

VIEWS OF THINKERS ON ISSUES OF FAMILY AND FAMILY RELATIONS

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Abstract

This article theoretically analyzes the views of thinkers on the issues of family and family relations. The opinions and moral views of many scholars such as Abu Nasr Farabi, Abu Ali Ibn Sina, Yusuf Khos Khajib, Kaikovus, Alisher Navoi, Abdulla Avloni, who are traditionally considered the founders of our national spirituality, are the issues of family and family relations. was planted. In a number of their works, the spiritual, moral, psychological and educational aspects of this problem are revealed.

Keywords: family, family relations, thinkers, spiritual, moral, psychological and educational views

Introduction

After the independence of the Republic of Uzbekistan, important historical events took place in its life, socio-political changes indicating a transition to a new stage in the development of society and state building. One of such socio-political changes is, first of all, a strong positive change in the attitude of our independent country to the issue of family. In particular, in the following years, increasing attention to strengthening the family, raising the young generation to be physically and mentally healthy, further increasing the role and participation of the family in the development of society, the legal, social, economic, spiritual and moral interests and well-being of families. targeted measures are being taken to strengthen state support and ensure consistent improvement.

The thinkers of the past emphasized the role of the family and family education in the upbringing and development of the individual, especially the role of the family in the intellectual and moral development of the individual, and the guiding and educating tasks of parents and close people.

Literature analysis

Allama Abu Ali Ibn Sina, one of the eastern thinkers, recognized as encyclopedic knowledge by the European nations, occupies a special place in the system of family relations and views related to this field. Ibn Sina's pedagogical and psychological views were built on a social basis, he advocated the application of the universal principle in child education and advised parents that it is better to educate the child through personal example rather than severe punishment.

The scholar emphasized the role of the family in matters of moral education. The issue of family and family relations is described in his work "Tadbiri Manzil" in a unique way [1].

Elucidating various aspects of family relations, Ibn Sina, first of all, sets a number of requirements for the head of the family. "The head of the family should perfectly master the issues of education in the family, both theoretically and practically." If the head of the family is inexperienced, he will not be able to educate his members well, in the end he will not be able to achieve good positive results. can do. Ibn Sina believes that raising a child in a family is the primary duty of parents, regardless of their position in society. Whether a parent is a head of state or an ordinary citizen, he or she is responsible for the upbringing of the child. Heads of state, leaders should be an example to everyone in terms of child education. In his opinion, an educator, that is, a parent, "must influence the child's psyche not only with words, but also with actions."

Yusuf Khos Khajib, a great thinker of the 11th century, describes his views on life in his book "Kutadgu Bilig" [7] and in a number of subsequent works.

Kaikovus Unsurulmaoni - at the age of 63, wrote "Nightmare" for his son, in which he described his issues of child upbringing, family life, and personal development [2, 11].

In the East, serious importance has been attached to the preparation of young people for family life since ancient times. They have reached us in the form of "Nasihatnama", "Pandnama", "Hikmatnama". In these sources, various events of educational significance are told about the fact that in preparing girls for life, first of all, human qualities are formed in them, that the family is sacred and it depends on the housewives to protect it carefully [2, 12].

Many scientists and scholars have been interested in the psychology of the peoples of Turkestan, the peculiarities of their lifestyle, the manners and morals of Uzbek women, and their behavior in the family. For example, in the 70s of the 19th century, the French ethnographer, scientist, artist Ms. Bourdon conducted research among the Turkestan lands. In the process of getting acquainted with the lifestyle of these peoples, he studied the characteristics of women's manners, attitudes towards children and marital relations. He was surprised by the manners, manners and modesty of an Uzbek woman at home, at weddings, and in communication with neighbors. "We," he wrote, "we, cultured European women, should learn morality and chastity from Turkestan women, who are considered wild in our eyes... These women, who are completely ignorant of the theories of Lesgaft and Diderot, are a guide to the theory of morality. It is worth writing..." [4, 85]

According to the teachings of Abu Nasr Farabi [6, 64], real happiness is only when one person's cruelty and oppression towards another person disappears, and the sincere relations and kindness of family members to each other lead to the happiness of people in this family. organizes. In addition, the conclusions that each parent is the primary teacher, guide for their children and that they have the influence of forming the necessary preparation for education in the child are the current views of the thinker. shows how important it is for days too.

Ibn Sina's views on love and marital relations are also noteworthy, "The highest love," he says, "is human love, and this kind of love makes a person generous, kind and attractive." [1; 44]. According to Alloma, love imposes a great moral and legal responsibility on a person. When he says that the basis of human happiness is not love, he understands being in love. Marriage with love is emphasized as the basis of family strength.

Discussions of scientific research results

Regarding the relationship between married couples, the thinker writes, "A man is the head of the family, he must satisfy all the needs of the family, because this is his primary duty." A woman is a good, worthy companion of a man, she is the best successor and helper in raising a child. His thoughts on marital relations were also very progressive and important for that time. In his book "Family Economy" [5, 208], he writes that women should have the most acceptable moral qualities. In the section "Afsofi bekhtarin zankha" (about the good qualities of women) of this book, their following qualities are emphasized: "A

woman should be intellectually wise, shy, modest, chaste, and should not talk much: she should obey her husband, he should love her, give birth to children, always be honest, pure, speak the truth, be humble, not be capricious, should not lose his chastity and reputation; she should never show a sense of pride and dignity towards her husband, do her work well and on time, and use the family's material resources sparingly; with her behavior, she should not leave a place for the feeling of resentment in her husband's heart."

In our opinion, regarding the family and the role of women, Ibn Sina sometimes seems to allow one-sidedness, because the main attention and emphasis is focused only on the female person, but based on these thoughts, psychologically representing the family environment of women. It is also important to see people as people.

In general, Ibn Sina treats women as human beings and defends the fact that the relationship between husband and wife should be based on mutual respect and mutual understanding.

It is known that "Qabusnama" is considered one of the rare works on education that it is compared to the famous Indian proverb "Kalila and Dimna", "Saodatnama" by Nasir Khisrav, "Khibatul Khaganiq" by Ahmad Yugnaki, "Mahbub ul Qulub" by Alisher Navoi, "Waqfiya". They see in the line. The ideas and instructions contained in it are an important program for parents, especially in the upbringing of boys and girls of adolescent and teenage years.

Our great grandfather Alisher Navoi, who has his own irrevocable ideas about the culture of life, manners, and love, in his book "Mahbub-ul-Qulub" or "Love of Hearts" [2, 11], Navoi described the most necessary teachings in his heart to people. , focuses on the issues of raising good qualities that allow them to get out of various events and situations in marriage and family life. In the "Marriage and Wives" chapter of the treatise, he expresses great thoughts about marriage and its benefits, family relationships, and mentions how beautiful, natural and necessary for human development the 3 types of love that exist in the human world are mainly mentioned. . This rare work, which glorifies ideas such as human love, true love, and the perfection of two sexes in marriage, is extremely precious even for our time. Navoi focuses on a woman's place in the family as follows:

"A good wife is the state and happiness of the family. The neatness of the house, the calmness and tranquility of the owner of the house, if it is pleasant - the heart is happy, if it is polite - the soul is healthy. If he is smart, there will be order in the household, and the equipment will be in order. If a person meets such a partner honestly, if he achieves such happiness, he will have a confidant in grief and hardship, and a soul mate in open and secret pain. If you have any kind of trouble in your marriage, I will sympathize with you. He is your helper when every calamity comes from the upside-down sky. If your heart is sad, it will accompany you, if illness and weakness come to your body, its soul will also perish, but God forbid, if you meet an unsuitable wife, a fatal evil will appear in your house. If he is lazy, his heart will suffer from him, and if he is a seeker of evil, his soul will suffer from him. If her tongue is bitter, she will hurt everyone's tongue, if she is not clean, she will bring blackness to her husband, if she is virtuous, she will lose the decency of the house, if she is immoral, the family will be disgraced.

It is the sacred duty of every young person to know the opinions of the great scholars about family happiness, love and marital relations, and the qualities necessary for them.

In the East, serious importance has been attached to the preparation of young people for family life since ancient times. They have reached us in the form of "Nasihatnama", "Pandnama", "Hikmatnama". In these sources, various events of educational significance are told about the fact that in preparing girls for life, first of all, human qualities are formed in them.

One such book is the "Treasure of Proverbs" collected by the Turkish scientist Yusuf Tavasli, in which the mother's advice to a bride-to-be attracts one's attention.

A. Avloni's thoughts on family pedagogy and psychology are also noteworthy. He wrote in 1913 and

published for the second time in 1917 "Turkiy gulistan yakhud akhlok" [2, 18], "Qabusnoma" by Kaikovus, "Kutadgu bilik" by Yusuf Khos Khajib, "Saodatnoma" by Nasir Khisrav, "Gulistan and bo'stan", written in a genre similar to Jami's "Bahoristan", Navoi's "Mahbub-ul-Qulub", in which the author revealed the social role of children in the family and the family as a whole. Avloni emphasizes the role of the family and the community in the process of education. In his opinion, the social environment, family conditions and the people around the child are of great importance in the development of moral qualities in children.

Touching on the personality of the child and showing the role of the family in him, he says, "He does what he sees in the bird's nest." "A person's wealth is good, if he gets a good education, avoids bad habits, and grows up accustomed to good habits, then everyone will be an acceptable and happy person in his eyes..." So, the scientist makes the role of the family primary in the child's education: "... education should start from the day of birth. Who does education? Where is it done? the question arises. To this question, "the first home education is a mother's task. If we answer that education of the second school and madrasa is the task of the father, teacher, teacher and the government. It can be seen that Avloni recognized that the perfect education of a child depends not only on the family, but also on schools and public organizations, and interpreted the issue of education at the level of universal tasks.

Conclusion

By our century, a lot of attention has been paid to the study and analysis of the family problem not only theoretically, but also scientifically and practically. Analyzing the research literature written on this problem today, we see that they can be divided into the following groups:

- Family disputes, their causes and consequences.
- Family divorces and their causes.
- Parent-child relationship in the family.
- The issue of preparing young people for family life.

Although the issue of preparing young people for family life is listed last in this classification, in fact, it is this direction that determines the strength of the family. Because proper preparation of young people for family life, determination of family values and ideas at various levels leads to family strength. These measures, in turn, will ensure that in the future family conflicts do not become destructive, reduce divorces, and ensure the stability of mutual relations.

Since the national-spiritual traditions presented in this article are aimed at the stability of family-marriage relations, we need to remember how important the family-marriage phenomenon is for every person by re-studying these ideas.

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