



## "INNOVATIVE ACHIEVEMENTS IN SCIENCE 2023"

### FAMILY AND MARRIAGE ETHICS. HISTORICAL APPROACHES OF MORAL EDUCATION IN THE FAMILY

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The wise proverb of our people, "What is built in the bird's nest, does what it does", clearly reflects the ancient truth for centuries. Natural skills and characteristics that are necessary for a person for a lifetime, for example, each child's unique and suitable abilities, how he interacts with people around him, how he feels among his peers, whether he has leadership qualities or not, if necessary, his worldview - all this First of all, there are many examples that confirm that it is innate nature, and at the same time, it is inextricably linked to the education received in the family.

Morality is the first factor of human perfection, it is to act according to reason, to refrain from bad deeds and bad words. Since ancient times, people have been teaching the young generation about the rules of morality, instilling the concepts of beauty, good and evil in children very early. Morality is an image of spirituality, an external aspect, while etiquette is the manifestation of moral qualities. Therefore, the understanding of a person deepens from manners to morality, from morality to spirituality. But at the same time, morality is more comprehensive than morality, and spirituality is more comprehensive than morality.

Just as a person's manners cannot show all his moral qualities, even if you collect all the moral qualities of a person in one place, you will still not fully cover his spiritual world. Since spirituality is the reflection of the light of truth in the mirror of the mind, it is in a certain sense unknown even to the owner of the mind. Scholars call the human heart a talisman. Thanks to the light of spirituality in the mirror of the mind, each person becomes a magical charm, essentially acquires infinity.

Parental morals and personal example have a strong influence on child upbringing. If parents bring up their children morally, if they make them accustomed to doing good things, it will definitely bear fruit. Where does morality begin? Parents should educate their children about national morals. First greeting, seeing each other, then starting to speak, knowing the standards of behavior that are considered good and bad, respecting everyone, honoring the elder and the younger, friendship, loyalty to the duty of friendship, honoring parents, relatives,



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teachers, not allowing immorality in dealing with them, etc. it is necessary to start with the family.

From time immemorial, the issue of ethics has occupied a central place in the works of Uzbek and Eastern classics. From Kaikovus's "Nightmare", in the poetic and prose works of Al-Khorazmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Yusuf Khos Hajib's "Qutadgu bilik" ("Knowledge that brings happiness"), Ahmad Yugnaki's "Hibbatul Haqayiq" ("Gifts of Truth"), in world-famous works such as "Al-Adab Al-Mufrad" ("Masterpieces of Manners") of Imam Ismail al-Bukhari, in the immortal poetry of Alisher Navoi, in "Factory Education" of Munis Khorezmi, "Ethics of Muhsimi" by Kamaluddin Husayn Vaiz Koshifi. "Ravzati Shahodat" ("The Garden of Martyrdom"), the issues of ethics and manners are covered.

Abu Nasr Farabi says that a person can achieve happiness with his good behavior. Kashghari says: "People must have qualities such as volunteerism, generosity, hard work, honesty, truthfulness, generosity, conscientiousness, willpower, and perseverance, and these are proof of the perfection of a person," but greed, avarice, greed, arrogance, condescension, slander, treachery, lies make people corrupt and immoral. Such negative qualities discredit them, derail their lives, and start them on the wrong path. Expecting good from a lowly, miserly person is like expecting fruit from a fruitless tree." There are many excerpts from literary sources from poems and epics about the virtue of being moral. Many proverbs and proverbs woven by our wise people about being moral and well-behaved have been passed down from mouth to mouth over the centuries: "Your manners are your reputation", "Politeness is the adornment of a person", "Pray for a golden apple", "Goodness is everyone's business, good for evil is the work of a man."

According to Eastern educational values, as soon as a child is born in the house, parents should be engaged in his upbringing, every single movement of the child should be taken into account. First of all, it is necessary to give him a name with good hopes. Abu Ali ibn Sina said that a child should not be ashamed of his name, but should feel greatness because of his name and the desire to be like him. A child's heart is like a white sheet of paper, "good" and "bad" qualities are written on it very early. If the parents have a positive influence on the child with their morals, he will grow up to be intelligent and wise.

For example, the issues of education and morals in Koshifi's works are written in a short, reasonable and concise manner as a model, example, and standard of etiquette for many people. According to Koshifi, human virtue depends on his



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education. Only then can it be considered Moral. "Morality is the ability to protect the heart from bad words and bad behavior, to be able to respect oneself and others," says the scientist.

We can see the idea close to his opinion in the work of A. Navoi. "A moral person is good for all people and more pleasant for all people," says the great poet. With this, he emphasizes that the sign of humanity of people is measured by their politeness and morals, and he calls all people to be well-behaved. In A. Navoi's work "Mahbubul Qulub" the idea of manners and ethics is also put forward. His only dream and ideal was love and sincerity. His following lines are a clear proof of our opinion: "I have no desire for a friend or a lover, even if I die as a man, that's the end of it."

Also, in Navoi's work "Mahbubul Qulub", ideas about manners and ethics are put forward. His only hope and ideal was love and sincerity for people: "The wise say that a decent person is the best of all people and the most pleasant for all peoples." He is more beautiful than high-ranking people and more respectable than wealthy people. Morality is what makes young people look great."

According to other scholars like Navoi, the first buds of morality and ethics are formed in the family. For this reason, our common and national values, folk art pandnoma and folk monuments pay great attention to morality and ethics. Our great scholars who were compatriots of ours in the recent past, Abdulla Kadiri, Cholpon, Qori Niyazi, Abdulla Avloni, Abdurauf Fitrat, Obid Sadikov, Sa'di Sirojiddinov, were always in the honor of the country as humble, humble and hardworking people. Among these, we can add the names of hundreds of great people who are living today. They were an example to many in humility, hard work, and kindness. They have gained reputation due to their tireless work. Today we are rightfully proud of their legacy, we remember their blessed names with pride.

For example, Avloni's work "Turkish Gulistan Yahud Akhlaq" is of particular importance in matters of morality and ethics. In the work, there is an opinion that "ethics is a science that calls people to good and turns them away from evil." Abdulla Awlani says about the role of child's education: "If a person's ego is corrupted at a young age and he grows up without education, Allahu Akbar, it is like reaching out to the stars while expecting good from such people." In his opinion, the social environment, family conditions and people around children are of great importance in the development of moral feelings in children.

From the first page to the last page of the work "Turkiy Gulistan yaqud akhloq" the ideas of humanity and moral perfection are expressed. A moral person



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thinks of the interests of the people above all else, and considers it his special duty to serve the people wholeheartedly. In his eyes, he is not a provocateur, a gossip, a person who cares about people and is far from the people. One of the necessary factors for human perfection is dignity (dignity, endurance, majesty). According to the author, a person who tries to keep himself free from the people and people will be isolated and forgotten. It is emphasized that a person needs to be humble: "Viqar means to protect one's ego from arrogance and pride," Avloni writes. Because pride, conceit, arrogance makes a person despised and ignored by the people. No amount of knowledge and state is worth a penny. However, a person is free from arrogance and pride, knowledge and enlightenment are necessary to reach the true level of dignity.

Even today, such views attract attention as a valuable historical material on the way to perfect a new person, to educate people in the spirit of true feelings, universal ideals, and in the spirit of conscientiousness.

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