

HISTORICAL ANALYSIS OF FAMILY-MARRIAGE ISSUES IN STUDENTS

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Historically, what family and marriage issues were like, what the relationship of scientists and allomas to these values was considered extremely important and practical.

The development of the system of family relations took place in the direction of a decrease in the number of entrants to marriage and a strict determination of the procedures for choosing a partner for marriage. The most ancient form of human social organization is the seed-tribe, which is scattered from the seeds of a woman, uniting all people from the matriarchate breed (her daughters, children of girls and their descendants). In this way, the seed was essentially a matriarchal family, which kept all the offspring scattered from the mother's breed interbreed. One of the surviving templates of such a seed shape is the "matreshka" toy in Russians, which tells us that it represents the mutual origin of the mother offspring from each other.

Family and marriage issues have been the focus of the most progressive people of society, scientists, allomas, sages for many centuries. Many scholars and poets, such as Abu Nasr Farabi, Abu Raykhan Beruniy, Abu Ali Ibn Sina, Yusuf Khos Khojib, Kaykowus, Khotam Ibn Toy, Alisher Navoi, Rizouddin Ibn Fakhridin, Muqimi, Uwaisi, Nodira, Abdullah Avlani, left their masterpieces on these issues. They are also of great social and ideological importance for modern science.

Past thinkers have elevated the role of Family, Family upbringing in the upbringing and maturation of the individual, with particular emphasis on the role of the family in the mental and moral maturation of the individual, the guiding and nurturing tasks of parents and loved ones.

A special place in the system of family relations and views on this sphere is occupied by one of the Eastern thinkers, alloma Abu Ali Ibn Sino, who recognized that the peoples of Europe were also well-educated. Ibn Sina's pedagogical and psychological views were built on a social basis, in favor of the application of the universal principle in the upbringing of a child, and the educator gave the parents the approval to educate the child through personal lesson, rather than harsh punishment.

In matters of moral education, alloma singled out the place of the family. The issue of family and family relations is expressed in a special way in his work "event address".

While illuminating various aspects of family relations, Ibn Sina makes a series of demands to the head of the family, who had previously. "The head of the family, - both theoretically and practically, should perfectly master the issues of upbringing in the family." If the head of the family is inexperienced, he will not be able to raise his members well, in the end he will not be able to achieve good positive results, poor upbringing can badly affect not only this family, but also neighbors, neighborhoods. Raising a child in a family is their primary function, regardless of the position of the parents in society, according to Ibn Sina. A parent is a head of state or an ordinary citizen, anyway, he is competent in terms of raising a child. Heads of state and leaders should be a lesson to everyone about the upbringing of children. In his opinion, the educator, that is, the parent, should "influence the psyche of the child not only in words, but also in practice."

The Great 11th-century thinker Yusuf Khos Khojib describes his life views in his book "Qutadgü bilig" and a number of subsequent works.

It is known that the Quran and Hadiths, sacred sources of Islam, also give a wide place to the issues of etiquette, the role and duties of women in marriage, relations between husband and wife, upbringing of children, keeping a family, marriage and love.

From the cited examples, it can be seen that even in religious sources, the sanctity of the family, the duties and responsibilities of men and women to the family, the duties of the parents to the child and, in turn, to the parents of the child, the respect and veneration of the husband's wife are seen as sacred values.

It is known that the "Kabusnoma" is considered to be such a rare work on upbringing that it is considered among such works as the famous Indian parable "Kalila and Dimna", Nazareth Khisrave's "Saadatnoma", Akhmad Yugnaki's "Khibatul khaqoniq", Alisher Navoi's "Mahbub ul qulub", "Vaqfiya". Thoughts and guidelines in it are an important program for parents, especially in the upbringing of young men and girls of adolescent and adolescent age.

In the work of our great-great-grandfather Alisher Navoi "Mahbub-ul-qulub" or "love of Hearts", The owner of unique irrevocable thoughts about the culture of marriage, etiquette, love and love, Navoi sets out the most necessary attitudes in his soul and focuses on the issues of raising good qualities that allow people to get out of various events and situations in In the chapter "on marriage and wives" of the brochure, he lays out masterpieces of marriage and its benefits, family relationships, in which he mentions how beautiful, natural and necessary for the development of mankind 3 types of Love, which exist mainly in the human world.

The great allomas of the East, whose family and family relations issues are traditionally considered the founders of our national spirituality, were the object of expression and moral views of many scholars such as Al-Bukharoi, Abu-Nasr Farabi, Abu Rayhon Beruniy, Abu Ali ibn Sino, Khawaja Ahmad Yassawi, Kaykowus, YUsuf Khos Hojib, Ahmad YUgnakiy, Imam at-Termiziy, Abdurahman Jomiy, Alisher Navoi, Amir Temur, Abdullah Avlani, Zahiridin Muhammad Babur. A number of their works reveal the spiritual, moral, psychological and educational aspects of this problem.

Since family-marriage razors are a psychological factor in the readiness of students-young people for family life, we have observed that a number of psychologist scientists have studied this problem in their scientific work. According to him, family-marriage ustanovka will be 4 different, consisting of ustanovka, reproductive ustanovka in relation to marriage, ustanovka in relation to gender, as well as ustanovka in relation to family values.

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