



MASTERMINDS OF THE EAST WITH REGARDS TO FAMILY TRAINING

Abdalieva Peruzza Isaevna

Partner Educator of the Division of General Instructional Method and Brain Science, Personnel of Essential Training, Nukus State Educational Organization Named After Azhiniyaz. The City of Nukus. The Republic of Uzbekistan

Matmuratova Gulistan Kamalatdinovna

Senior Speaker of the Branch of General Teaching Method and Brain Science, Personnel of Essential Schooling, Nukus State Instructive Establishment Named After Azhiniyaz. The City of Nukus. The Republic of Uzbekistan

Esemuratova Turganbike Aytmuratovna

Senior Speaker of the Branch of General Teaching Method and Brain Science, Personnel of Essential Schooling, Nukus State Instructive Establishment Named After Azhiniyaz. The City of Nukus. The Republic of Uzbekistan

Kurbanbaeva Dilaram Mukhamovna

Partner Educator of the Division of General Instructional Method and Brain Science, Personnel of Essential Training, Nukus State Educational Organization Named After Azhiniyaz. The City of Nukus. The Republic of Uzbekistan

Resume

The article portrays the instructive perspectives on the Eastern sages on bringing a kid up in a family.

Catchphrases: family, family instruction, family connections, family climate, nurturing

Introduction

In family schooling, the assessments of Eastern scholars about the training of an individual, about the development of positive characteristics in him are significant. Particularly, underway of such masterminds as Muhammad ibn Musa al-Khorezmi, Abu Nasr Farabi, Abu Raikhan Beruni, Abu Ali Ibn Sino, Muhammad Kashgari, Yusuf Khos Khajib, Unsurulmaoli Kaikovus, Alisher Navoi, Hussein Vaizeni otherworldly and moral training of youngsters in a family climate.



Muhammad ibn Musa al-Khorizmi, in his compositions, isolated guardians into two classes (biological father), he was answerable for the actual nature and improvement of the youngster, and the instructor (that is, spiritual father) was liable for the profound advancement of the kid. Abu Raikhan Beruni particularly noticed that an individual's person is framed essentially in a family climate. The researcher encourages guardians to keep the kid's soul unadulterated. Stresses that the conservation of the immaculateness of the youngster's soul is guaranteed by shielding him from outrage, dread, misery, actual exhaust and sleep deprivation.

He additionally urges guardians to do what their youngsters need and what they view as helpful, and, if conceivable, keep them from negative propensities. As per the researcher, for the right childhood of youngsters, parents must treat them precisely. Some unacceptable demeanor of guardians towards a youngster makes conditions for the improvement of negative propensities in his conduct. The issue of the job of the family in bringing up kids likewise possesses a significant spot in the logical legacy of the extraordinary scholar Abu Ali ibn Sino. A different part in the work "Tadbiri al-manozil" by this mastermind is dedicated to the issues of the viable association of family instruction. The researcher, in view of his insight in medication and down to earth insight, in his work "Tadbiri al-manozil" shows that "Bedtime song (Hayyu)" is one of the significant variables in the psychological and actual improvement of a youngster. Additionally, Abu Ali ibn Sino says that "Bedtime song (Hayyiu)" permits you to take care of two significant issues. In the first place, swinging the child gives the mother actual delight; also, the shaking of the support stirs the affection for a mother for her kid, just as dreams and expectations related with the eventual fate of the youngster. A mysterious delicate melody seems like a devotion to a youngster and infiltrates into the delicate heart of a kid. Similarly, the youngster fosters an inclination that he doesn't yet comprehend, and continuously starts to become mindful of the real world. This is the initial phase in helping your youngster to feel. At this stage, the kid's character is shaped during the time spent insight. The researcher demonstrates deductively that discernment depends on feelings. Abu Ali ibn Sina additionally expresses that the affectability of a little youngster is equivalent to that of a grown-up.

This scholar devotes a special chapter in his work "Tadbiri al-manozil" to the issues of successful family education organization. Based on his medical expertise and practical experience, the scientist claims that "Lullaby (Hayyu)" is



one of the most significant components in a child's mental and physical growth in his work "Tadbiri al-manozil." Also, according to Abu Ali ibn Sino, "Lullaby (Hayyiu)" permits you to tackle two major problems. Swinging the infant provides physical pleasure for the mother; second, rocking the cradle stimulates a mother's love for her kid, as well as dreams and hopes for the child's future. A wonderful gentle melody that sounds like a devotion to a youngster and pierces a child's tender heart. Similarly, the infant develops an uneasy sense about something he doesn't comprehend and gradually becomes aware of reality. This is the first step in instilling feelings in your child. In the process of cognition, the child's personality is created at this stage. The scientist establishes that cognition is based on emotions through scientific evidence. According to Abu Ali ibn Sina, a little child's sensibility is equivalent to that of an adult.

As indicated by Ibn Sino, the dad, as the top of the family, assumes a unique part in the childhood of the youngster: "If the top of the family alludes to freshness, he cannot raise relatives well and this can prompt unfortunate outcomes." Just those families where the childhood interaction is grounded will be cheerful. This is on the grounds that the main undertaking of a family is to bring up a youngster as a completely evolved individual. Notwithstanding who the parent is, the person should satisfy this obligation.

The work "Tadbiri al-manozil" records the positive characteristics that should be found in the picture of guardians, who should fill in to act as an illustration for the right improvement of youngsters, in deciding their future.

One of the eleventh century scholars, Yusuf Khos Hajib, in his renowned work "Kutadgu bilig" harped on the issue of bringing up kids. The work mirrors the accompanying thoughts: "Glad is the mother who has a keen and taught youngster."

Yusuf Khos Hadjib noticed that the dad has an extraordinary obligation regarding bringing up youngsters: "Any individual who has a ruined child or little girl will cry with anguish. If the dad ruined the kid in his youth, there is no transgression in the kid, all wrongdoing is in the parent himself; if the children have terrible conduct, the parent is to be faulted. Also, if a dad takes care of his youngsters and shows them different specialties, when they grow up, the guardians will be glad that they have a child and a little girl; kids should be shown craftsmanship and information, this influences the excellence of conduct. "

In the creative and logical legacy of the extraordinary scholar Alisher Navoi, the issue of family relations and bringing youngsters up in the family additionally



possesses an exceptional spot. As he would see it, the turn of events and fate of society are straightforwardly identified with the profound flawlessness of youth. Accordingly, the main undertaking confronting guardians is the childhood of an exhaustively created, profound and moral individual. The researcher accentuates the significant job of guardians in bringing up youngsters. In the work "Mahbub-ul-Kulub" he accentuates the job of ladies in the family, particularly in the childhood of youngsters:

A decent spouse is an assurance of joy, abundance, satisfaction in the family, her excellence is an ointment for the heart, and her thoughtful words are nourishment for the spirit. If the spouse is savvy, request will reign in the family. Furthermore, an awful (underhanded) spouse brings languishing. A plastered spouse is a wellspring of family inconvenience, if the wife is dumb, the family will implode.

In his works, A. Navoi shows the adverse consequence of conflicts in the family, terrible conduct of guardians or other relatives, just as friendly factors on the childhood of youngsters. Simultaneously, the artist underscores that fortunate or unfortunate conduct that shows itself in the character of a kid demonstrates its starting point, and assuming the advancement of terrible conduct in a kid isn't forestalled, it will progressively transform into a bad habit.

In his book Mahbub-ul-Kulub, the artist expounds on the positive characteristics of an optimal individual, contending that the arrangement of such certain characteristics in each individual, particularly in youngsters, is a social need. The way that kids connect with taught, courteous and legit individuals underlines the significance of ingraining in them the characteristics of trustworthiness and conventionality.

The spot of the family in the existence of each individual, the impact of childhood in the family climate on the arrangement of the youngster's character involves an extraordinary spot in crafted by Abdullah Avloni. The enlightener's work "Turkiy guliston yohud ahloq (Turkiy Guliston or ethical quality)" mirrors the positive characteristics intrinsic in an optimal individual, also as negative quirks that can be shaped affected by natural and social factors, and perspectives on their results.

The researcher shows that the job of subjects, particularly guardians, is as significant in bringing up youngsters as the living climate, financial conditions and way of life. Urges guardians to assume liability in bringing up their



youngsters, instructing them that the actual guardians are the ones who have the most grounded impact on their kids' conduct.

All in all, we can say that the issues of marriage, family relations and nurturing have been read for quite a while. In the hallowed wellspring of Zoroastrianism - the Avesta and in the Koran, which is a significant piece of our public social qualities and epitomizes the thoughts of Islamic culture, just as in progress of Eastern masterminds, an uncommon spot is given to the ideal character, the family, which assumes the primary part in its turn of events, the undertakings of bringing kids up in the family ... They say that each family is a piece of society. A general public is made from the unification of thousands of families. Along these lines, every family and the instructive climate shaped in it straightforwardly decides the improvement of society. The interrelation of family and society in itself forces on guardians such a significant errand as the right association of the childhood of youngsters.

References

1. Munavvarov A.K. Oila pedagogikasi (Family pedagogy) - Tashkent: Ukituvchi, 1994.
2. Inomova M. Oilada bolalarning manaviy-ahloqiy tarbiyasi (Spiritual and moral education of children in the family). - Tashkent: Ukituvchi, 1998. - p. 258