

THE ROLE OF ETHICAL EDUCATION IN THE FAMILY

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Abstract. The article scientifically analyzes the role of moral education in the family. Morality is a quality that determines the spiritual appearance of a person. Morality as a specific form of social consciousness consists of a set of normative rules that regulate people's behavior, such as their duty to society, their responsibility, their attitude to social work.

Keywords: ethics, education, family, parents, social work, duty, responsibility, action, norms.

During the years of independence in the Republic of Uzbekistan, the development of a sense of national identity, increased interest in the study of the values of the past made it possible to objectively assess the role and place of the family in the development of the individual. In this regard, President Mirziyoyev said: we can lose" [1, p.22]. Moral education begins with teaching good manners.

From an early age, parents should teach their children honesty, trustworthiness, honesty, respect for adults, respect for the little ones, honor for the guest, kindness to one's neighbor, kindness to others. 'uldir. In addition, the child's language should be protected from insults, swearing and obscene language. It is desirable to educate in the spirit of patriotism with great human qualities, such as generosity, orphanhood, compassion for the poor. In this regard, the First President said: "For everyone in our country, the concept of the Motherland begins with the family," the Head of State said, "that is why the concepts of family and worldview are closely linked. We cannot create a populist ideology without understanding the role of the family in society, its educational and moral significance, its approach to the family from the point of view of the interests of the nation" [2, p. 502-503]. As noted in the works of our scientists, in addition to physical and physical education, the importance of mental and aesthetic education, as well as moral and spiritual education in the spiritual development of a person is undeniable.

Spirituality is the most effective tool of education, and its core is morality. As mentioned above, the great thinkers of the past and the people said that the image of a decent person, which is an expression of the wisdom of the people, is measured by its moral purity. Navoi believed that morality is the precious clothing of a person. Abu Ali ibn Sina described modesty and chastity as beauty and grace that always remain in a person.

In the life of society, morality is an important criterion for determining the spiritual image of a person, his level of humanity. Science sharpens the human mind, morality enlightens the heart. Good morals and moral qualities in a person are the result of the cultivation of the soul and nafs. Sheikh Bahauddin Naqshband said: "In order to embellish manners, correct words and deeds. Preservation of etiquette is the fruit of love, as well as the seed of love.» That is why selfishness and immorality are considered inhuman. Good morals are the expression of human virtue and perfection. The perfection of a moral person is an example for other people in society, and his practical actions are an example for others. A nation will rise by its good morals and virtues, and a nation whose morals are corrupted will fall into crisis and decline. The health and strength of any nation depends on its moral purity.

In the works of our great scientists Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Imam Bukhari, Ibn Sina, Yusuf Khas Hajib, moral education in a family environment is considered in detail. For example, Ibn Sina, in his book Household Measures, speaks about the position of a woman in the family and society, as well as her responsibilities for raising children, and cites a number of criteria. That is, a woman must first of all be knowledgeable, shy, shy and patient, loving and submissive to her husband, caring with her husband and respecting him, he emphasizes that he must be able to behave, know his duty well, do household chores economically and never tarnish your own name.

The medieval philosopher Abu Nasr al-Farabi, describing the image of a man of enlightenment, said: "Let him keep his word, let him beware of evil deeds, let him know all the rules, let him be knowledgeable and eloquent, let him respect the learned and wise, let him not deprive the world of knowledge and people

knowledge, let all real material things let them know. It can be seen from these ideas that Farobi paid special attention to the education of young people as a perfect personality, especially in the field of intellectual and moral education, without which the expected goal is not achieved, the child does not reach maturity.

The scholar-encyclopedist Abu Ali Ibn Sina expressed his valuable views on the upbringing of children and methods of education. Speaking about moral culture, Ibn Sina emphasized that morality is the science of self-management of a person, his self-observation, behavior, morals, and the behavior of others. According to him, morality is the science of how a person should behave in his moral habits and behavior in order to be happy. Ibn Sina also mentions household issues in his views on the moral education of children. Raising a child is the main goal and duty of a parent in a family. The educator can be a parent who is able to correct their own shortcomings. One of the most important tools of moral education is to encourage a child to talk one on one without hurting his or her feelings or pride. Ibn Sina considers the formation of moral qualities in a child as an integral part of labor, physical and mental education, as the most important factor in his development as a person. According to Yusuf Khas Khadzhib, everyone should be worthy of society and grow. To do this, he must receive the necessary training from birth. When he thinks about raising a capable girl, he stresses the importance of their uniqueness.

Education must begin very early. Only then will they be prevented from undesirable behavior. The opinion of the great statesman Mirzo Ulugbek about raising a healthy generation in a family environment is that the environment in which a child is brought up plays an important role in increasing his interest in learning. In a family, parents, especially educated parents, should pay special attention to the development of their children into real people.

Alisher Navoi, the sultan of the kingdom of the word, also pays special attention to the power and strength of education in the development of the child. She believes that as a result of upbringing, the child will grow up to be a useful and mature person. It is necessary to raise a small child from an early age. Discipline helps a person develop good habits and qualities. He argues that education is one of the key factors in the education of a person in relation to personalities, especially as a result of the spiritual interaction of people with each other. Another of the great values of the Uzbek people, rooted in the depths of centuries, is the high respect, honor and dignity of parents. The duty of the child as a child is to respect his parents, to be faithful to their unparalleled service, to receive their blessings. This is one of the most important requirements of our national values. Respect for adults, kindness for children, respect for parents, kindness for children - these are the moral and spiritual values that make a person a person.

An experienced teacher, Fitrat understands well the importance of various educational institutions in educating people. He recalls that our ancestors, realizing the importance of this issue, that is, the issue of education, opened many educational institutions - schools and madrasahs: Taking into account the daily expenses of teachers and students, they allocated more than four million coins a year. 11 libraries were built for student reading, books of their time were collected here [3, p.39].

Fitrat says that there are about three hundred primary schools in Bukhara, but shows that education plays no role in the formation of moral qualities. He emphasizes that the school should be one of the main sources of social development. The school believes that by educating children, it must eradicate corruption, immorality, theft and debauchery in society. However, the schools of that period could not meet his requirements," he says with regret.

In cooperation with a number of Jadid representatives, Fitrat is trying to make a significant contribution to the rapid opening of Jadid schools in the country, education of the local population, and literacy. After all, social development cannot be achieved without raising the national self-consciousness of people, their legal literacy, without providing them with the right education. In this regard, the main program of faith and practice of the Jadids was the wisdom of Abdullah Avloni "Education for us is a matter of life or salvation, or destruction, or happiness, or disaster" [3, p.17].

The great scholar Fitrat believes that cleanliness is important for the upbringing of children, especially in their upbringing, and writes: Tact and cleanliness are of great importance in the upbringing of children. Elegance and cleanliness are ten times more necessary and desirable for the little ones than for the older ones. He emphasizes that children must observe the rules of personal hygiene. "Focusing on the importance of fresh air in raising a child: air is more important for a person than food.

Our people said that «the strength of a child is food, the strength of the mind is the word of wisdom.» Such wise sayings in hadith are masterpieces of wisdom. Hadith verses are a great help in instilling environmental education and upbringing.

Conclusion. The development of such textbooks and manuals by Fitrat - the development of education in his time, the upbringing of young people in all respects with high spirituality, shows that he is not indifferent to the future of society. The bright future of the nation, the struggle for the freedom and independence of the Motherland formed the basis of the content of Fitrat's life. As the First President I.A. Karimov: "The future of our country, the future of our people, the authority of our country in the world community, first of all, depends on what kind of people our children will grow up and become. We must never forget such a sharp truth». [3]

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