

ШАРҚ МУТАФАККИРЛАРНИНГ ИЛМИЙ МЕРОСИДА ОИЛАДА БОЛА ТАРБИЯСИ МАСАЛАСИ

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Аннотация. Мақолада шарқ алломаларининг илмий меросида оилада ота-она ва фарзанд масалаларини илмий ўрганилишига доир масалаларни қамраб олади. Шунинг билан бирга қомусий олимлар томонидан оилада болани тарбиялаш борасида илгари сурилган фикрлар, қарашлар ва ғояларнинг таҳлиллари баён қилинган. Шунинг билан бирга оилада бола шахсини камолотига таъсир кўрсатувчи омилларнинг роли ва ўрни кўрсатиб ўтилган.

Калит сўзлар: оила, бола тарбияси, оилавий тарбия, ахлоқий-маънавий, ижтимоий тафаккур, қобилият, ижобий хулқ-атвор, салбий хулқ-атвор, дунёқараш, тартиб-интизом, ахлоқий нормалар, таълим, тарбия.

ПРОБЛЕМА ВОСПИТАНИЯ РЕБЕНКА В СЕМЬЕ В НАУЧНОМ НАСЛЕДИИ ВОСТОЧНЫХ МЫСЛИТЕЛЕЙ

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Аннотация. В статье рассматриваются вопросы научного изучения родительских и детских проблем в семье в научном наследии восточных алломастров. В то же время описан анализ мнений, воззрений и идей, выдвигаемых учеными-кумусистами по воспитанию ребенка в семье. При этом указывается на роль факторов, влияющих на становление личности ребенка в семье.

Ключевые слова: семья, воспитание ребенка, семейное воспитание, нравственно-духовное, социальное мышление, способности, позитивное поведение, негативное поведение, мировоззрение, дисциплина, моральные нормы, образование, воспитательный процесс.

THE ISSUE OF RAISING A CHILD IN THE FAMILY IN THE SCIENTIFIC HERITAGE OF EASTERN THINKERS

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Annotation. The article covers the issues of the scientific study of parental and child issues in the family in the scientific heritage of Oriental allomas. At the same time, an analysis of the opinions, views and ideas put forward by qomusi scientists on raising a child in a family is described. At the same time, the role and role of factors affecting the maturation of the child's personality in the family is indicated.

Keywords: family, child education, family upbringing, moral-spiritual, social thinking, ability, positive behavior, negative behavior, worldview, discipline, moral norms, education, upbringing.

In this regard, due to the fact that the Islamic Republic of Iran is one of the most important components of the spiritual and spiritual development of the country, it has become one of the most important components of the cultural and educational heritage of the country. The Eastern region is an area of various ideas and teachings, in which the essence of Tobor yangilanib's contemplation lies in the philosophical contemplation of cultural perfection, ajralmas is part of the moral and spiritual East, yangidan-Yang social contemplation is important for the profession. Because in the cultural heritage left by our ancestors there are progressive ideas that will be needed for all periods, which are also important for today's progress. The legacy of our progressive thinkers of the past is the product of a purma-minded High thought about the purpose of man to live, the place of man in society, upbringing, life. They have been providing practical assistance in further enriching the spiritual world of our people, maturing the individual, elevating the worldview of a citizen of an independent state.

Educational issues occupy an important place in the scientific heritage of Eastern thinkers. It is clear that they paid great attention to the upbringing of children in the family and family. Even thinkers have come to try to solve this problem, since the upbringing of the Zero younger generation is the qualities that determine the future fate of mankind, arming them with positive criteria. A number of works by thinkers such as Muhammad ibn Musa al-Khwarizmi, Abu Nasr Farabi, Abu Rayhon Beruniy, Abu Ali ibn Sino, Muhammad Qoshgariy, Yusuf Khos Khojib, Kaykovus, Umar Khayyam, Ahmad Yugnakiy, Husayn Voiz Koshifiy mentioned issues of raising children in the family.

All the abilities and qualities of a person have two sides, according to Abu Nasr Forobi. The first are natural traits of congenital inheritance, while the second are traits that are formed under the influence of experience, practice, circumstances. It

also emphasizes that in the upbringing of children it is necessary to take into account the qualities associated with each other [1].

The issue of raising a child in the family is also present in the views of Abu Bakr Muhammad ibn Al-Abbas Al-Khwarazmi. He says that parents are two different fathers of birth and father of education: the first is due to physical life and the second is due to mental life. Accordingly, it is important in the work of upbringing to look at them together. His quote is an anchayin instructive: "I have not seen a teacher better than time as an apprentice who is better educated than a man". From these words of his, on the one hand, we realize the decisive influence of the social environment for the upbringing of a child, and on the other, we notice that the human personality can achieve maturity as a result of education [4].

Beruniy recommends to parents to keep the child in moderation. It is justified that it is mainly necessary to try to find them what they want and useful, to distance themselves from what they do not love, saying that this is achieved by keeping them from intense anger, fear and sadness, insomnia. The different attitudes of the parents towards the child cause different behaviors. The appearance of good behavior, not only affects the psyche of the child, but also contributes to his physiological growth. Bad behavior, on the other hand, leads to various client disorders. Rather changes in the child's body cause changes in his behavior in the psyche. The Thinker also scientifically substantiates the origin of body and Soul Wellness as a result of the moderation of child behavior [2].

Ibn Sina said that raising a child in a family is much more complicated and delicate, which makes it necessary to start the child at an early age and be carried out consistently. He says "Alla" fulfills two functions, focusing on the educational importance of mother Alla. The first is a physical rest to the child by vibrating it; the second is a mother's affection from vibrating the cradle in one rhythm, the mother's dream hope from her love for the child is shaken out of the web of the heart. This distinctive song sounds like a Qasida to his child, and he is immersed in his entire consciousness in the heart of his child's murghak. In this way, the child develops a condition that he does not realize. He gradually begins to realize this light. It is from this realization that learning begins. The same learning is upbringing. Already learning comes from perception. Ibn Sina, focusing on this situation, expresses the opinion that "the sensitivity capacity of a young child is equal to that of an older person."

The Thinker, in his work "Qutadgü bilig", discusses the upbringing of a child, writing: "the more educated, intelligent, hushy a child has, the brighter the parent's

face". He pays the main attention to the responsibility of the father in the upbringing of the child. "Whoever has a son, erka-he-To Whom the same man himself cries as mungly. There is no sin in the child if the father blames the child when he is little all jafo in the father himself. When a boy and a girl's behavior is naughty, this naughty thing will be done by the father. When the father supervises the children and teaches them various trades, he rejoices that when they grow up I have a boy, the boy must be taught a craft and knowledge, so that with this craft their exploits may be beautiful". The child will gradually learn a craft and learn from life, become knowledgeable, achieve truly human beauty [5].

The upbringing of a child in the family also occupies a worthy place in the legacy of the great thinker poet Alisher Navoi. In a number of his works, he shares that educational issues are a universal idea. In his opinion, the maturity of society is due to the fact that its fate and future are associated with youth maturity, according to which the upbringing of a child is a noble task before parents.

Alisher Navoi glorifies the good qualities of parents. Such qualities indicate that the presence of jamuljam in them plays an important role in the upbringing of a child. For example, his thoughts about wives are noteworthy: "A Good Wife Says Navoi – the state and happiness of the family is his tranquility, from him the calm and tranquility of the owner of the house, from which he has a husky heart, and from which he is gentle soul. In the case of Achilles, there will be discipline in fasting. In the case of beandisha shallaci, the soul will suffer from it, and in the case of evil, the soul will suffer from it. If the cannibal is home prosperity is lost, if the foolish the family will be disgraced " [5].

Davony singled out the role of parents in the composition of their worldview in raising a child. According to his belief, in the upbringing of a child, both the father and the mother should participate equally, and both should feel the importance of barovar. The father must help the child to acquire beautiful qualities, carefully study the profession he loves, mature, and also be dizzy on the supply of food, clothing, necessary items and equipment, which is considered a material base for science to master the profession.

Although davony greatly appreciated the role of the father in raising a child, he still believed that the main difficulty in the issue of upbringing falls on the mother. Because she experiences the pain of pregnancy, the pain of childbirth. The mother gives the first energy from her own body, which causes the child to live, keeps careful care for a long time, is engaged in the upbringing of the child and devotes her endless kindness to the child [3].

The parent should teach the child in the first place to walk, stand, eat, drink, to instill in him the norms of ordinary morality, to be ashamed for his evil deeds, to feel the responsibility for his actions in the rules. Thus, Davony notes that it is the main duty of parents to engage in the upbringing of children.

From the above points it can be seen that the education that is given to an individual in the family is specific, in the process of which the parent plays a role as the main object of influence. Therefore, family and family upbringing occupy an important place in the composition of self-attitude in the maturation of the child's personality.

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