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THE PROBLEM OF PERSONAL DEVELOPMENT OF THE CHILD IN THE FAMILY IN THE WORKS OF EASTERN SCHOLARS

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ABSTRACT

The article presents the opinions of Eastern scholars on raising a child in the family. Also, the influence of the stability of parental relations in the family on the child's psychological health has been shown. In particular, it has been proven that the healthy development of a child in a family depends on the method and style of parenting.

KEYWORDS

Family, child's personality, parent's personal example, genetic characteristics, social environment effects, good behavior, upbringing, education.

INTRODUCTION

Educational issues occupy an important place in the scientific heritage of Eastern thinkers. In particular, they paid a lot of attention to the family and the upbringing of children in the family. Thinkers have been trying to solve this problem because the education of the young generation determines the future destiny of humanity and equips them with

positive criteria. A number of works of thinkers such as Muhammad ibn Musa al-Khorazmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Muhammad Kashghari, Yusuf Khos Khajib, Kaikovus, Omar Khayyam, Ahmed Yugnaki, Husayn Vaiz Koshifi, provide information on the issues of raising children in the family.

According to Abu Nasr Farabi, all human abilities and qualities have two sides. The first are innate, hereditary natural qualities, and the second are qualities that are formed under the influence of experience, practice, and circumstances. He also emphasizes that it is necessary to take into account the characteristics that are related to each other in child education [1].

The issue of raising a child in the family is also present in the views of Abu Bakr Muhammad ibn Al-Abbas Al-Khorazmi. He says that parents are of two kinds: the father of birth and the father of education: the first because of physical life and the second because of spiritual life. Accordingly, it is important to take care of them in an organic unity in the work of education. His following words are very instructive: "I have not seen a better teacher than time, a student who can learn better than a person." From his words, on the one hand, we understand the decisive influence of the social environment on child upbringing, and on the other hand, we notice that the human personality can mature as a result of education [3].

Beruni advises parents to keep the child in moderation. It is said that this can be achieved by keeping them away from anger, fear and sadness, insomnia, and trying to make them find what they want and benefit from, and keep them away from what they don't like. Different attitudes of parents to children cause different behaviors. The emergence of good habits not only affects the child's psyche, but also helps his

physiological growth. And bad behavior leads to various customer violations. On the contrary, changes in the child's body cause changes in his mental behavior. The thinker scientifically substantiates the fact that physical and mental health is the result of the moderation of the child's behavior [2].

Ibn Sina emphasizes that the upbringing of a child in a family is very complex and delicate, and it should be started from a young age and carried out consistently. He spoke about the educational importance of mother Allah and said that "Alla" performs two tasks. The first is to give physical rest to the child by rocking it; the second, from rocking the cradle in a rhythm, a mother's love is excited, and from her love for her child, the mother's dream hope is removed from the net of the heart. This unique song sounds like an ode to his child, and it sinks into his child's soul with all his consciousness. In this way, the child has a condition that he did not realize. He gradually begins to understand this bright world. It is from this realization that learning begins. The same learning is education. Learning itself comes from perception. Paying attention to this situation, Ibn Sina expresses the opinion that "the sensitivity of a young child is equal to that of an adult" [3].

In his work "Kutadgu Bilig", the thinker spoke about child education and wrote: "The more educated, intelligent, alert the child is, the brighter the face of the parents." He focuses on the father's responsibility in

raising a child. "Whoever has a son or daughter is a man," he writes, "this person will cry for him." If the father leaves the child orphaned when he is young, there is no sin in the child, all the punishment is on the father himself. If the behavior of the son or daughter is naughty, then the father has done this naughty thing. "If a father supervises children and teaches them various trades, when they grow up, he will be happy that he has a son and daughter. It is necessary to teach a son and daughter a trade and knowledge, so that with this trade, their character will be beautiful." A child gradually learns a trade, learns from life, becomes knowledgeable, and achieves true human beauty [6].

Raising a child in the family occupies a worthy place in the legacy of the great thinker poet Alisher Navoi. In his many works, he reveals that educational issues are a universal idea. According to him, the maturity of the society is related to the maturity of the youth, its fate and future, therefore, the upbringing of the child is a noble task before the parents.

Alisher Navoi praises the good qualities of parents. The accumulation of such qualities in them shows that they play an important role in child education. For example, his thoughts about wives are noteworthy: "A good wife, says Navoi, is the state and happiness of the family, her peace, the owner of the house is calm and peaceful, if she is cheerful, she is happy, if she is polite, she is happy." If there is reason, there will be order in the household. If he is lazy, the heart will suffer from it,

if he is a seeker of evil, the soul will suffer from him. If he is good-natured, the welfare of the house will be lost, if he is unwise, the family will be disgraced" [5].

Davani emphasized the role of parents in raising a child and shaping his worldview. According to his belief, both father and mother should participate equally in raising a child, and both should feel equal responsibility. The father should help the child acquire good qualities, learn the profession he loves, mature, and provide him with food, clothes, necessary items and equipment, which are the material basis for his acquisition of science and profession. Although Davani greatly appreciates the role of the father in raising a child, he still believed that the main difficulty in the matter of upbringing falls on the mother. Because she goes through the pain of pregnancy and childbirth. A mother is the cause of the child's life, gives the first energy from her body, takes care of it for a long time, takes care of the child's upbringing and gives her infinite love to the child.

First of all, parents should teach the child to inculcate simple moral norms of walking, standing, eating, drinking, to feel responsible for his actions and to be ashamed of his bad deeds. Thus, Davani notes that it is the main duty of parents to deal with the upbringing of children [4].

It can be seen from the above points that the education given to a person in the family is unique, and

parents play a role as the main object of influence in this process. Therefore, family and family education play an important role in the formation of self-relationship in the development of a child's personality.

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