the teachings of Islam, the family is established based on the approval of Allah and it is established in order to continue the human race in a pure way. That's why Islam attaches great importance to building a family based on marriage. The Prophet (peace be upon him) said in one of his hadiths: "Marriage is my Sunnah, and whoever abandons my Sunnah, he is not from me (that is, not from my Ummah)."

Also, in Islam, mutual relations, duties, rights and obligations of husband and wife are clearly indicated. In particular, the first of the rights of a wife is to be treated well and fairly by her husband. After all, Allah Almighty commanded in His Book: "Be kind to women for life!" (Surah An-Nisa, verse 19).

In Islam, special attention is paid to showing love to women. In one of the hadiths, the following opinion of the Messenger of God, may God's prayers and peace be upon him, is given: "A woman was created from a rib, and she will not go your way." If you want to use it, you use it crooked, if you want to straighten it, you

break it. If it is broken, it will be a spleen." Or in this hadith, the relationship of the Prophet, may God's prayers and peace be upon him, towards women is highlighted: "Believers with good behaviour are perfect in faith. The best of you are those who do good to their wives. From this hadith, we can see that women are extremely delicate creatures. Treating them rudely and humiliating them is strongly condemned in our religion.

In the hadiths, women are mentioned as those who leave offspring and show love to the family. In this regard, the following hadith of the Messenger of Allah, may God bless him and grant him peace, is noteworthy: "Marry women who are kind and give birth to children, because I am proud of you because you are more numerous than other ummahs."

At the same time, the obligations and duties of women towards their husbands are also mentioned in hadiths. In this regard, the Messenger of God, may God's prayers and peace be upon him, said: "After piety, a believer could not have a better blessing than a virtuous woman." A righteous woman obeys when her husband orders her; if you look at it, it will delight your eyes; if he takes an oath related to her, he does not violate the husband's oath; When the husband is not at home, he is the guardian of her and her husband's wealth.

In hadiths, the following words of the Messenger of Allah, may God bless him and grant him peace, are mentioned about not spending too much and not allowing extravagance to get married: "The most blessed of marriages is the easier outcome."

In the hadiths, the destruction of marriage and abandonment in the family were strongly condemned. In this regard, the Prophet, may God's prayers and peace be upon him, said: "After two centuries, the best of you are those who are not in a hurry to throw away their wives." Or the following words of the Messenger of Allah, may God bless him and grant him peace, are also noteworthy: "Build a family, do not divorce. Because of divorce, Arsh will shake."

In hadiths, a good woman is the beauty of a family. The Messenger of God, may God bless him and grant him peace, said: "Whomever God

has given a righteous woman, God has helped him to reform half of his religion." Now, let him fear God for the improvement of the next half." Or, the Messenger of God, may God bless him and grant him peace, says: "Four things are happiness: a righteous woman; a spacious dwelling; a good neighbour; nice catch. Four things are from misfortune: a bad neighbour; bad wife; unpleasant smell; narrow place".

Conclusion

In conclusion, it should be noted that the history of family education goes back to the distant past. Since ancient times, our ancestors and wise mothers mentioned the family as a sacred value. At the same time, they skillfully used ways and methods of organizing child education in the family. At the end of our opinion, we should emphasize that we should make effective use of the ideas of our forefathers about raising children in the family today so that such views will serve as a program for every parent who is raising a child.

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